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The R.^d Rev.^d Father in God  *THOMAS WILSON, S.T.P.*
LORD Bishop of  *SODOR and MAN.*

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T H E
W O R K S

O F

THE RIGHT REVEREND FATHER IN GOD

THOMAS WILSON, D. D.

FIFTY-EIGHT YEARS

LORD BISHOP OF SODOR AND MAN.

W I T H H I S

L I F E,

COMPILED FROM AUTHENTIC PAPERS

B Y T H E

R E V^D. C. C R U T T W E L L.

V O L U M E I.

T H E S E C O N D E D I T I O N.

THOUGH HE BE DEAD, HE YET SPEAKETH.

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W O R K S

THOMAS WILSON, D. D.

L I F E

OF

THE

REV. DR.

WILSON

BY

JOHN



TO THE
REVEREND THOMAS WILSON, D. D.
PREBENDARY OF WESTMINSTER,
RECTOR OF ST. STEPHEN'S WALBROOK,
AND
ONLY SURVIVING SON OF THE BISHOP OF SODOR AND MAN,
THIS
SECOND COMPLETE EDITION OF HIS FATHER'S WORKS
IS INSCRIBED,
WITH THE MOST GRATEFUL ESTEEM AND RESPECT,
BY HIS MUCH OBLIGED
AND DEVOTED SERVANTS,

Clement Cruttwell, *Editor.*

Richard Cruttwell, *Printer.*



REVEREND THOMAS WILSON D.D.

PREBENDARY OF WESTMINSTER

LECTOR OF ST STEPHEN WALBROOK

ONLY SURVIVING SON OF THE BISHOP OF SODOR AND MAN

SECOND EDITION OF HIS FATHER'S WORKS

IN TWO VOLUMES

WITH NOTES AND A HISTORY OF THE BISHOPRIC

BY THE REV. J. WILSON

OF THE BISHOPRIC

LONDON: J. WILSON

1841

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E D I T O R ' s P R E F A C E.

BISHOP WILSON seems to have devoted so much of his long Life to the more active duties of his Ministry;—instructing the ignorant; visiting the sick; feeding the hungry, and clothing the naked;—that one would almost be led to think little opportunity remained for composing or completing those excellent Discourses and Tracts which the World have received with so much favour and applause.

Though the Pastor of an Island of small extent and consequence, some of his Tracts have been already read in many parts of the world, and in other languages beside his own; nor have we a doubt that not only Europe will receive and be instructed by his Works, but that his Sermons will hereafter be preached even in the Eastern and the Western world.

His Sermon on the Christian Education of Children, preached before the Society for promoting Christian Knowledge, has been deservedly admired; and his other Sermons will be found equally excellent, equally edifying; being familiar discourses preached from the heart, without vanity, and with a real design to do good; scriptural, plain, and practical; suited to the capacities of all; and forming, with the rest of his works, a complete body of Practical Divinity.

His Instruction for the better understanding of the Lord's Supper has passed through numerous editions, and has been always very highly esteemed.

His Instruction for the Indians, though written “to make the knowledge and practice “of Christianity easy to the meanest capacities,” is such a system of Christian Ethicks as the most learned and polite must admire.

His Treatise entitled PAROCHIALIA has been long known to the Clergy of the Diocese of Man, to each of whom a transcribed copy was given in his life-time; and if attended to with the care it ought, must be found highly serviceable to every Christian Pastor.

The Maxims of Piety are at the same time Proverbs of Wisdom. And where is the Christian who in his retirement will not be charmed with his *Sacra Privata*, and who may not profitably in his Closet or with his Family use his Morning and Evening Prayers?

These are all works of the greatest consequence and importance.

His History of the Isle of Man has been much esteemed for its perspicuity and authenticity: And the additions introduced by the Editor, he hopes, will be considered useful, and in many respects necessary.

The other Tracts of the Bishop; such as, his Service for the Herring Fishery; his Observations on the Pentateuch; his Catechetical Instructions; his Form for consecrating Churches; his Forms of Excommunication and for receiving Penitents; his Ecclesiastical Constitutions, and Convocation Charges; fail not to inspire us with the highest notions of his piety, extensive knowledge, and worthy discharge of his Episcopal Duty.

The purity of his Life and Manners was to the happy Flock of his care a very powerful inducement for them to listen to his instructions; which, being delivered with an affectionate zeal and unaffected plainness of style, opened to their understandings the precepts of the Gospel and the ways of Heaven: In the solemn acts of Devotion, their hearts were warmed, by the example of their Teacher. He informed them, and he shewed them, what they must do to be saved.

Simple in his Manners, primitive in his Conduct; beloved, honoured, and esteemed, as a Bishop, as a Man, as a Preacher, in his life-time; his reputation has not been diminished by the complete edition of his works, if the testimony of the first and most eminent characters in the republick of letters be a proof. Publick approbation has confirmed their opinion:—Of the First Edition in Quarto not twenty copies remain undisposed of; the sale of the Second in Folio has been extensive; and a Third in Octavo is nearly ready for publication.

Many methods might have been made use of to set off the Works as well as the Character of Bishop Wilson; but the Editor has in no instance endeavoured to make him appear either wiser or more pious than he was, choosing rather to neglect what might have been by some supposed necessary ornament, than by others be suspected of introducing false glare; unwilling even (if possible) to offend the humility of a man, though dead, who in his life-time avoided every appearance of pomp and artificial dignity: Bishop Wilson needed none; he was great in himself.

As a Biographer, he had testimonies to guide his pen as to facts, from papers of indisputable authority, and the living evidences of the Bishop's only Son, and the Rev.

Mr.

Mr. Moore, of Douglas in the Isle of Man, who was admitted into holy orders by him, was many years a witness to and an admirer of his virtues, and performed for him the last sad ministerial office in his funeral oration.

The Editor has endeavoured to execute the charge intrusted to him with fidelity, and the critical reader will candidly make some allowances for inaccuracies. These would in all probability have been none, had the Author himself been living, or had his Son been in the vigour of his strength.

To that Son the thanks of all good men are due, for having given to the world such an inestimable treasure of Christian Divinity; and the warmest gratitude from the Editor and Printer for his liberal donation of the Copy right, and for his noble subscriptions to the different editions—of a sum not less than Five Hundred Pounds—for Presents which already have been, or are intended to be sent to Publick Libraries, foreign and domestick, and towards a Manks Edition of the Sermons. An instance of benevolence and generosity unexampled and unequalled: But which is less to be wondered at in a man who by his charity and humanity suffers no day to pass in vain.

His liberality to the Diocese of his Father will ever continue impressed on the minds of the inhabitants, who, when they consider the perpetual provision for the widows and the orphans of the Clergy, when they behold the Houses of Prayer beautified and enlarged by his benefaction, are ever bound to bless him:—And if the Editor dared to make known the private charities he bestows, the many pensions he allows to those who are in want, it might excite those that are rich to do so likewise; but if he is forbidden to utter what he sees, or declare what he knows, if the feelings of his heart are repressed, the prayers of the hungry who are fed by his bounty will not fail to be heard, and procure an heavenly reward.

From the great number of Testimonials transmitted to Doctor Wilson, in honour of his Father, the Editor could not resist a desire of giving the following to the Publick, as they are the sentiments of Men whose abilities are unquestionable, and whose characters in life are as far above flattery as falsehood.

AN eminent Dignitary of the Church, whose own writings are an ornament to Literature in the cause of Christianity, has given the following beautiful Critique on the first edition of this Work, in a Letter to the Reverend Doctor Wilson:—

“ I am charmed with the view the books afford me of the good man your Father, in his Diocese and in his Closet. The *Life*, the *Sacra Privata*, the *Maxims*, the *Parochialia*, &c. &c. exhibit altogether a complete and lovely portrait of a Christian Bishop, going through all his functions

* The very Rev. Dr. Horne, Dean of Canterbury, and President of Magdalen-College, Oxford.

“ with

“with consummate prudence, fortitude, and piety—the Pastor and Father of a happy island for
“near three score years! The case is really an *unique* in ecclesiastical story.

“The Sermons are the affectionate addresses of a parent to his children, descending to the minute-
“nute particulars, and adapted to all their wants. In a delicate and fastidious age, they may
“perhaps be slighted for their plainness and simplicity; but they were just what they should be for
“the place and for the people. To use an illustration of his own, he is the best physician who
“cures the most patients: And at the last great day, may they who value themselves on their
“learning, their elegance, and their eloquence, give as good an account of their stewardship as the
“Bishop of Sodor and Man!”

Another very eminent Divine^b writes thus to Doctor Wilson:—

“I have read with much satisfaction the life of that excellent and Apostolical Prelate from
“whom you had the honour and happiness of deriving your birth. It contains the outlines of a
“great and good character, drawn with a modest simplicity, without that glare of colouring
“which is often introduced to give a specious appearance to imaginary virtues, or to conceal real
“defects. Every occurrence of such a man’s life was worthy of being recorded. The admirable
“directions contained in his general charges and other public exhortations, would alone be suf-
“ficient to regulate the behaviour and practice of a Minister of the Gospel, who, like himself is
“desirous of becoming a faithful pastor of his flock.

“The Isle of Man, under his auspicious care, exhibited such a representation of a Christian
“Community, as can be equalled only by the apostolical ages, and which, I fear, now no longer exists
“upon earth.—Happy were they who enjoyed that meridian splendour of gospel purity!”

The most eminent literary character in this kingdom,^c whose pen has done good service
to the cause of religion and morality, (in a letter to Dr. Wilson) expresses his high
approbation of Bishop Wilson and his Works in the following emphatical terms:—

“To think on Bishop Wilson with veneration is only to agree with the whole christian world.
“I hope to look into his books with other purposes than those of criticism, and after their perusal
“NOT ONLY TO WRITE, BUT TO LIVE BETTER.”

The learned professor of moral philosophy^d in a celebrated university, to whom Dr.
Wilson presented a copy of his Father’s Works, concludes an elegant letter to the
Doctor in these terms:—

“—Be pleased to accept of my best thanks for the great honour you have done me, and for
“the great good which you have given me the means of doing to myself. Your Father’s Wri-
“tings are an inexhaustible as well as inestimable treasure of virtue and piety. When I think of
“what he has done, and of what he has written, I am struck with astonishment and rapture: for
“I cannot help considering him one of the greatest and best characters that has done honour to
“human nature since the apostolick age.”

^b The Rev. Dr. Nowel, Principal of St. Mary Hall, and Professor of Modern History, in the University of Oxford.

^c Dr. Samuel Johnson.

^d The Rev. Dr. Beattie, of Aberdeen.

A Dissenting Clergyman,* no less distinguished for his writings and critical abilities, than for the amiableness of his character in private life, in a letter to the printer, says,

“ I have begun reading the good Bishop's Sermons to my family, and find them admirably adapted to the purpose. They are so exceedingly plain and forcible, and yet so rational, that they seem the best calculated to do good of any I have yet seen.”

The Rev. Mr. Bourdillon,^f who translated the Indian Instructed into French, in a letter to the Editor, says,

“ I have begun, Sir, to read the life of Bishop Wilfon. Oh, what an admirable Christian! what a worthy Bishop! At how great a distance every one of us of the Clergy follow such steps! What noble, fervent, and judicious piety! What a learned, zealous, and assiduous Pastor! What a charitable father to the poor! Benevolent, careful, and dear overseer of his flock! The reading of his life will be to every candidate for Holy Orders, the most copious, desirable, and efficacious charge; and I make no doubt but every one who peruses it will find himself animated to a pious, humble, charitable, and truly christian life.”

“ *Viro pl. Reverendo atque doctissimo Jacobo Bourdillon, verbi divini ministro, s. p. d.*

“ *D. Carolus Andreas Bel, P. P. O. Seren. Saxon. Elect. Consil. Aul. Bibliothecæ Academ.*

“ *Director.*

“ Gratissimo animo prosequitur, me interprete, Academia Lipsiensis, benevolentiam tuam, vir plur. reverende, qua ductus, Thomæ Wilsoni, episcopi, viri doctrinæ et pietatis laudibus olim conspicui, opera, duobus voluminibus comprehensa, bibliothecæ nostræ dono misisti; quod donum filio beati viri debere nos, ut scribis, devinctissimo animo agnoscimus; teque rogamus, ut, quo loco apud nos sit talis liberalitatis non intermoritura memoria, reverendum virum edoceas. Dudum erat apud nos in celebritate magnus ille episcopus, cujus jam scripta cum voluptate legemus, Deumque rogabimus, ut multos Ecclesiæ viros tales, pro sua benignitate, largiatur, qui veram adversus Deum pietatem, hoc imprimis tempore, quo incredulitas ad summum fastigium pervenit, ita sustentet, et suo exemplo confirmet, ut olim Wilfonus. Quod reliquum est, valere te cupimus, vir plur. reverende, atque omni illa felicitate frui, quæ cadere in mortales potest. Igitur vale, et academix nostræ memor vive. Scribebam Lipsiæ, kal. Decembr. 1781.”

“ *Plurimum Reverendo Doctissimoque viro Jacobo Bourdillon, s. p. d.*

“ Si literæ humaniores, quas profiteor, hanc imprimis vim habent, ut animum humanitatis sensu imbuant, facile intelligis qua voluptate exceperim luculentum munus, quo vir plurimum Reverendus Thomas Wilfon, tuis consilijs obsecutus, Bibliothecam Leidensem exornavit. Igitur ut singularem suam erga nos benevolentiam exosculetur, ita omni studio peto abs te atque contendo, velis præstantissimo Wilsono, pro tanta liberalitate, maximas gratias, nostro nomine, agere; eique significare, nihil nobis, sicut esse debet, antiquius futurum, quam ut hoc beneficium memoria sempiterna colamus. Vale, vir egregie, et animum illum tuum nobis perpetuo conserva. Dabam Lugduni Batavorum die 2^o Junij, 1781.

“ DAVID RUHNKENIUS.”

* The Rev. Dr. Priestley.

^f Mr. Bourdillon is pastor of the French protestant church in Spitalfields, and had the care of sending some of Dr. Wilfon's presents of his Father's Works to the foreign Libraries.

Mr. Ustery, professor and public librarian at Zurlek, writes to Mr. Bourdillon thus :—

“ The handsome present of the most Reverend Bishop Wilson’s Works, is so much more precious
 “ to us, as it is an instance that the same sentiments which animated the most distinguished prelates
 “ of the Church of England, in times less happy for them in favour of our Clergy, are the same
 “ that their successors still entertain for us : Though the circumstances do not require at present such
 “ a striking character of a true zeal and of a sincere piety, yet they are not less precious to us in
 “ that respect : And I desire you, Sir, to take upon you the trouble to transmit our hearty thanks to
 “ such a worthy son, who honoureth the memory of his father in spreading abroad what good he
 “ hath done in his life-time. I pray you would assure him, that the Literary Society, who have the
 “ management of our public library, think themselves much flattered by his kind remembrance, and
 “ with most grateful hearts will lodge in a convenient place that monument both of the liberality
 “ of the son, and of the great parts and virtues of the Father.”

“ *Viro plurimum Reverendo doctissimo Jacobo Bourdillon, verbi divini ministro fidelissimo Lon-*
 “ *dini, Job. Henricus Rybiner, in academia Basileensi M. D. philos. moralis professor, Bib-*
 “ *liothecarius salutem dicit plurimam.*

“ Cum humanissimis tuis literis rite quoque eximium plane accepimus donum, quo plurimum
 “ Venerandus Thomas Wilson, S. S. Theologiæ in alma Oxoniensi Academia Doctor, Westmonas-
 “ teriensis Cœnobii Canonicus, Ecclesiæ Divi Stephani in Urbe Pastor, Celsissimi Georgii II. a Sacris
 “ Domesticis, Bibliothecam nostram publicam locupletare et exornare benevolentissime dignatus est:
 “ pro qua insigni ejus in nos propensione, Gratias, per te, quas possumus maximas, ipsi persolvimus.

“ Opera Reverendissimi Wilsoni, Episcopi olim in Insula Mona illustrissimi, Professoribus Academia
 “ nostræ decimo quinto calend. Octobris, in confessu exhibita, dulcissimos in omnium animis
 “ excitarunt motus et admirationem : Utinam dignissimus tanto parente filius, qui, τὸ πᾶν nunc
 “ inter cœlites, doctrinas saluberrimas, preli ope publicando, pretiosissimum cum orbe Christiano
 “ Divinarum veritatum thesaurum communicavit, diu adhuc, diuque sospes, et omnigena prosperitate
 “ beatus ecclesiæ Christi columen superfit, tandemque mortalitatis satur, cœlo, parentique redditus,
 “ digna laborum suorum mercede in eternum fruatur.

“ Tibi quoque venerande senex! pro nobili sane tua in transmittendo dono cura atque opera eo
 “ magis nos obstrictos fatemur, quo rarior est inter homines tanta in externos tamque remotos benevo-
 “ lentia. Quos tibi adhuc concedet annos summus rerum arbiter, eos blandissima traducas animi
 “ quiete, divinum expectans Εὐαγγέλιον, quo ad Redemptoris nostri, cujus præconem esse summæ
 “ tibi ducis gloriæ, beatorumque amplexus vocaberis. Sincerrimo hocce cum voto tuo se com-
 “ mendat favori celeberrimi tui nominis

“ Cultor observantissimus

“ JOH. HENRICUS RYHINER.”

“ 12mo Calend. Octob. 1781.”

The Reverend Mr. Senebier, one of the public Librarians at Geneva, in his letter to Mr. Bourdillon says,—

“ We have received a copy of the late Dr. Wilson’s works. The pious sentiments of that
 “ worthy Bishop have given me infinite satisfaction, which my words cannot express. I read his
 “ book with a great deal of pleasure, and have spent some time in translating some parts of it into
 “ French, both for my use and the benefit of my family.” Dated the 17th of Feb. 1782.

Mr.

Mr. Lewinte, one of the Pastors of the French Church in Threadneedle-street, incorporated by King Edward VI. 1550, inter alia, says,

“ That it hath often been his heart’s wish to see the Ministers of the Altar seek, above all, that
 “ simplicity of elocution, that apostolical clearness, which is a striking character of the Works of
 “ the pious and learned Bishop of Sodor and Man, and not to intermix with the Gospel doctrines,
 “ those foreign ornaments, which very often are destructive of their strength, and even of their
 “ brightness.”

The Reverend Philip Moore, Rector of Kirk Bride, and Chaplain of Douglas, in the Isle of Man, who knew this worthy Prelate well, in a most excellent Sermon which he preached at his Funeral, (and which is printed in the present Work) gives the following testimony of the greatness of his character:—

“ He was an honour to humanity, and added dignity to the nature of man. He gave the
 “ world a living example of the divine power and efficacy of christianity, of which his whole life was
 “ a most lively transcript. He was a person whose integrity was inflexible, his holiness pure, and his
 “ piety fervent; of admirable probity and simplicity of manners; of a most engaging behaviour,
 “ affability, and sweetness of temper. His piety, beneficence, and charity, will be remembered
 “ and recorded by the people of this Isle, with gratitude and affection, to the remotest genera-
 “ tions. In his private conversation, he was agreeable and entertaining; lively and facetious without
 “ levity; and always consistent with the dignity of his character; never at a loss for something per-
 “ tinent and proper to embellish and illustrate his discourse; on these occasions, nothing ever pro-
 “ ceeded from his mouth but what was good, to the use of edifying, and ministered not only
 “ grace, but also pleasure and delight, to the hearers.”

Copy of a letter from the Rev. Henry Corlet, of Kirk-German, to the Rev. Philip Moore, of Douglas, in the Isle of Man.

[Inclosed under cover to Dr. Wilson by Mr. Moore.]

“ Kirk-German, April 18th, 1781.

“ My dear Sir,

“ Your note of Saturday last, with the proposals for printing by subscription a second edition
 “ of the Apostolic Bishop Wilson’s Works, found me this morning deeply and pleasingly engaged in
 “ translating one of that blessed Father’s Sermons, *chengy ny mayrey*:—One translated already, and
 “ delivered from my pulpit on Palm-Sunday, and another transcribed and delivered as his, *eo nomine*,
 “ on Easter-day, viz. on Exod. xii. 26, 27; both highly to the satisfaction of the hearers, and comfort
 “ of the unworthy deliverer of them. So that you see I am no *Laodicean* admirer of that follower
 “ of *St. Paul*. May the good Lord grant, that I may so admire and love the doctrine and example of
 “ these true followers of the blessed *Jesus*, as to transcribe them, according to my narrow line and
 “ sphere of charge, into my very inmost soul and outward demeanour! I shall then have a comfort-
 “ able prospect before me, through the alone merits of him who died for all, to save myself and
 “ them who hear me!

“ Oh, Sir, what a Treasure are his inimitable Sermons, so far as I have read:—but above all,
 “ what a sacred store is contained in his *Sacra Privata*. Oh, Sir, Sir, what heights of Christianity are
 “ seen here!—I paid my tribute of tears as I read; I could not help it. But then, what shall I
 “ say

“ say of his *Parochialia*?—Only this—that accordingly as I use this treasure, so shall I have reason to
 “ rejoice or wail through all eternity. May the grace of our Lord *Jesus Christ* enable me truly to
 “ profit by it!—The *Maxims* I have only cast a cursory eye over; but his *Life* I have read through:
 “ it is like all the rest, most admirable! Early and late, since they have come to my hands, have I
 “ been engaged with his works in one part or other, in particular the *Privata* and *Parochialia*.
 “ Often, and often again, did I recollect, as I read, that I had heard from his own lips—the very
 “ sentiments then before me, and the heavenly smile wherewith he delivered them. But perhaps I
 “ tire you;—better judges than I am have said, and will yet say, more to the purpose—but not one,
 “ unless yourself, from a warmer heart—recollecting the blessed man as it saw and heard him! If I
 “ were not a Protestant, I should say *Bannaght er e annym*; but this I will say,—*May his name be*
 “ *had in everlasting remembrance!*

“ I send you the sermon I translated and delivered from the pulpit on Palm-Sunday, for your
 “ correction; it was done in haste, and will require more of your help for that reason. This one,
 “ and others as I go on, I beg you'll correct; for I hope and intend, as I once before told you, to
 “ translate several, if not the whole of them, for the use of such of my countrymen as scarcely un-
 “ derstand any other language but their own; and who knows but it may please God that I may
 “ live to see them published, and to hear and observe the fruits of such Apostolic discourses?

“ Commending you, my dear, good Sir, to the special care of that Lord in whose vineyard you
 “ have laboured so long and faithfully, I remain,

“ Your much obliged, and faithful servant, and humble brother,

“ HENRY CORLET.”

“ P. S. When you write to the Doctor, thank him in my name for the very valuable present of
 “ his dear Father's Works to this parish library.”

Mr. Llewellyn, a merchant at Ramfay, in a letter to the Rev. Mr. Moore, thus speaks the feelings of his heart on receiving the venerable Bishop's works:—

“ DEAR SIR,

“ I have received the heavenly treasure in a wallet. The blessed babe was received in a stable,
 “ and laid in a manger; the great prophet in an ark of bulrushes. You are like the angel who
 “ brought tidings of great joy, by sending such a treasure to me: I shall esteem it so, and I pray
 “ God I may make good use of it. What joy, what comfort, must it give Doctor Wilson, whom
 “ I lately had a very kind letter from, to publish such works. I wonder they were not published
 “ long ago. I beg leave to trouble you here with a transcript of what I have said concerning his
 “ sermons in my letter to the Doctor:—‘ I have many tracts and discourses by me, which are
 “ accounted fine, and which have their merit; but your father's, with a powerful energy alone,
 “ both captivate and instruct the heart. In short, his Sermons are such as I longed to see appear
 “ in the world; that noble, plain, and comprehensive manner, in which they are written, cannot
 “ be too much admired. He did not preach to please the passions of men, but to save their souls.
 “ Was it not for that end Jesus Christ came into the world? and did he not say, “ Blessed are the
 “ poor, for they have the Gospel preached unto them?” And can the poor be benefited by what
 “ they clearly do not understand? Were I ever so well qualified, and had the honour of being in
 “ the Church, I should have made it my chief study to copy after him, as he did after his great
 “ Master.”

Character

Character of Bishop Wilfon, by the Rev. Mr. Murray, vicar of North Somercote, Lincolnshire :—

“ Bishop Wilfon was a man of considerable abilities, of great piety and irreproachable life. He was remarkable for his humility, benevolence, and sweetness of temper. He lived with the simplicity and plainness of a Primitive Bishop, yet maintained the dignity of his character. He was not one that loved to have the pre-eminence, and he contended with nobody for prerogative and precedence. He lived in a very hospitable manner: no man’s house was more open to his friends; who always found themselves entertained by him with kindness, and ease, and freedom. The Poor had substantial relief in his hall; and his neighbours and acquaintance, a hearty welcome to his table. Every thing in his house served for friendly entertainment, nothing for luxury or pomp. He was always desirous of promoting the happiness of those about him, and of doing them kind offices. He dispensed with a liberal hand to the necessities of others, though *his* contented mind made him require little for his own. He was of a temper so composed and calm, that he could not be raised to the height of anger. However provoked, he contented himself with expressing his dislike, without falling into any unguarded expressions, or indecencies of passion. Through an excess of charity and candour, he was not willing to think the world so degenerate as it really is. He would believe no ill of any man, unless he had full proof of it. He abhorred entertaining suspicions, but loved rather to think that there was as much rectitude and integrity in other men as in himself.”

The same Gentleman in a letter to Dr. Wilfon says,

“ It seems (and I am sure it is) an excellent scheme, that of printing your good Father’s Works in sixpenny numbers, as the poor as well as the rich will then become purchasers, and they will without a doubt do the good that your father intended when he wrote them. In mine and other men’s opinions, they are as much superior to some modern writings in Divinity as our Bible is to the Alcoran.”

The following Character of this Work is given by the Rev. Samuel Rogers, M. A. in a note to one of his translations from Martial :—

“ Doctor Thomas Wilfon, the Apostolic Bishop of Sodor and Man; whose admirable Works were edited some time ago in two volumes quarto, and are now publishing in weekly numbers in folio; to the great comfort and advantage of all sincere Christians into whose hands they may happen to fall. No Clergyman sure, who has seen and perused with attention the exquisite writings of this truly primitive Prelate, can possibly do a greater or more acceptable piece of service to the cause of Christianity at large, or be more in his duty, than by recommending this divine Work to his parishioners of all descriptions and distinctions in life. I am justified, I trust, in calling the Works of this Christian Bishop “divine,” as they are but the Scripture itself transcribed and digested into a new form; represented under all the advantages of arrangement; enforced with unusual strength of argument; addressed immediately to the head and heart of the reader; in which his hopes and fears are properly alarmed and interested; and the whole exhibited in a simplicity of style rarely to be found in compositions of modern theology, or indeed in any other than those of Holy Writ.

* Inserted in a collection of Poems, lately published in 2 vols. 8vo.

“ Readers of all characters will here find their own case in all its circumstances—of wealth and
 “ poverty, pain and pleasure, vice and virtue, and what not, considered and determined according
 “ to the great standard of faith and morality, in the true spirit of Evangelical Purity; with all
 “ the candour, precision, and satisfaction, to be wished by those individuals who seek for certainty
 “ in these important articles.—But my praise on this occasion is of little worth, (like the widow’s
 “ mite, valuable only for its sincerity) when compared either with the intrinsic merit of the work,
 “ or with the singular eulogies bestowed upon it by those giants in judgment and literature, Doctors
 “ Johnson, Horne, Beattie, &c. &c.”

The Master of an Academy in the North of England^a writes to a gentleman of Lancashire^b as follows:—

“ I know of no books so well calculated, as the Works of the Bishop of Sodor and Man, for the
 “ general instruction and use of families, or that deserve a warmer recommendation. The spirit
 “ of the Gospel, and an universal warm benevolence, animate all his writings. His Language is
 “ the effusion of serious piety, dictated and directed by a fervent wish for the happiness of mankind;
 “ it is the language of the heart, and is therefore the best calculated to reach and affect the heart,
 “ His Style needs not the meretricious aid of artificial eloquence or rhetorical flourishes; for his aim
 “ was not to captivate the fancy, but to convince the judgment, and to mend the heart. His
 “ Mind seems to have been strongly impressed with a pure, rational, and manly sense of Religion,
 “ which flows from his pen with affecting simplicity, and convinces us that an habit of thinking
 “ religiously will never be at a loss for easy expression; for from the abundance of the heart the
 “ mouth speaketh. His Sermons are as much superior to the tinsel discourses of the present
 “ times, as the interesting truths of the Gospel are superior to the ingenious conjectures of
 “ the most polished moralists of antiquity. In all his Works we discover devotion without dullness,
 “ piety without parade, and sanctity without superstition. The general precepts of the Gospel are
 “ enforced in their native simplicity, without any partial adherence to system, or strong attachment
 “ to any of the speculative points which unhappily divide the Christian world.

“ All sects may be edified by the perusal of these volumes, and find themselves improved in *that*
 “ *Charity* which ought to be the distinguishing badge of Christians.

“ But to crown all, the Life of this truly primitive Bishop seems to have exemplified all his
 “ writings, and to have been one uniform course of obedience to God, an ardent zeal for the welfare
 “ of mankind, and a strict attention to his own conduct. And if we may suppose that a man’s
 “ reward will be continually increasing in a future state, in proportion to his posthumous services
 “ to the world, we may justly conclude that the sum of his felicity will be great indeed, from the
 “ daily benefit he is yet conferring, and is likely to confer on distant posterity.

“ His Works, I think, display such calmness of reasoning, such tenderness of expostulation, such
 “ a fatherly style of admonition, as one would hope cannot fail to awaken the careless, to check the
 “ libertine, and soften the obstinate, for ages after the hand that wrote them is mouldered into
 “ dust, and the person of the writer is entirely forgotten.

“ But I beg pardon for taking up so much of your time with observations which must frequently
 “ have occurred to your own mind, and are only an echo of the general voice of commendation.”

^a The Rev. Mr. Wilson, of Clitheroe.

^b Thomas Patten, esq; of Bank.

A Country Clergyman^k gives his sentiments of Bishop Wilfon's Works in the following terms, in a letter addressed to the Rev. Dr. Wilfon:—

"I cannot deny myself the pleasure of congratulating you on the publication of the Works of your late venerable Father. By communicating to the Christian World such an inestimable treasure, you have consulted the best interests of those into whose hands the Works may happily fall; and have, at the same time, consecrated the memory of a truly apostolical Bishop, whose conduct in private and publick life is above all praise.

"The several parts of this noble publication are distinguished by their peculiar excellencies; but the Sermons are absolutely inimitable. I am beyond measure charmed with the wisdom, the simplicity, the pious zeal, which breathe through the whole collection. Every discourse may be considered as an earnest and most benevolent address from the father and friend of his people, perfectly well adapted to their situation and capacities, and flowing directly from the heart. The intrinsic value of such discourses cannot easily be estimated."

Copy of a letter addressed to the Rev. Dr. Wilfon, by one of the people called Quakers.^l

"MY WORTHY FRIEND,

Walcot, 12th month 12, 1780.

"There are times when our minds are particularly impressed with sentiments of a social kind, and our souls expand in the feeling of religious good. Such are the times when communication will not only be sincere, but carry with it an evidence of that truth which reduces to one level the little and the great. Our minds are blessed various ways; but all good is derived from the one immortal source of it, even from God himself. Yet I desire to receive and esteem as I ought, those instrumental means which Divine Providence is appointing in aid of human weakness.

"I am now reading with admiration and delight the Works of thy late venerable Father, so lately given as another Scriptural Blessing to Mankind. And while I read, I cannot but secretly applaud the two-fold motive by which they were brought forth, and ushered into the world, in the old age of his son:—A last testimony of filial reverence, and a laudable concern for the good of the present and succeeding generations! Suffer me, then, to congratulate thee on living to see the publication of this invaluable Work. Thy only remaining solicitude must be, that of all good men, that the publick in general may be wise enough to read it with a serious and devout attention. But alas! my good friend, so general is the folly of the multitude, so great their depravity of mind, that wisdom is treated with contempt; and the writings of the wise and good, inspired from Heaven for the purpose of salvation, must give way to the amusements of a comedy, and be rejected for the poison of ludicrous romance! There are other classes of readers too, from whom little must be expected; speculative men, whose principal aim is, *to find out some new thing*, that they may be wiser in their own conceit, and able to amuse their fellow-creatures without the requisite qualifications for making them better: Such men will perhaps affect to treat the most spiritual part of this excellent Work as the fruit of a mind unnecessarily burthened with a weight of extreme devotion. Others, admitting in theory all due reverence to the Christian Religion, yet under the influence of prejudice in matters of mere opinion, may not receive the Work with that willing mind which would lead them to look into a book published by some favourite sectary, or some wild enthusiast. But as *the memory of the just is blessed*, so are their works. And though there were among the Jews those who disregarded *Moses and the Prophets*, and the present age

Rev. C. Toogood.

^l Mr. William Matthews, Bath.

"aboundeth

“aboundeth with those who will neither *bear them*, nor the Gospel of HIM who is risen *from the dead*;
 “yet shall the Words of the Wise remain, to be as *goads and as nails fastened by the masters of assemblies*,
 “*which are given from one Shepherd*. They are not given forth in vain, for they are parts of that
 “universal and eternal Word of God, which *shall accomplish the work whereunto he hath sent it*.

“The Sermons, I think, are simple, clear, and interesting, beyond any body of discourses which
 “I have seen. The other parts are certainly not inferior in their kind. But what a rich fund of
 “pure, sublime, and heavenly devotion is the *Privata Sacra*! There we find the true picture of
 “a truly Christian Mind! A progressive series of faithful exercises, in communion, through Jesus
 “Christ, with God the Father, who seeth and heareth in secret; and who, with the abundant graces
 “of his Holy Spirit, rewardeth his children openly! Such were the primitive Apostles and Preachers
 “of the Gospel of Christ;—such was the Bishop of Man;—and such as they were must all men be
 “who ever come to be adorned with the real Beauty of Holiness! They only are *pleasant in their*
 “*lives, and in their death they are not divided!*

“The *Sacra Privata* is a treasure to which I often resort in my short relaxations from the cares of
 “the day; and I am fully convinced, that nothing short of apostolical wisdom, piety, and purity of
 “foul, could bring forth such fervent strains of devotion. May it, and the Works at large, be
 “blessed to thousands and tens of thousands, while the name of the Author shall be had in ever-
 “lasting remembrance!

“In coming to a conclusion of these few sentences, I must indulge in a more particular and
 “affectionate address to thyself. I think of thee with that unfeigned esteem and regard which an
 “honourable and peaceful old-age inspires. Honourable in itself, and deriving a peculiar honour
 “from a father so truly great and good! I consider thee as one whom the course of nature is soon
 “to remove from among the living, and number with the generations that are gone before. Such
 “must be a time of great seriousness; a time for that resignation which I am persuaded thou feelest
 “to the divine disposer of all events. To be *resigned* in such a situation is the most happy of all
 “privileges; a last great instance of that “goodness and mercy,” which followed the Royal Psalmist
 “all the days of his life,” and which we humbly trust had not forsaken good *Hezekiah*, when he
 “*turned his face to the wall and wept!*

“I have no pretensions to ceremonious addresses or conclusions, and they would ill become
 “us both; but in the fervent spirit of Christian good-will, I wish thy every day of declining from
 “this world may produce new comfort from another, and the ‘better comforter!’ And that thy last
 “day may bring thee to a communion with thy father’s spirit, made perfect for a glorious
 “immortality!

“Thy very sincerely affectionate friend,

“WILLIAM MATTHEWS.”

Mr. Rack, Secretary to the Agriculture and Philosophical Societies in Bath, in a volume of Essays lately published, has introduced some remarks on Bishop Wilfon’s Life and Writings, which conclude thus:—

“In his publick discourses we find the most interesting truths delivered in that beautiful simplicity of style which the meanest capacity can understand, and the most refined ear must admire.
 “Like the sacred fountain from whence it was drawn, his language is animated without the pomp of
 “studied eloquence; perspicuous without tautological verbosity; and perfectly easy without degenerat-
 “ing into meanness; it is plain, without being tedious; rich in itself, and elegant without decoration.

“As

“ As his conduct through a long and honourable life was perhaps as near the standard of Apostolical
 “ Purity as that of any man, so are his Writings; the publication of which I consider as a blessing
 “ to this age and nation. If there be any thing that can generally reach and improve the hearts of
 “ mankind, I think they are the best adapted to effect this excellent purpose of any that I have yet
 “ had the satisfaction of perusing.”

Impromptu, by the Rev. Mr. Tasker, addressed to the Rev. Dr. Wilson, on reading
 his publication of his late Father's ingenious Works.

“ ON antient Græcia's celebrated coast,
 “ The Songs of mighty HOMER had been lost,
 “ Had not the foresight of the Spartan Sage^k
 “ In one fair volume fix'd the wandering page.
 “ When VIRGIL sung on Latium's warlike plains,
 “ *Tucca* and *Varius*^l sav'd the heroic strains.
 “ To lead the youth in virtue's arduous way,
 “ The stern *Lycurgus* read the *Homer* lay:
 “ The Roman Sages rescu'd from the flame
 “ VIRGIL's unfinish'd work, to save the fame
 “ And lasting honour of the Roman name.
 “ Thy patriot mind, O pious WILSON! far
 “ Transcends the Grecian's and the Roman's care;
 “ Thou, ever zealous for thy Country's good,
 “ Sublimar objects hast at length pursu'd;
 “ And, by this transcript of thy Father's Mind,^m
 “ Advanc'd TH' ETERNAL WELFARE OF MANKIND.”

Written on the first page of the Works of Bishop Wilson.

By the Rev. JOHN COLLINSON, of Cirencester.

“ GENTLY to lull each worldly care to rest,
 “ And raise sublime desires within the breast;
 “ To waft the Soul to innocence divine
 “ On Seraph wings,—departed Sire! is thine.
 “ 'Tis thine to cheer Religion's drooping son,
 “ And finish what the Gospel left undone.”

^k Lycurgus, the famous lawgiver of Sparta, first collected the scattered rhapsodies of Homer into a volume, and is supposed to have done this from an idea that the martial spirit of Homer's poems would co-operate with his designs of forming a military commonwealth.

^l Tucca and Varius, contrary to the injunctions of Virgil, published the six last books of the *Æneid*; which the Author, out of extreme modesty, by his last will had desired to be burnt, as not having received his last corrections.

^m Alluding to the Edition of Bishop Wilson's Works, 2 vols. 4to. which contain the noblest, most exalted, and intelligible system of Christian Ethics and Practical Piety, that hath yet appeared in the world.

On reading the LIFE of the late pious Bishop of Sodor and Man. Impromptu.

By the Rev. Mr. GRAVES, of Claverton.

“ Non magna loquimur, sed vivimus.”

“ WITH impious zeal vain sceptics still dispute,
 “ Though learn’d Divines their fallacies confute;
 “ Though oft subdu’d, disdaining to submit;
 “ Their proofs repell’d, still skirmishing with wit.
 “ In vain the Friends of Truth her foes pursue,
 “ Who thus in various shapes th’ attack renew.
 “ But see, through error’s mists, how glorious rise
 “ The Gospel’s rays, and every art despise;
 “ In WILSON’s Life whilst thus its precepts shine!
 “ These clearly prove its origin divine.”

The Monthly Reviewers say of this Work;

“ THE Bishop’s Writings breathe such a genuine spirit of unaffected piety and benevolence, as
 “ cannot fail to afford pleasure in the perusal; and in his life and manners, he has left an example
 “ of Primitive and Apostolical simplicity, that will rarely be equalled. In his Sermons, he made
 “ it a rule to avoid all deep and unuseful speculations; all matters of controversy, that did not
 “ necessarily offer themselves; and all juvenile affectations of fine language, wit, and learning.”

The *Critical Review*, after giving a very copious extract from the Life, with approbation, and speaking very highly of his Treatise on the Sacrament, and his other Tracts, concludes thus:—

“ THE whole course of his Life affords a display of the most genuine charity and benevolence.
 “ The various publications now before us are incontestible proofs, that he employed his time usefully
 “ and piously in his closet. The Sermons are practical and familiar discourses, preached from
 “ the heart, without vanity, and with a real design to do good; full of pious instructions, and
 “ suited to the humblest capacities.”

The Editor of the *Gentleman’s Magazine*, for Feb. 1781, concludes the account of this Work in the following beautiful manner:—

“ SUCH of the Bishop’s Tracts as have been before published are too well known to receive our
 “ Elogium. The rest need only be read to be equally approved. *They all uniformly breathe the*
 “ *Angelical Spirit of* GLORY TO GOD IN THE HIGHEST, ON EARTH PEACE, GOOD-WILL TOWARDS MEN.”

The ingenious Reviewer of New Books in the *London Magazine* says,

“ IN a time of universal degeneracy, when genuine Piety and Christianity are but little attended
 “ to, and a relaxation from duty prevails in every station of publick life, it is with pleasure we behold
 “ a publication presented to the world, exhibiting the life and conduct of a primitive Bishop, who
 “ lived so near our own day that some of his readers may remember him. * * *

“ The

“ The first volume opens with the Life of our most exemplary Prelate, who was, what every
 “ Christian Priest ought to be, but few are, a true Disciple of Jesus Christ; who walked humbly with
 “ his God; let his light shine before men, that they might see his good works, and by his practice,
 “ as well as his preaching, promoted the interests of true religion and virtuous conduct.

* * *

“ Volume the second consists entirely of sermons, written and preached by the Bishop, teaching
 “ the plain, genuine truths of Christianity, in their original simplicity, and the moral duties of life.

* * *

“ We are pleased to find that the proprietors of a work of this magnitude, which is calculated
 “ to do so much good in the world, have begun to publish an edition in weekly numbers; by this
 “ method the purchase will be made easy to the inferior Clergy, to whom it conveys many necessary
 “ instructions, and to the mass of the people, whose lives and conversations will be reformed and
 “ amended by reading it.”

A Gentleman in an Essay inserted in a Publick Paper^a has given his sentiments of the
 Bishop's Works in the following terms :—

“ I scruple not to say that the Works of the Bishop of Sodor and Man, wherever they are read,
 “ (and all Christians should read them) will do more essential good in private life, so far as intellec-
 “ tual happiness, and that salvation in future which the Gospel of Christ holds forth, are concerned,
 “ than half the writings of the present century. As such, I would recommend them to all who
 “ believe there is a life beyond this, and are convinced the attainment of that everlasting life is an
 “ object infinitely interesting, beyond all that excite the passions, stimulate the exertions, or captivate
 “ the hearts of mankind. There is a sincerity, an affectionate earnestness, a heart-felt solicitude to
 “ do good, in the Bishop's manner, with a happy fluency of thought, and an unaffected simplicity
 “ of language, which have not, I think, been exemplified since the times of Christ and his Apostles,
 “ and which are only extant (but alas ! seldom read) in the Evangelists and the Epistles.”

The Reviewer of New Books in the English Chronicle, a London Evening Paper,
 speaks thus of the Works :—

“ IN an age when the pomp of erudition, and the ornaments of style, are much more affected in
 “ theological disquisitions, than the easy simplicity and genuine piety which is in every respect so
 “ much better suited to the subject, the treatises of this excellent Prelate cannot be held in too high
 “ estimation, nor be read with too much reverence and attention. Religious zeal has some resem-
 “ blance to the vulgar feelings of unrefined love, in this respect, that no man writes well in either,
 “ without having felt them with fervour and sincerity. If that criterion be a just one, there is per-
 “ haps no author on record who will stand higher in the honourable predicament of religious writers,
 “ than the humble, the good, and the amiable Bishop Wilson.—There are ninety-nine of his
 “ Sermons in the Work before us; and a man must be extremely warped by an attachment for the
 “ common tinsel of fashionable declamation, who feels an incapacity to peruse them, without any of
 “ the unfeeling somnolency which almost always accompanies the reading of such subjects; and he
 “ must be very erudite indeed, who goes through the whole, without deriving a considerable portion
 “ of theological improvement.”

^a Dr. Stevenson.

ISLE

I S L E O F M A N.

To the Rev. Dr. Wilson, Prebendary of Westminster, &c.

“ At this primary Convocation holden at Bishop’s-Court Chapel, on Thursday in
 “ Whitfun Week, 1781, under the Presidency of the Right Reverend Father in God
 “ Dr. GEORGE MASON, Lord Bishop of this Diocese :

“ WE, the Archdeacon and Clergy of this Isle with his Lordship assembled, take the opportunity,
 “ at this solemn meeting, to testify his Lordship’s and our own most grateful sense of your many
 “ accumulated favours to the Diocese wherein you were born, and of which your most venerable
 “ father was a most illustrious Luminary for more than half a century.

“ Your establishment of a Fund for the better support of our poor Clergymen’s Widows and
 “ Children, claims our most grateful and affectionate acknowledgments ;—an institution first planned
 “ by your excellent father and yourself, and of which you have the pleasure to see the happy and
 “ blessed effects.

“ Our next tribute of gratitude is due for the generous donative of your divine Father’s Life and
 “ Works to the Parochial Libraries of this Isle, now possessed of another Treasure of Sacred Know-
 “ ledge, and that primæval Piety of which the Right Reverend Author was so bright an example.

“ The promise of an hundred guineas^s for the improvement and enlargement of our many incom-
 “ petent churches and chapels, is another instance of your great regard for the honour of God, and
 “ the good of this Diocese, which with most grateful hearts we unanimously acknowledge, be-
 “ seeching the Almighty to bless the remainder of your days with ease and comfort, and finally to
 “ reward all your acts of beneficence and charity with our Great Master’s chearful compensation of—
 “ Well done, good and faithful servant,” &c.

G. SODOR AND MAN.

WILLIAM MYLREA	DAVID HARRISON	WILLIAM CREBBIN	EVAN CHRISTIAN
CHARLES CREBBIN	PHILIP MOORE	ROBERT QUAYLE	SAMUEL GELL
JOHN MOORE	DANIEL GELLING	THO. CHRISTIAN	HENRY CORLETT
DANIEL MYLREA	JOHN CRELLIN	WILLIAM CLUCAS	JOHN CLAGUE
THOMAS QUAYLE	T. W. WOODS	NICH. CHRISTIAN	JOHN MORE.
THOMAS CUBBOCK			

• Since paid.



[I]

THE

L I F E

OF THE

RIGHT REVEREND FATHER IN GOD THOMAS WILSON, D. D.

LORD BISHOP OF SODOR AND MAN.

DOCTOR THOMAS WILSON, the venerable and apostolic Bishop of Sodor and Man, was born at Burton, a village in the hundred of Wirral, in the county palatine of Chester, on the 20th of December 1663; and, as he says himself in his Manuscript Diary, "of honest parents, "fearing God." He was baptised the Monday following, or, to use his own words, he "had an early right to the co-
"venant of grace."

The family from which he was descended had been inhabitants, time immemorial, of that part of the county of Chester. His father died in the year 1702; his mother, whose maiden name was Sherlock, and who was born at Oxton in the same county, survived her husband a few years; so that both his parents lived to see him a Bishop.

In his Diary he always speaks of his parents in the most dutiful and affectionate terms; and it appears to have been his daily practice to offer up prayers for their temporal and eternal welfare. The following is the form he used on this occasion:—

For my FATHER and MOTHER.

"O Almighty Lord God, to whom the obedience of children to their parents is most acceptable, and all disobedience most displeasing; give me grace, that I may always observe my parents with all kind of duty, obey them in all their just commands; be aiding to them if ever they shall stand in need of my assistance; that I may bear all their reproofs and the infirmities of their old age patiently; and that I may never grieve them by stubborn and evil courses.

"Good Lord, forgive all the offences that I have at any time committed against my parents; increase the number of their days; keep them safe in body and mind; support

them under all the sicknesses and infirmities of their declining years; make thy fatherly corrections as easy to them as to Thee seems most meet, but make them useful to that great end, the salvation of their souls.

"Grant, O Lord, that they may see their offspring prosper in the fear of Thee; and, to this end, I most humbly beseech Thee to give the same graces and good things to my brethren and sisters which I ask for myself, and especially the grace of obedience to Thee and to our dear parents, for whose care over us, and for all their godly instructions, we can never be sufficiently thankful to Thee and to them.

"Hear, O blessed Lord, all our prayers for them and for one another, that when any of us shall depart this life, we may do it in peace and in thy favour; and that those who are left behind may not have reason to grieve as men without hope. Grant these things, O Father of mankind, for the sake of thy Son Jesus Christ. *Amen.*"

Great care was taken of his education; and, at a proper age, he was placed under the tuition of Mr. Harper, a very eminent schoolmaster in the city of Chester, with whom he continued till he was sufficiently qualified for the University. He was then removed to Trinity College in Dublin, whither most of the young gentlemen of Lancashire and Cheshire were at that time sent, with an allowance of twenty pounds a year; a sum which, however small it may now be thought, was in those days sufficient for a sober student in so cheap a country as Ireland.

Upon Mr. Wilson's admission into the University, it was his intention to have studied physic; but he was persuaded by Archdeacon Hewetson to dedicate himself to the church, for which he seemed by nature more

particularly designed. He did not, however, entirely relinquish the pursuit of medical knowledge;—a circumstance which was afterwards productive of much benefit to the people of his Diocese.

During his residence at Dublin, he conducted himself with the utmost regularity and decorum; and, by his diligent application, made a great proficiency in academical learning. He continued at College till the year 1686, when, on the 29th of June, he was, at the immediate instance and desire of his friend the Archdeacon, ordained a Deacon by Dr. Moreton, Bishop of Kildare. The ordination was held for him alone, on the day of the consecration of the church of Kildare, in the presence of a very numerous congregation; and our pious divine ever after kept the anniversary of it holy, and poured forth his heart to God in a particular Prayer on the occasion; which is here inserted as we find it in a Memorandum-Book on which he set a great value:

On ST. PETER'S-DAY, when I was ordained Deacon, 1686.

“ Likewise must the Deacons be grave, not double-tongued,
“ not given to much wine, not greedy of filthy lucre.”

1 Tim. iii. 8, 9, 10. iv. 12—16. vi. 20, 21.

Read the whole office for ordering of Priests.

“ ALMIGHTY God, who of thy great love to mankind hast given thy Son Jesus Christ to be the author of everlasting life; who, having perfected our redemption, sent abroad into the world his Apostles, Prophets, Evangelists, and Pastors, by whose Ministry he gathered together a flock in all parts of the world, to set forth the praise of thy name. For these so great benefits of thy eternal goodness, and for that Thou hast vouchsafed to call me, though very unworthy of that great honour, to the same office and ministry, I render unto Thee my most hearty thanks; most humbly beseeching Thee, by the same thy blessed Son, that as Thou hast given me a will, so Thou wouldest give me power and strength, to serve Thee in the sacred ministry of thy church, unto which I was as on this day called. To this end, give me, O Lord God, I humbly beg, a wife, a sober, a patient, an understanding, a devout, a religious, a courageous heart; that I may instruct the ignorant, reclaim the vicious, bear with the infirmities of the weak, comfort the afflicted, confirm the strong; that I may be an example of true piety and sincere religion; that I may constantly speak the truth, boldly rebuke vice, and cheerfully suffer for righteousness' sake.

“ Let my great Lord and Master, let his example, be always before my eyes. Let my days be spent in doing good, in visiting the sick, and helping their infirmities, in composing of differences, in preaching the glad tidings of salvation, and in all the works of mercy and charity by which I shall be judged at the last day.

“ Give me grace and courage, that I may never desert my calling, though I should never meet with encouragement from the good things of this world; but let my heart and its desires be there fixed, where true joys are to be found, and rewards laid up for those that serve Thee faithfully.

“ Grant, O Lord, that I may do nothing unbecoming an immediate servant and follower of Christ. Give me strength against all temptations, and especially against such as would draw me to dishonour Thee and my holy profession; that by me, and by all those over whom I shall be appointed thy Minister, thy holy name may be glorified, thy kingdom enlarged, and that when I shall have preached to others, I myself may not be a cast-away.

“ Bless, O gracious God, all those that labour with me in this great harvest. Thou hast sent forth labourers: O prosper Thou our handy work! Bless all degrees and orders in thy holy church, all Bishops, Priests, and Deacons; that in all places they may set forth thy glory, and set forward the salvation of all men. Give us all grace, that we may often and seriously lay to heart the nature and importance of our calling; that these thoughts may make us diligent and zealous, and that our zeal may ever be concerned in matters of real moment.

“ O God, look mercifully down upon this church in which I serve at thine altar; purge all its members from all atheism, heresy, schism, superstition, and profaneness.

“ And since Thou hast appointed me to live in these times, in which the salvation offered by Jesus Christ is either despised or made ineffectual by divisions of contending parties; grant, O Lord, that I may never be ashamed of thy Gospel, but rather suffer as becomes a good Christian; and that I may keep myself steadfast in the true faith, and not be tossed about with any wind of false doctrine, or the craft of men.

“ O God, who hatest nothing that Thou hast made, have mercy upon all Jews, Turks, and Infidels; fetch them home, blessed Lord, to thy flock, and make them one fold under one shepherd.

“ In an humble confidence that Thou, O God, wilt graciously receive the petitions of all those who, in the name of Jesus Christ, call upon Thee; in his name, and for



for his sake, I most humbly offer these my supplications and prayers this day of my ordination; beseeching Thee to say Amen to these my desires, and to all other my petitions, which I shall offer, according to thy will, to thy divine Majesty."

The Memorandum-Book above-mentioned was given him by his friend Archdeacon Hewetson, soon after the ceremony of his ordination. Mr. Wilson carefully preserved it, and continued to enter in it minutes of such occurrences as he thought worthy of notice, as well as his prayers on particular occasions. From this, and other books of the like kind, this account of his life is compiled.—At the beginning we meet with the following Memorandums, written by the Archdeacon; which are an affecting proof of his own piety, and of his sincere friendship for Mr. Wilson:

"MICH. HEWETSON's *Memorandums, concerning the Consecration of the Church of KILDARE, and the Ordination of his dear Friend THOMAS WILSON, with some advices thereupon.*

"I. Upon St. Peter's-Day, 1686, the Cathedral Church of Kildare was consecrated by the Lord Bishop of that Diocese; he being assisted and attended on by the clergy of the Diocese, in surplices and hoods, besides strangers.

"The ceremony being finished, the Dean of the Church read prayers, and after the second lesson, the Bishop confirmed a great number. The Dean likewise preached the Consecration Sermon, (in which he took notice of the Ordination too) which being ended, I having before prevailed with the Bishop to ordain my dear Tom Wilson, and being appointed by him to officiate as Archdeacon at the Ordination, (which was held for him alone) we put on our surplices, and I presented him to the Bishop sitting in a chair near the altar; who ordered him Deacon, in the presence of his Clergy and a great congregation. A Communion immediately followed, to which many of the laity as well as the clergy staid; and for that service we offered a piece of plate, being a Paten worth between six and seven pounds, having on the inside this inscription:

"DEO ET ALTARI ECCLESIAE CATHEDRALIS S^{tae} BRIDGIDAE DARENSIS SACRUM; with an IHS in the middle: On the reverse, in small letters, was engraved, *Ex unitis Devotionibus maxime Amicorum Mich. Hewetson et Tho. Wilson: Ille Presbyter, et Praebendarius Ecclesiae Cathedralis S^{tae} Patricij Dubl: Hic ad sacrum Diaconatus Ordinem solemniter admissus die Consecrationis hujus Ecclesiae, viz. Festo S^{ti} Petri, 1686.*

"The Bishop and his Clergy (and we in particular) with several persons of quality of both sexes, were invited to the Minister of Kildare's house, where we had a great entertainment, with which the ecclesiastical ceremony of that day concluded. But it was followed by a remarkable civil solemnity; for the Dean, being the present sovereign of the corporation of that town, and keeping a court that afternoon, at my desire (who had been for several years a freeman of that place) he admitted my dear friend too free of the corporation of Kildare, who was sworn and registered accordingly.

"II. And M. H. advises his dear T. W. now entered into holy orders, to resolve to proceed in them, and to endeavour to render himself worthy of them; and, to that end, always to keep in mind the discourse we had the Sunday before he was ordained, when we together read over and considered the canons of both churches, the xxxix articles, and the office of ordination.

"III. That he would be careful to read over the said office, the xxxix articles, and as many of the canons as are requisite for him to be acquainted with, at least once every year; and that he would frequently peruse and consider all the rubricks in the Liturgy while he is Deacon; to the intent (as the church prudently advises in a rubrick at the end of that office) he may be perfect and well expert in the things pertaining to the ecclesiastical administration.

"IV. That when he is licensed and qualified for performing any part of his ministerial function, he strictly observe the laws of the holy church, nor ever deviate from the rubrick, except when he is commanded so to do, or is dispensed with by his ordinary, if it lies in the power of any ordinary to contradict or dispense with what is established either by acts of parliament or canons.

"V. He is further advised to observe the church's festivals and fasting days, as far and as well as possibly he can, and as his health (I mean as to the latter) will bear. And if upon every Sunday and Holiday he read the proper Collect, Epistle, and Gospel, privately, before he goes to church, and one chapter in the Whole Duty of Man every Sunday, he would, in so doing, imitate the practice of his dear friend.

"VI. To say the Morning and Evening Prayer, either publicly or privately, every day, is, he knows, the Church's express command in one of the rubricks before the calendar.

"VII. And if besides he used private devotions, at least twice a day, and read every day one chapter in the English Bible to choose, that he may be well acquainted with

with the letter of the text, he will do a thing in itself pious, to himself profitable, and will herein too comply with the usage of his dearest friend.

“ VIII. Never to miss the church’s public devotions twice a day, when unavoidable business, or want of health, or of a church, (as in travelling) does not hinder. In church to behave himself always very reverently, nor ever turn his back upon the altar in service-time, nor on the Minister, when it can be avoided. To stand at the Lessons and Epistle, as well as at the Gospel, and especially when a Psalm is sung; to bow reverently at the name of Jesus, whenever it is mentioned in any of the church’s offices; to turn towards the east when the Gloria Patri and the Creeds are rehearsing; and to make obeisance at coming into and going out of the Church, and at going up to and coming down from the altar; are all antient, commendable, and devout usages, and which thousands of good people of our church practise at this day; and amongst them, if he deserves to be reckoned amongst them, T. W.’s dear friend.

“ IX. When he has a cure of souls, T. W. is earnestly desired to celebrate a Communion as often as he can get a convenient number to communicate with him; and to urge his people to the frequent performance of *that* more than any other Christian duty, it being indeed the end of all the rest, as well as the chief of them all; and in the mean time, never to miss any opportunity of receiving it that offers itself in the place where he resides; no, not to turn his back when he sees the Holy Elements upon the Altar, although he knew not there would be a Communion until he came into Church.

“ X. To avoid in his sermons all deep and unuseful speculations; all matters of controversy that do not necessarily offer themselves; and all juvenile affectation of fine language, wit, and learning. St. Paul, his King, and his own discretion, will direct him, and therefore he needs none else to counsel him.

“ XI. As to his usual conversation and behaviour, the Apostle tells him, that a Deacon must be *grave*; which seems to direct what his garb should be, what places he should refrain going to, from what kind of company he should abstain, and how he should demean himself in company. Neither should such books be usually read or delighted in, or such persons be chosen for companions, or such places be frequented by a Clergyman, as appear profane, atheistical, or disserviceable to religion.

“ But he is especially advised to forbear conversing frequently and familiarly with

that sex which gives the most temptation, and the most to unmarried Clergymen; seeing we are commanded to abstain from all appearance of evil.”

Mr. Wilson’s good conduct, and his consequent preferment, gave very great pleasure to his friend the Archdeacon; who continued to correspond with him till the year 1704.

The exact time of Mr. Wilson’s leaving Dublin is not known; but it is understood that he quitted the university sooner than he at first intended, on account of the political and religious disputes of those days; nor could it have been long after his ordination that he took his leave of Ireland; for on the tenth of December, in the same year, (1686) he was licensed, by Thomas Lord Bishop of Chester, to be the curate of New Church, in the parish of Winwick, in Lancashire, of which Dr. Sherlock,^a his maternal uncle, was then rector. His stipend was no more than thirty pounds a year; but being an excellent economist, and having the advantage of living with his uncle, this small income was not only sufficient to supply his own wants, but it enabled him to administer to the wants of others; and for this purpose he set apart one tenth of his income.

On the 20th of October, 1689, Mr. Wilson was ordained a Priest by Nicholas Lord Bishop of Chester; an event that occasioned the following resolutions, to which he ever after faithfully and religiously adhered.

“ *Certain things to which, after serious consideration, I think fit to oblige myself in the beginning of my days, that I may not be tempted, by any worldly advantage, to sin against God,—do violence to my conscience,—scandalize that holy profession of the Ministry to which it has pleased God to call me,—nor bring a curse upon what it shall please him to put into my hands.*

“ *First; I resolve never to give any person any manner of bribe or gift, nor make any manner of contract or promise, for a church preferment, though never so good, and the consideration how inconsiderable soever it be.*

“ *Secondly; That I will never give a bond of resignation upon any consideration whatever; being fully persuaded, that when God sees me fit for such an employment, he can bring me into it without subjecting me to these conditions, (which I verily believe are un-*

^a This Dr. Sherlock was a very pious and worthy divine. He was the author of some excellent prayers and meditations, entitled, “The Practical Christian; or Devout Penitent;” of which several editions have been printed. To the sixth there is prefixed a short account of his life, written by Bishop Wilson.

lawful) and if I can never have any ecclesiastical preferment but upon these terms, I am satisfied it is God's will I should have none.

"*Thirdly*; Considering the scandal and injury of pluralities to the church; I resolve never to accept of two church livings with cure of souls, (if such should be ever in my choice) though never so conveniently seated.

"*Fourthly*; I resolve, that, whenever it shall please God to bless me with a parish and a cure of souls, I will reside upon it myself, and not trust that to a curate which ought to be my own particular care.

"That I may not ensnare myself by *residence*, I mean such as the Bishop of the Diocese shall determine, not only to be consistent with the laws of the land, but such as an honest conscientious man may venture his salvation upon; because, for ought I know, some such cases there may be."

It was not long before Mr. Wilson's religious deportment and amiable conduct in private life recommended him to the notice of William Earl of Derby; who, in the year 1692, appointed him his domestic chaplain, and preceptor to his son James Lord Strange, with a salary of thirty pounds a year. He was soon after elected master of the alms-house at Latham, which brought him in twenty pounds a year more. He had now an income far beyond his expectations,—far beyond his wishes, except as it increased his ability to do good: Blessed with a liberal heart, and thoroughly disposed to charity, he made use of the good gifts which God had bestowed, to such purposes only as he considered were for the glory of the great author and giver, and the benefit of his neighbours in distress. Accordingly, we find that he now set apart one-fifth of his income for pious uses, and particularly for the poor.

"MEMORANDUM. *Easter-Day*, 1693. It having pleased God, of his mere bounty and goodness, to bless me with a temporal income far above my hopes or deserts, and I having hitherto given but one tenth part of my income to the poor; I do therefore purpose, and I thank God for putting it into my heart, that of all the profits which it shall please God to give me, and which shall become due to me after the sixth of August next, (after which time I hope to have paid my small debts) I do purpose to separate the fifth part of all my incomes, as I shall receive them, for pious uses, and particularly for the poor. T. W."

"*August*, 1693. The God that gave me a will to make this solemn purpose, has given

* Archdeacon Hewetson's Memorandum-Book.

No. 1.

me grace not to repent of it; and he will give me grace to my life's end. *Amen.*—

'Though I give my goods to feed the poor;
'and though I give my body to be burned,
'and have not charity, it profiteth me
'nothing.'

The manner in which he made this dedication was as follows: On the receipt of all monies, he regularly placed the portion designed by himself, as well as what was given him by others, for charitable uses, into the drawer of a cabinet, with a note of the value; to be kept sacred for the use of the poor, and on no account whatever to be touched for any other purpose. The form of the note, as follows, is copied from the original:—

"*Jan.* 29, 1750-1. Put into this drawer Twenty Pounds British, being one year's money, the bounty of the Right Honourable the Lady Eliz. Hastings, for the year, and payable at Martinmas, 1750.

"THOMAS SODOR AND MAN."

If the money placed there was his own, the note differed only in distinguishing from whence, or how the money had been paid to him: And into this sacred repository, called *The Poor's Drawer*, at first a tenth, then a fifth, a third, and at length the half of his revenues, were placed; and whenever he deposited the poor man's portion, he did it with the same awe and reverence as if it had been an offering to Heaven.

Prayer at setting aside ALMS for the POOR.

"It is by thy bounty and providence, O God, that I want nothing which is needful either for my soul or body. Be pleased in mercy to receive this small acknowledgment of my thankfulness and gratitude for the many favours which by thy goodness I every day meet with; and give me grace, that while I am able I may never turn away my face from any poor man, that thy face, and the light of thy countenance, may never be turned away from me. O Lord, my God! whatever I have prepared for the poor cometh of Thee, and of thine own do I give Thee. Pardon all my vain expences, and teach me so to husband the riches wherewith I am intrusted, that I may always have wherewith to offer a testimony of my duty to my great benefactor; to be bestowed on such poor people as thy good providence shall direct to me for relief. And the good Lord direct my hand, that I may give where there is most need; and after such a way as shall most please Thee. Give a blessing to what I distribute, that it may do thy poor good, and that they may own thy hand in it.

C

it. And grant, O Lord, if it should ever be thy good pleasure to change my circumstances into a lower condition, that I may bear it patiently; believing assuredly, that I have a treasure in Heaven, to which place I most humbly beseech Thee to bring me and my family, for the sake of Jesus Christ. *Amen.*"

"If there shall be a poor man within any of thy gates, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and lend him sufficient for his need. Thine heart shall not be grieved, when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works. Deut. xv.

"Blessed be the man that provideth for the poor and needy: the Lord shall deliver him in the time of trouble. Ps. xli. 1.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Prov. iii. 27.

"He that hath pity upon the poor lendeth unto the Lord; and look what he layeth out it shall be paid him again. Prov. xix. 17.

"Blessed are the merciful, for they shall obtain mercy. Matth. v. 7.

"Call the poor, and thou shalt be blessed, for they cannot recompense thee. Luke xiv.

"Who so hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the Love of God in him? 1 John iii. 17.

"Onesiphorus sought me out very diligently, and oft refreshed me. 2 Tim. i. 17.

"There can no good thing come to him that giveth no alms. Eccclus. xii. 3.

"Bow down thine ear to the poor, and give him a friendly answer with meekness. Eccclus. iv. 8.

"Be as a father to the fatherless, and as a husband to the widow: so shalt thou be as son of the Most High, and he shall love thee more than thy mother doth. Eccclus. iv. 10.

"Lay up thy treasure according to the commandments of the Most High, and it shall bring thee more profit than gold. Shut up alms in thy store-houses: and it shall deliver thee from all affliction. It shall fight for thee against thine enemies, better than a mighty shield. Eccclus. xxix. 11, 12, 13."

"So hath the Lord ordained, that they which preach the gospel should live of the gospel."

"O GOD, who hast graciously allowed us a recompence for our labours, make me, I humbly beseech Thee, a faithful steward of that part of thy revenues committed to my charge, that I may give thy servants their portion of meat in due season; that I may not feed myself nor family with that which belongs to thy poor. But above all, I beseech God to give me grace that I may preach the Gospel, as well as live of it, and that when the Lord cometh, he may find me so doing. *Amen.*"

Mr. Wilson's resolutions, which we have before related, being entered into from a full conviction of their propriety, and considered by him as matter of religious obligation, no motives of interest could induce him to depart from them. And accordingly, when

he was soon after put to the trial, by Lord Derby's offering him the valuable living of Baddefsworth in Yorkshire, (his Lordship intending that he should still continue with him as chaplain, and tutor to his son) he refused to accept it, as being inconsistent with "the resolves of his conscience against non-residence."

On Friday the 29th of September 1693, as he was returning from Litchfield, he fell ill at Nantwich; but the next day, he says, "Having used some means I grew better, and so with some difficulty got home to Knowesly: The next day I fell sick of a violent fever; the Physicians despaired of my recovery; and yet it pleased God, of his great mercy and goodness, to bring me back from the gates of death. The reflections I cannot choose but make upon this are as follow:

"*First*; That very day se'nnight before, I was guilty of a very great fault, which I am sure was very offensive to God, and which I had not repented of; and perhaps had not done it to this day, but had gone on in my wickedness, if God had not by this or some other fatherly correction diverted me.

"*Secondly*; I began my journey (contrary to a former resolution) on a Sunday, which, without great necessity, I think I ought not to have done; that day being particularly appointed for God's service.

"*Thirdly*; I cannot but reflect how very dangerous a thing it is to leave the settling of a man's temporal and spiritual affairs till he is seized with sickness; since I find, by a just experience, how very unfit one then is for any manner of business.

"*Fourthly*; That my recovery and second life was manifestly owing to God, is what I cannot but acknowledge; that therefore, as I ought never to forget the mercy, so ought I to spend the remainder of this life to the honour, and in the service of the author of it; which, by the grace of God, I will do.

"*Fifthly*; I am now most sensible, that sickness is an excellent means of bringing us nearer to God. As then I am, by what God has wrought in me, extremely satisfied that it was the great blessing of my life, I ought (as my Master's service obliges me to it) to take all occasions of making God's fatherly correction useful to those who are chastised by this or any other affliction.

"And may the good and merciful God, who has put these good reflections into my heart, may He give me grace never to forget them, nor the blessing I this day received.

ceived: May I, dear God, never provoke Thee to plague me with diseases, nor bring thy punishments upon me, which Thou never dost, unless we force Thee by our repeated transgressions. This, I confess with all sense of sorrow, was my case; and Thou, O God, hadst been less kind to me, hadst Thou been less severe. I acknowledge thy justice, and I acknowledge thy favour.— Couldst Thou have been just and not merciful, I had been utterly destroyed; hadst Thou been merciful and not just, I might have gone on in my wickedness, till I had brought down destruction upon my own head. It is good for me that I have been in trouble, for I have since learned to keep thy commandments; but it had not been good for me, had I not fallen into the hands of a merciful God. Since, therefore, Thou didst in great mercy restore me to my former health, since Thou hast given me a new life, give me grace, likewise, without which my life will be no blessing to me; give me grace, I humbly beg, to serve Thee with this life, which is thine. Thou needest not, O God, my service, but accept of my ambition of serving Thee; I would do something that might be acceptable to my great benefactor. Thou desirest no sacrifice, else I would give it Thee; *I offer my life, to be employed in thine immediate service, to which I have dedicated it.* I will preach thy ways unto the wicked; and by my ministry, if Thou seest good, sinners shall be converted unto Thee. They shall taste and see how gracious the Lord is to those he chastises in his love.

“Blessed are all they that put their trust in him; and blessed be the name of the Lord, who has indulged me this opportunity of returning my hearty thanks for this mercy in particular, which I do this day commemorate. To whom, with the Son, and the Holy Ghost, be ascribed all praise, honour, and glory, by me, and by all that are sharers of these mighty blessings. *Amen.*”

The same regard to the dictates of his conscience, which urged Mr. Wilson to the foregoing resolutions, influenced his whole behaviour; and it was not long before he gave his noble patron an extraordinary and convincing proof, that nothing could deter him from pursuing the paths of his duty, or restrain his zeal in a good cause.

In consequence of an extravagant way of living, and a negligent inattention to his affairs, Lord Derby was very much involved in debt. Mr. Wilson beheld with concern, and wished to correct, this error in his Lordship's conduct. His reflections upon this occasion display, in a most pleasing manner, his active benevolence, and his disinterested regard to justice and equity.

Reflections upon my own present Circumstances, Oct. 21, 1696.

“It has pleased God to call me out of a family, (which, though its honesty and industry, by God's blessing, has secured it from poverty, yet is far from being rich) to a post which my own merits and prudence could never have brought me to. The several steps I have made to this place have been very extraordinary, and such as plainly appear to have been by the direction and goodness of God: from which I cannot but conclude, That since God has thus raised me, it must certainly be for some wise and good end; and that I might be obliged, by all the force of interest and gratitude, to do my duty in this state of life to which I am called. It is true, it may at first sight appear very hazardous to use that liberty and freedom which may seem necessary to advise and reclaim that great man whom I serve. But then I am to consider, that were I really to lose all my expectation, as well as what I have gotten, I am but where I was when God at first shewed me his favour. Nay; my education will still set me above my father's house.

“But this is not what I ought to fear: for cannot God, who raised me without myself, cannot He raise me, or keep me up, though my ruin should be designed and attempted? And perhaps it may never come to this: for who knows, but God may give a blessing to my honest endeavours? And, then I am sure it will be the greatest advantage, as well as honour of my whole life, and an ease to my soul all my days; and if he only falls out with me, and discharges me his family, I have the glory and satisfaction of having done a great good work.

“Now, if I neglect this which I take to be my duty, or for fear of danger, or any temporal consideration, put it off in hopes of a better occasion; I may justly expect, that God who raised me, (it may be for this very purpose) when I am found so backward in his service, will level me with the meanest of my father's house. My fortune is in his hand entirely; and He that could find a way to raise me without myself, can find out a way to ruin me in spite of my best endeavours.

“And since in my conscience I know that I have not the least pretence to what I enjoy, but all is owing to his providence and goodness, I am his debtor for it; and I have no other way of making a return, but by doing my duty honestly, and leaving the event to God.

“And may that Eternal Goodness inspire me with a resolution answerable to this good and great design! May no weak and cowardly apprehensions fright me from my duty!

May

May I fear Him only who has power over my soul, as well as body, to destroy them both if I am disobedient to the heavenly command. Inspire me, O God, with a zeal and courage becoming my profession, that I may rebuke vice boldly, and discourage wickedness wherever I find it, and be jealous for thy glory in the presence of the greatest men on earth. Above all, O Lord Almighty, make me to do some good in this station in which, by thy providence, is my present lot; that when Thou shalt please to remove me, (whether for the better or worse, thy will be done) I may not repent of having done no thing which Thou requirest of me. Grant this, O my great and bountiful Lord and Master, for the sake of Jesus Christ. Amen.²¹

Impelled by these reflections, Mr. Wilson waited on Lord Derby the next morning, in his dressing-room; and, after a short conversation on the subject, left with him the following letter:

"MY LORD,

"Nothing but a sense of duty and gratitude could have put me upon taking such a liberty as this, which because I have reason to believe concerns your Lordship, I can willingly hazard all the future favours your Lordship designs me, rather than be unconcerned and silent in a matter of this moment, though I have no reason to fear such a consequence. I do therefore, with all imaginable submission, offer these following particulars, touching your creditors, to your Lordship's consideration:—

"*First*; Though several debts, as your Lordship urges, may be unjust, and perhaps most of the bills in part unreasonable; yet it is very probable that a great many are really just; and if these are not paid, those who suffer have a just complaint to God and man, which must certainly have a very ill influence upon your Lordship's affairs.

"*Secondly*; That several in the neighbourhood are undone if they are not speedily considered; they are forced to the last necessity, some to sell their estates, and others ready to leave the country, or to lie in gaol, for debts which are owing to them from your Lordship. They come every day with tears and petitions, which nobody takes notice of, and so your Lordship never comes to know what they suffer and complain of.

"*Thirdly*; Your Lordship sees what methods the rest who are more able are taking, and you know best what may be the consequence of what they are doing; but, however it ends, if their demands are just, they

will still have reason to complain of the wrong that is done them.

"*Fourthly*; Your Lordship is never suffered to know what influence these things have upon your temporal affairs; but I am ready to make it out, whenever your Lordship shall think it your interest to enquire into this matter, that you pay constantly one-third more for what you want than does any other person. I know very few care, or are concerned at this; but I am one of those who cannot but see and lament this hardship and misfortune, which cannot possibly be remedied, till your Lordship has taken some order with your creditors, and reformed those who shall have the disposal of your monies for the time to come.

"*Fifthly*; I am not able to foresee how these things will end, and one cannot tell what they may be forced to attempt. It is too likely, that if any disturbance should happen in the government, their wants may make them desperate, and their numbers insolent. I have been lately told, that some of them have secretly threatened some such thing.

"And now, my Lord, if I have said any thing unbecoming me, I hope your Lordship will pardon me, and believe it a fault of indiscretion rather than design. I mean honestly; and, that your Lordship may think so, I do protest, in the presence of God, that I had rather beg all my life, than to be so far wanting to myself and that duty which I owe to God and your Lordship, as not to have given your Lordship these short hints by word of mouth and writing, which your Lordship could not possibly have but from some faithful servant, as I presume to subscribe myself, and, my Lord, your most dutiful chaplain,

T. W."

"Oct. 22, 1696.

"An profecturus sim, nescio; malim, successum mihi, quam fidem deesse."

Mr. Wilson's behaviour had been so uniformly regulated by the laws of virtue and religion, that his noble patron could not possibly entertain any suspicion of his being actuated by sinister motives in this proceeding; and having duly considered the affair, he was perfectly convinced of the impropriety of his own conduct, and the sincere attachment of his friend, with whose advice and assistance, he immediately set about a reformation.

Thus Mr. Wilson, by his candour and sincerity, was at once the happy instrument of retrieving the reputation of his patron, and procuring a speedy relief for his distressed tradesmen and dependants.

Nor did his zeal and integrity go unrewarded; for, in the following year, (1697) the Earl of Derby offered him the Bishoprick of the Isle of Man, which had been vacant ever since the death of Dr. Baptiste Levinz, who died in the year 1693. This kind offer, however, Mr. Wilson modestly declined, alledging, that he was unequal to, as well as unworthy of, so great a charge; and thus the matter rested till Dr. Sharp, archbishop of York, complained to King William that a Bishop was wanting in his province to fill the See of Man; acquainting the King at the same time, that the nomination was in the Lord of the Isle the Earl of Derby, but that the approbation rested in his Majesty; and urging the necessity of such an appointment, as the See had now been vacant four years,—a circumstance with which he apprehended his Majesty might be unacquainted. The King hereupon sent for the Earl of Derby, who was at that time Master of the horse, and told him, that he expected an immediate nomination of a Bishop for the See of Man, and that if his Lordship delayed it any longer, he should take the liberty of filling up the vacancy himself.* In consequence of this admonition, Lord Derby insisted on his Chaplain's accepting the preferment; and accordingly Mr. Wilson was (to use his own expression) "forced into the Bishoprick;"—a promotion for which he was in all respects eminently qualified, and which he justly merited as a reward for his faithful services to the Earl of Derby and his son.

During his residence with Lord Derby as his chaplain, he constantly used the following

Prayer for the FAMILY.

"O Almighty God! by whom the whole world as one family is governed, I accept with all thankfulness the charge of this family where thy providence has made me a pastor and guide. Let thy grace and Holy Spirit, I most humbly beseech Thee, assist me in the doing of my duty; and if it be thy will, let not my labour be in vain. Give me the spirit of wisdom, that I may know how to instruct effectually; and a prudent zeal and courage, that I may oppose vice wherever I find it. Make me, great God, ever zealous for thy holy name and honour; that the just sense of my duty, and of my particular and immediate relation to thy service, may prevail with me above any other consideration whatever.

"Bless the Lord of this house with a just sense of Thee, the Lord of heaven and earth, and turn the bent of his affections from sensual love to the love of Thee; let not that

power and greatness, which he has received from Thee for the advantage of others, be made use of to their hurt and destruction. Let not that covetousness, which is the root of all evil, prevail over him, nor draw the curses of the injured world upon him and his posterity. May that powerful Word, which made a publican a disciple, and made that disciple so exemplary, charitable, and just; may that eternal Word and Spirit have the same influence upon his soul, that he may be truly the disciple of Jesus Christ; that by his example he may influence others to the practice of religion and virtue, and by his authority discountenance irreligion and vice.

"Bless him and his family, in showering down the choicest of thy blessings upon his virtuous lady; and as Thou hast in her given us a great example of virtue and piety, grant that we may all follow her steps in the way which leads to eternal life. Let her zeal and sincerity encourage the good to persevere, and her piety provoke the wicked to amend their ways; that at last we may all meet, and become again one family, in the eternal mansions which Thou hast prepared for all that love and fear thy Name.

"Let my prayers be acceptable in thy sight for James Lord Strange. Good God, go along with me in his education, and teach me by thy Holy Spirit how to instruct him in all the ways of religion, piety, and honour. Bless him, and make him good, that his greatness may be more useful to the world, and his station and power beneficial to mankind. Preserve him from all dangers ghostly and bodily; and when he has lived long to thy honour, bless him with eternal life.

"Bless all the rest of this family committed to my charge; and give them all grace that they may do their duties in their several places, not with eye-service as men-pleasers, but in singleness of heart, fearing Thee their great Master and Judge.

"Thy power, O God, is unlimited; in mercy reduce all those that wander out of the way. Give us all a true and lively sense of our transgressions, that we may see the necessity of amending our lives, or of being for ever miserable.

"O Lord, say Amen to these my prayers, and deliver me from the guilt of other men's sins; for the sake of Jesus Christ, my great Lord and Master. Amen."

Mr. Wilson took great pains with his noble pupil. Want of consideration, and a precipitancy of temper, seem to have been the principal faults in this young nobleman's character; and his tutor exerted his best endeavours to correct his Lord-

D

ship's

* From private information.

ship's disposition in these respects. The following extraordinary instance of his management, upon a particular occasion, is said to have produced its proper effect:—One day, as Lord Strange was going to set his name to a paper which he had not read, Mr. Wilson dropped some burning sealing-wax on his finger; the sudden pain made him very angry, but his tutor soon pacified him, by observing, that he did it in order to impress a lasting remembrance on his mind, never to sign or seal any paper he had not first read and attentively examined.^b

On the 15th of January, 1697-8, Mr. Wilson, being first created Doctor of Laws by the Archbishop of Canterbury, was confirmed Bishop of Man, at Bow Church, by Dr. Oxenden, dean of the Arches; and the next day he was consecrated at the Savoy church, by Dr. Sharp, archbishop of York, assisted by the Bishops of Chester and Norwich. On the fifth of April following, he landed at Derby Haven in the Isle of Man, and on the 11th he was enthroned in the cathedral of St. Germain's, in Peel Castle: And from the prayer which he composed on the occasion, we may see with what piety and circumspection he entered upon his new dignity:

"When I was enthroned in the Cathedral of St. Germain's, in Peel Castle, April 11, 1698.

"In an humble and thankful sense of thy great goodness to a very sinful and very unworthy creature, I look up to Thee, O gracious Lord and Benefactor, who from a low obscurity hast called me to this high office, for grace and strength to fit me for it. What am I, or what is my father's house, that thou shouldest vouchsafe us such instances of thy notice and favour? 'I am not worthy of the least of all the mercies which Thou hast shewed unto thy servant.'

"O God, grant, that by a conscientious discharge of my duty I may profit those over whom I am appointed thy Minister, that I may make such a return as shall be acceptable to Thee. Give me such a measure of thy Spirit as shall be sufficient to support me under, and lead me through, all the difficulties I shall meet with. Command a blessing upon my studies, that I may make full proof of my Ministry, and be instrumental in converting many to the truth. Give me skill and conduct, that with a pious, prudent, and charitable hand, I may lead and govern the people committed to my

^b In the *Biographia Britannica*, it is said, that Mr. Wilson accompanied Lord Strange into Italy, but this is a mistake, as Mr. Wilson was never out of the British dominions.

care; that I may be *watchful* in ruling them, *earnest* in correcting them, *fervent* in loving them, and *patient* in bearing with them.

"Let thy grace and blessing, O Father of mankind, rest upon all those whom I bless in thy name; and especially upon those who, together with me, are appointed to watch over thy flock. Bless every member of this church; support the weak, confirm and settle those that stand, and feed our flock, together with ourselves, through Jesus Christ the chief shepherd.

"Lord, who is sufficient for so great a work? Thou, O Lord, canst enable the meanest of thy creatures to bring to pass what Thou hast determined; be pleased to make me an instrument of great good to this church and people; and grant, that when I have preached to and governed others, I myself may not be lost or go astray. Preserve me from the dangers of a prosperous condition, from pride, and forgetfulness of Thee; from a proud conceit of myself, and from disdain of others. Rather turn me out of all earthly possessions, than they should hinder me in my way to Heaven. If affliction be needful for me, let me not want it; only give me grace thankfully to receive and bear thy fatherly correction, that after this life is ended in thine immediate service, I may have a place of rest amongst thy faithful servants in the Paradise of God, in sure hopes of a blessed resurrection, through Jesus Christ. *Amen. Amen.*"

"The Oath administered to the Bishop of Man at his Instalment. Administered to me April 11, 1698.

"My allegiance to the King's Majesty of England, and my former oaths according to the laws there reserved; I swear to be true to the Right Honourable the Earl of Derby, and his heirs, and will perform all such duties unto them as belong to my place being Bishop here. And to my power shall defend and maintain the antient laws, statutes, and customs, proper and belonging unto this Isle and prerogatives due to the heir thereof. And with my best advice and counsel be aiding and assisting to the Captain of this Isle, or Governor for the time being, for furtherance of the government and benefit of the said Isle. So help me God.

"THO. SODOR AND MAN."

"O God, the King of all the earth, grant that no breach of this oath may ever rise up in judgment against me. Look down in mercy upon this part of thy dominions; put a stop to all growing evils, and to the judgments that must follow.

"Endue the Lord of this Isle, and all that are put in authority under him, with wisdom from above, that they may govern with truth and justice; and that the people, whose duty it is to obey, may do it for conscience-sake.

"Give us all a peaceable temper of spirit, that laying aside all partiality, we may study the things that make for peace. And that we may all join in promoting thy honour, the true religion, and the welfare of this whole nation; for Jesus Christ's sake. Amen."

When he arrived at his Bishoprick, he found the palace in a most ruinous state, having been uninhabited for eight years; nothing but an antient tower and chapel remaining entire. He was therefore obliged to rebuild the dwelling-house, and almost all the out-offices, from the ground. He stocked the garden with fruit-trees, &c. fenced in the demesnes, planted many thousand timber-trees, and laid out a farm, which afterwards became valuable to himself and successors. The expence of these buildings and improvements amounted to the sum of fourteen hundred pounds. He says, "It having pleased God to bring me to the Bishoprick of Man, I find the house in ruins, which obliges me to interrupt my charity to the poor in some measure." This interruption was, however, of short duration, and his beneficence ever afterwards increased with his income.

About this time the Earl of Derby again offered him the living of Baddefsworth, to hold in commendam, probably as a compensation for the dilapidations on his Bishoprick; but this our conscientious Prelate refused, as utterly inconsistent with his duty, and with the obligation he had formerly laid himself under of *never taking two ecclesiastical preferments with cure of souls*, "especially," he says, "when I must necessarily be absent from one of them; and of which resolution it does not yet repent me that I made it. Jan. 28, 1697." He had before refused to give a bond of resignation to hold the living of Grappenhall in Cheshire, during the minority of Mr. Boardman, then an infant.

On the 16th of July, 1698, he laid the foundation-stone of a new Chapel at Castletown, which was built and paid for out of the ecclesiastical revenues. "The Lord grant," says he, "that it may (when it is finished) continue a house of prayer to all ages."

^k M. Hewetson's Memorandum-Book.

^l Memorandum-Book.

"Bless, O Lord, thy Holy Church, and particularly this part of it, where Thou hast made me an overseer and guide. O my great Master, let me not satisfy myself in building and beautifying the places dedicated to thy honour, but assist me by thy Holy Spirit, that I may use my utmost endeavours to make every one of these people living temples of the living God, that they may believe in Thee, the *chief corner-stone*; and that by this faith, both they and I may at last come to worship Thee in Heaven, and to give Thee praise and glory for all thy mercies bestowed upon us; for Thou art worthy, O Lord, to receive power, and honour, and glory, for Thou hast created all things, and for thy pleasure they are and were created. Amen."

On the 29th of September, the same year, he set sail for England, and landed the day following at Liverpool, whence, after a short stay, he went to Warrington, where he paid his addresses to Mary daughter of Thomas Patten, esq; to whom he was married on the 27th of October, at Winwick church, by the Honourable and Reverend Mr. Finch,^m the rector. Previous to his marriage, we find him, as on all other important occasions of his life, a petitioner to Heaven in the following prayer:

"*Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.*" Heb. xiii. 4.

"Blessed be the God of Heaven, our great Creator, Lord, and Benefactor, who, knowing the wants and infirmities of all his creatures, has by a most surprising goodness provided for all their necessities. And blessed be thy holy name, O Father of Mankind, who, knowing the weaknesses of our nature and the manifold dangers to which we are exposed by our irregular passions, has provided so honourable a remedy as marriage for our comfort and safety. Good God, grant that I may never transgress those just bounds, which Thou hast set to restrain the extravagant desires of our souls.

"To this end, I beseech Thee, for the sake of Jesus Christ, to make that state of life comfortable to me, into which by thy favour I am going to enter. It is not in man to direct his own steps; I do therefore flee to Thee, O Father, for thy blessing and guidance in this great change of my circumstances, most humbly beseeching Thee to grant, that I may do nothing unbecoming

^m Son of the Earl of Nottingham. Mr. Finch, and his brother the dean of York, were both pupils to Dr. Sharp, archbishop of York, when chaplain to their father; and the Archbishop had the satisfaction afterwards of procuring preferment for them in his own cathedral. They both lived in the strictest friendship with Dr. Thomas Sharp, prebendary of Durham, and son to the Archbishop, till death. *Mr. G. Sharp to the Editor.*

my office and the honourable station in which Thou hast set me. Make her whom Thou wilt make my wife *a meet help for me*, that we may live together to thy honour and glory in this world, and be made partakers of everlasting glory and happiness in the world to come. *Amen.*"

The Bishop staid in England till the 6th of April, 1699, when he took leave of his friends at Warrington, and arrived with Mrs. Wilson, the next day, safe at his diocese.— This most amiable woman was every way the companion of his soul; pious, devout, and charitable, as himself. In his diary is the following prayer:

T. } *Wilson.* { *To be said every morning together*
M. } *before we stir abroad.*

"O God, by whose favour and providence we are made one flesh, look mercifully upon us from Heaven, and bless us, and make us instrumental to the eternal welfare of each other. Give us grace that we may faithfully perform our marriage vows, that we may live in perfect love and peace together, in a conscientious obedience to thy laws, and in a comfortable prospect of happiness all our days.

"Grant, if it be thy gracious will, that we may live to see our children christianly and virtuously brought up; or, if in thy wisdom Thou shalt order it otherwise, be pleased in mercy to provide for their everlasting happiness. In the mean time, give us grace that we may teach them, and our household, the fear of God, and be examples to them of piety and true religion.

"Continue to us such a share of the good things of this world as to Thee seems most meet for us; and, whatever our condition shall be, enable us to be content and thankful. Vouchsafe us a share in the happiness of the next life; and thy blessed Will be done for what shall happen to us in this.

"Hear us, O God, for Jesus Christ his sake, the son of thy love. *Amen. Amen.*"

The Bishop had by this most excellent woman, four children:

Mary, born September 9, 1699; died November 27, 1712.

Thomas, born October 12, 1700; died June 8, 1701.

Alice, born February 24, 1701; died June 3, 1703.

Thomas, born August 24, 1703; now living; prebendary of Westminster, and rector of St. Stephen's, Walbrook: the heir of his father's virtues, rather than his fortune.

Prayer for his Children.

"Children and the fruit of the womb are an heritage and gift that cometh of the Lord." Psal. cxxxvii. 4.

"O God, the Father of our Lord Jesus Christ, for his sake be gracious unto the children which Thou hast given me; preserve them from dangers and all sad accidents; give them healthful bodies, understanding souls, and sanctified spirits, that they may remember their Creator all their days. Let me not be wanting in any part of my duty towards them. Give me grace to instruct them in the true religion; gently to correct their failings; honestly to provide for their necessary support; and to be an example to them of true piety, sobriety, and diligence.

"But, if I do not live to be, and to do this unto them, be Thou, O God, their father, their guide, their support, and their portion, in this life and in the life to come. Let thy restraining grace preserve them from the temptations of an evil world; let them seriously consider the vows that are upon them, and continue in that state of salvation, unto which Thou hast called them, unto their lives' end. And when they have done good in their generation, Lord receive them into the inheritance of thy dear Son, for whose sake I most humbly beg to be heard. *Amen.*"

The following private Prayers are copied from Mr. Hewetson's memorandum-book:

Morning Prayer in private.

"O most holy, blessed, and glorious Majesty of Heaven and Earth! Before Thee, the Author of my being, I humbly prostrate myself this morning; most gratefully acknowledging the duty which I owe to Thee, both as I am thy creature, and as I am a Christian. And that I have so often neglected this duty, or been backward and cold in the performance of it: This, now I am in my right mind, I justly condemn myself for; I heartily bewail it, and in the bitterness of my soul repent of it. And, because I am not worthy to be heard for my own sake, I set before Thee the merits of thy Son, who is the propitiation for our sins; for his righteousness pardon the offences of me thy servant, and grant me those things by thy mercy, which by the strict rule of justice are not due to me: Heal all the naughty inclinations of my soul, and perfect in me a hearty love unto holiness; that by thy grace I may perform all those engagements that are upon me. And blessed be the goodness of God, which has so often prevented me with that grace, to which I owe all the good thoughts that are in my heart, all the motions of my soul to virtue and piety, and all the effects of them in the whole course of my life.

"I thank

"I thank Thee, O Heavenly Father, for all the blessings which I have (undeservedly) received from Thee, and particularly for that Thou hast kept me the night past from all perils of body and soul; and hast given me a comfortable sleep, which favour Thou hast denied to many others; and raised me up with desires of continuing to be thy faithful servant, this day, and the remainder of my life.

"Deny not therefore, dear God, the desires of a soul that offers up itself, *without reserve*, to thy service. Preserve me always in this serious temper of mind,—That a just sense of my duty may make me evermore ready and forward to do it;—that the sense of my weakness may make me watchful and diligent; and that the remembrance of my former negligence may make me more fervent and pressing;—that the goodness of thy commands may make my obedience more chearful;—and that the great dangers I have escaped, and the blessings before me, may provoke me to persevere most patiently in all well-doing: so that I may be like my great Lord and Master, that I may do him some honour while I live in the world, and walk worthy of the mighty privileges he has bestowed upon me.

"But above all, it is the desire of my soul, and my humble petition, that I may serve Thee faithfully in the sacred ministry of thy Church. To this end, give me, O Lord God, I humbly beg, *a wise, a sober, a courageous, and a patient heart*; that I may be able to instruct the ignorant; give no offence to the weak, but help their infirmities; that I may boldly rebuke vice, and chearfully suffer for righteousness' sake.

"O, that I may always have the example of my great Master before my eyes; be always doing good, visiting the sick, and helping their infirmities; composing of differences; and preaching the glad tidings of the Gospel; that I may neither do, speak, nor think, any thing that is contrary to thy will: so that by me, and by all those over whom I shall be appointed thy Minister, thy holy name may be glorified, and thy kingdom enlarged.

"Make me, O Lord and Master, a faithful steward of all the good things which Thou hast already committed to my charge; and whilst Thou art pleased to continue to me that prosperity which I enjoy, fill me with such a sense of thy goodness, that I may be more ready to do good to those that are in misery; and that by a sober and moderate use of thy blessings, I may be prepared to endure patiently whatever change Thou shalt be pleased to order for me into a worse condition.

"Conduct me safely, O good Providence, through all the temptations and troubles of

this life, to that blessed place where our Lord Jesus Christ liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. *Amen.*

Evening Prayer in Private.

"O Lord, the Creator of the world, I do here in all humility present myself before Thee, to pay my *Evening Homage*, beseeching Thee to accept of my soul and body, a living sacrifice to Thee, my God, who hast made and redeemed both; but most unfit, O Lord, are they to be to Thee presented, until I have obtained thy gracious pardon for the many sins by which they have been defiled. My whole nature is corrupt, exceeding prone to evil, and averse to good; my understanding is full of ignorance and errors, my will perverse; my passions are ungovernable, and my senses have been the inlets of all impurity; all the faculties of my soul and body have been abused. Lord, pity, and cleanse, and forgive, and accept, and save me, for thy mercy's sake!

"There is nothing, O merciful father, so afflictive to me, as the remembrance that I have at any time offended thy sovereign authority; I am heartily sorry for the breaking of any of thy sacred, righteous, and good laws; I abhor the thoughts of doing so again, and do seriously protest against it. Remember not therefore the sins and offences of my youth, and in great mercy blot out those of my riper years; then will my God be much pleased with the daily sacrifices of his servant, and will not repent that he has added another day to the years of my life.

"And now, O Lord, I ascribe it with all thankful acknowledgments to thy goodness and providence, that I have this day been preserved from all evil and sad calamities, and that none of thy judgments (to which I was justly liable) have fallen upon me. But that Thou hast liberally and with a bountiful hand supplied me with the necessities of this life; that Thou art still pleased to support me in a condition so much above my birth, my desert, and even beyond my thoughts. This creates in me such a sense of gratitude as I am not able to express. Dear God, add this to the rest of thy favours to thy unworthy servant, that he may never forget to praise thy Holy Name, for all the graces and blessings he every day receives from thy hand. Possess me with such a deep sense of the obligations I have to Thee, and the great kindness Thou hast done me in engaging me to be thine *immediate servant*, that Religion may be the very business of my life; my greatest pleasure, to please Thee; and my highest design, to attain eternal happiness.

"Give me grace, that I may always have this resolution in my mind (*as I have the vow upon my soul*) to serve Thee in the impartial performance of every known duty. Thou needest not, O God, *my service*; but I beseech Thee to accept of my ambition of serving Thee in holiness and righteousness all my days.

"Into thy hands I commend this night both my soul and my body, which have by Thee been mercifully preserved in safety all this day. I repose myself in the belief of thy watchful providence, that Thou givest thy Angels charge of us; and if Thou see'st good, no evil can come nigh us. And grant, O Lord and Judge of Mankind! that I may so pass all the days and nights of my life in thy fear, and to thy glory; that when the great day shall come when no night will follow, I may, by the merits of Christ, receive a crown of glory which Thou dost promise to them that love Thee. These things, and whatever else my necessities or my charity oblige me to pray for, I most humbly beg in the name and in the words of our blessed Saviour:—

Our Father, &c.

The excellence of the Bishop's piety, as a parent, did not consist in heaping up riches for his children; he considered himself as the steward, not as the proprietor, of the revenues of his Bishoprick; and to what use they ought in his opinion to be applied, we learn from the following memorandum:

"MY CHILDREN,

"If I do not live to tell you why I have saved no more for you out of my Bishoprick, let this satisfy you: That the less you have of goods gathered from the Church, the better the rest that I leave you will prosper. Church-livings were never designed to make families, or to raise portions out of them, but to maintain our families, to keep up hospitality, to feed the poor, &c. And one day you will be glad that this was my settled opinion: And God grant I may act accordingly!

"Remember, that the daughter of a priest, if taken in a fault, was to be put to death under Moses's law. Levit. xxi. 9.

"I never expect, and I thank God I never desire, that you or your children should ever be great; but if ever the Providence of God should raise any that proceed from my loins to any degree of worldly wealth or honour, I desire they will look back to the place and person from whence they came: this will keep them humble and sober-minded. But above all, I desire they will never think themselves too good to be servants."

And he lived to hear his surviving child thank him for the blessing he bestowed, more valuable than riches; which, however, his son has enjoyed,^f not unmindful of his father's precepts and example, which he has always admired and pursued; though, as he modestly expresses, *non passibus æquis*.

The annual receipts of the Bishoprick did not exceed three hundred pounds in money: Some necessaries in his house, as spices, sugar, wine, books, &c. must be paid for with money; distressed or shipwrecked mariners, and some other poor objects, required to be relieved with money; but the poor of the island were fed and clothed, and the house in general supplied from his demesnes, by exchange, without money. The poor who could weave or spin found the best market at Bishop's-Court, where they bartered the produce of their labour for corn. Taylors and shoemakers were kept in the house constantly employed, to make into garments or shoes that cloth or leather which his corn had purchased; and the aged and the infirm were supplied according to their several wants.^g

He took the greatest care to find out the most deserving objects of charity; yet was it possibly often bestowed amiss; and indeed he was frequently told so by those who envied his virtues, but would not imitate his example.—"It may be so," he said, "but I would rather give to ten unworthy, than that one deserving object should go away without relief."^h

If the persons who applied were inhabitants of the island, they were generally recommended by a note from their parish Minister: These notes of recommendation he kept regularly filed, and from these he entered the name and circumstances of his poor petitioners, in a large book kept for that purpose, which he called *Matricula Pauperum*, or the register of the poor.

We find, by the following memorandum, that the Bishop accustomed himself to a frequent recollection and review of his conduct:

^f His son became possessed of his mother's jointure when of age; and went out from Oxford Grand Compounder with the degree of D. D. May 10, 1739.

^g The shoes worn by the poor of the island, were at that time chiefly made of untanned leather.

^h Mr. Moore of Douglass informed the Editor, that he was once witness to a pleasing and singular instance of the Bishop's attention to some aged poor of the island. As he was distributing spectacles to some whose eye-sight failed them, Mr. Moore expressed his surprize, as he well knew not one of them could read a letter. "No matter," said the Bishop with a smile, "they will find use enough for them; these spectacles will help them to thread a needle to mend their cloaths; or, if need be, to keep them free from vermin." And for this purpose he used to purchase three or four dozen pair at a time.

MEMORANDUM.

MEMORANDUM. *Whit-Sunday, 1699.*

" Upon a serious review of my time past, I find that I have been too negligent of the duties of my calling; I do therefore resolve solemnly, (being heartily sorry for what is past) that for the time to come I will rectify (by the grace of God) my ways in these following instances :

" *First*; More diligently follow my studies.

" *Secondly*; Immediately regulate my devotions, and attend them constantly.

" *Thirdly*; Preach more constantly than I have done.

" *Fourthly*; Compose prayers for the poor families, in order to have them printed.

" *Fifthly*; Endeavour with all my might to draw my heart from the care of the things of the world.

" And, that I may not forget these purposes, I resolve that this Memorandum shall remain as a record against me, until I have thoroughly amended in these particulars. The God of Heaven give me grace to set about the work immediately, and give me strength to finish it! *Amen. Amen.*"

We have little difficulty to believe, that these resolutions were strictly and religiously observed. His prayers and his sermons furnish a sufficient proof of his study; his prayers were constant and devout, with his flock and with his family; and three times a day he communed with his own heart privately in his closet. During the fifty-eight years of his pastoral life, except on occasion of sickness, he never failed on a Sunday to expound the Scripture, preach the Gospel, or administer the Sacrament, at some one or other of the churches of his diocese; and if absent from the island, he always preached at the church where he resided for the day. When in London he was generally solicited to preach for some one or other of the public charities, being much followed and admired; and many who heard him have remarked the great beauty of his prayer before the sermon, particularly where he offers up prayers for those who never pray for themselves.

In the year 1699, he published a small tract, in Manks¹ and English, entitled, "The Principles and Duties of Christianity,"² for the use of the island, the first book ever printed in the Manks language;

¹ The Manks is supposed to be the ancient Galic, or Erse language.

² This book was afterwards corrected and improved, and published under the title of "The Knowledge and Practice of Christianity made easy to the meanest capacities; or, an Essay towards an Instruction for the Indians;" under which title it was first published in the year 1740.

and, with the assistance of Dr. Thomas Bray, he began to found parochial libraries, which he afterwards established and completed throughout the diocese, and gave to each a proper book-case, furnishing them with Bibles, Testaments, and such books as were calculated to instruct the people in the great truths of the Gospel, and which we hope are still remaining.

His family prayers were as regular as his public duties: Every summer morning at six, and every winter morning at seven, the family attended him to their devotions in his chapel, where he himself, or one of his students, performed the service of the day, and in the evening they did the same. And thus it was he formed his young clergy for the pulpit, and a graceful delivery. In the prayers for his closet we meet with the purest sentiments of Christianity; and his *Sacra Privata* bear ample testimony of his uniform piety, and the excellency of his understanding.

He kept a diary as well of the special favours in extraordinary deliverances, as of the merciful visitations and chastisements he experienced in a variety of instances.

On the 9th of December, 1700, a fire broke out in the Bishop's Palace about two in the morning, in the chamber over that in which the Bishop slept, "which," he says, "by God's providence, to which I ascribe all the blessings and deliverances I meet with, I soon extinguished; had it continued undiscovered but a very short space of time, the wind was so high, that in all probability it would have reduced my house to ashes.

" Blessed be God for this, and all other his mercies vouchsafed to me, and to my family; God grant that a just sense of his obligations laid so often upon me, may oblige me to such returns of gratitude as become such mighty favours. *Amen.*"

In the year 1703, he obtained the Act of Settlement, of which mention is made in his history of the Isle of Man;³ but his great modesty would not permit him publickly to say that he was the author of that benefit to his diocese, though it was attained solely by his indefatigable pains and application.

"August 6, 1703. In all thy ways acknowledge him, and he will bring it to pass."

"O all-wise Providence! who alone canst govern the affections of men, and give suc-

¹ Mr. Hewetson's Memorandum-Book.

³ His history of the Isle of Man, which forms a part of this work, was, at the desire of Bishop Gibson, inserted in his second edition of Camden's *Britannia*.

cess to their lawful undertakings; in an humble confidence that it is according to thy good pleasure that I am concerned in this great affair, I do cheerfully undertake it for the good of this nation, where my lot is fallen; beseeching Thee to bless me in the way that I go, to preserve me from doing any thing which may displease Thee, or dishonour my holy profession; to dispose the hearts of those for whom, and with whom, I am to act, that thy will may be done and submitted to; and that Thou, O God, may'st have the honour of governing the world according to thy most wise purposes. *Amen.*"

Sept. 6, 1703. "Blessed be God for his favours. On this day I was, I hope, an happy instrument in bringing the Lord of Man and his people to an agreement; his Lordship having this day condescended to settle them upon a certain tenure, or rather to restore them to their ancient tenure, which has been uncertain for more than one hundred years. What the consequence may be, I know not; but this I know, that I have acted uprightly in this whole affair, which God be praised for."^m

This year was also remarkable for the Ecclesiastical Constitutions, which were read by the Bishop to the Clergy, and agreed to in full Convocation; and meeting with the approbation of the Lord, Deemsters, and Keys, passed into a Law.

ECCLESIASTICAL CONSTITUTIONS.

INSULA MANNIÆ.

"At a Convocation of the Clergy at Bishop's-Court, the 3d day of February, 1703.

"IN the name of our great Lord and Master, the Lord Jesus Christ, and to the glory and increase of his kingdom amongst men;

"We, the Bishop, Archdeacon, Vicars-General, and Clergy, of this Isle, who do subscribe these articles, that we may not stand charged with the scandals which wicked men bring upon religion, while they are admitted to, and reputed Members of Christ's Church; and that we may by all laudable means promote the conversion of sinners, and oblige men to submit to the discipline of the Gospel: And lastly, that we may provide for the instruction of the growing age in Christian learning and good manners: We have formed these following Constitutions, which we oblige ourselves (by God's help) to observe; and to endeavour, that all others within our several cures shall comply with the same.

^m Memorandum-Book.

"I. That when a Rector, Vicar, or Curate, shall have any number of persons, under twenty, of his parish, desirous and fit to be confirmed, he shall give the Lord Bishop notice thereof, and a list of their names, and shall suffer none to offer themselves to be confirmed, but such as he has before instructed to answer in the necessary parts of Christian knowledge; and who, besides their Church Catechism, have learned such short prayers for morning and evening, as shall be immediately provided for that purpose.

"II. That no person be admitted to the Holy Sacrament, till he has been first confirmed by the Bishop; or, (in case of his Lordship's absence or indisposition) to bring a certificate from the Archdeacon, or Vicars-General, that he is duly qualified for confirmation.

"III. That no person be admitted to stand as Godfather or Godmother, or to enter into the holy state of Matrimony, till they have received the Holy Sacrament of the Lord's-Supper; unless, being an orphan, there be a necessity for his speedy marriage; and this to be approved of, and dispensed with, by the Ordinary for a limited time, to fit himself for the Sacrament: And, where any of them are of another parish, they are to bring a certificate from their proper Pastor.

"IV. That all children and servants unconfirmed, of such a division of the parish as the Minister shall appoint, (which shall be at least one-fourth part thereof) shall constantly come to evening prayers, to be instructed in the principles of the Christian Religion; at which time, every Rector, Vicar, or Curate, shall employ at least half an hour in their examination, and explaining some part of the Church Catechism. And that all Parents and Masters who shall be observed by their children's and servants' ignorance to be grossly wanting in their duty, in not teaching them this Catechism, shall be presented for every such neglect, and severely punished. And, to the end that this so necessary an institution may be religiously observed, every Minister shall always (by the assistance of the Churchwardens) keep a catalogue of such persons as are not confirmed, and is hereby required to present those that are absent without urgent cause, who shall be fined two-pence the first Sunday they omit to come, four-pence the second, and six-pence the third; in which case the parents are to be answerable for their children, and masters for their servants; unless where it appears that the servants themselves are in the fault.

"V. For the more effectual discouragement of vice, if any person shall incur the Censures

Censures of the Church, and, having done penance, shall afterwards incur the same Censures, he shall not be admitted to do penance again (as has been formerly accustomed) until the Church be fully satisfied of his sincere repentance; during which time he shall not presume to come within the church, but be obliged to stand in a decent manner at the church door every Sunday and Holiday the whole time of morning and evening service, until by his penitent behaviour, and other instances of sober living, he deserve and procure a certificate from the minister, churchwardens, and some of the soberest men of the parish, to the satisfaction of the Ordinary; which if he do not so deserve and procure within three months, the Church shall proceed to excommunication: And that during these proceedings, the Governor shall be applied to not to permit him to leave the island.

“ And this being a matter of very great importance, the Minister and Churchwardens shall see it duly performed, under penalty of the severest ecclesiastical censures.

“ And whenever any daring offender shall be and continue so obstinate as to incur excommunication, the Pastor shall affectionately exhort his parishioners not to converse with him, upon peril of being partaker with him in his sin and punishment.

“ VI. That the Rubrick before the Communion, concerning unworthy receivers thereof, may be religiously observed, every rector, vicar, or curate, shall first privately, and then publicly, admonish such persons as he shall observe to be disorderly livers; that such as will not by this means be reclaimed may be hindered from coming to the Lord's Table, and being presented, may be excommunicated.

“ And if any Minister knowingly admit such persons to the Holy Sacrament, whose lives are blemished with the vices of drunkenness, tippling, swearing, profaning the Lord's day, quarrelling, fornication, or any other crime, by which the Christian Religion is dishonoured, before such persons have publicly acknowledged their faults, and solemnly promised amendment, the Minister so offending shall be liable to severe ecclesiastical censures.

“ VII. If any moar, serjeant, proctor, or any other person, shall presume on the Lord's Day to receive any rent or sums of money, both he and the person paying such rent or sums of money shall be liable to ecclesiastical censure, and shall always be presented for the same.

VIII. That the practice of Commutation as has been formerly accustomed; namely,
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of exempting persons obnoxious to the Censures of the Church from penance and other punishment appointed by law, on account of paying a sum of money, or doing some charitable work, shall for the future cease.

“ IX. For the promotion of religion, learning, and good manners, all persons shall be obliged to send their children, as soon as they are capable of receiving instruction, to some petty school, and to continue them there until the said children can read English distinctly; unless the parents give a just cause to excuse themselves, approved of by the Ordinary in open court: And that such persons who shall neglect sending their children to be so taught shall (upon a presentment made thereof by the minister, churchwardens, or chapter-quest) be fined one shilling per quarter to the use of the schoolmaster, who may refuse to teach those children who do not come constantly to school, (unless for such causes as shall be approved of by the Minister of the parish) and their parents shall be fined as if they did altogether refuse to send them to school.

“ And for the further encouragement of the school-masters, they shall respectively receive, over and above the salaries already allowed them, six-pence quarterly from the parents of every child that shall be taught by them to read English, and nine-pence quarterly from such as shall be taught to write; which sums being refused, the sumner shall be ordered to require punctual payment within fourteen days; and upon default thereof, they are to be committed till they submit to law. Notwithstanding, where the parents or relations are poor, and not able to pay as aforesaid, and this be certified by the Minister and Churchwardens of the parish to the Ordinary, such children are to be taught gratis.

“ And whereas some of the poorer sort may have just cause, and their necessities require it, to keep their children at home for several weeks in the summer and harvest; such persons shall not be liable to the penalties aforesaid, provided they do (and are hereby strictly required to) send such children, during such absence from school, every third Sunday to the parish church, at least one hour before evening service, there to be taught by the schoolmaster, to prevent losing their learning: And if any schoolmaster shall neglect his duty, and complaint be made and proved, he shall be discharged, and another placed in his stead, at the discretion of the Ordinary: And every rector, vicar, or curate, shall the first week of every quarter visit the petty school, and take an account in a book of the improvement of every child, to be produced as often as the ordinary shall call for it.

F

“ X. For

" X. For the more effectual suppression of vice, &c. the Minister, and Churchwardens, and Chapter-quest, shall, the last Sunday of every month, after evening prayers, set down in writing the names of all such persons as without just cause absent themselves from church; of parents, masters, and mistresses, who neglect to send their children and servants to be catechised; of parents and guardians, who send not their children to school; and all other matters they are bound by their oaths to present. And, that they may conscientiously discharge their duty, the Articles of Visitation are to be read to them at every such meeting: And this to be done under pain of the severest ecclesiastical censures.

" NOW; forasmuch as some of the Orders and Constitutions, in this Synod agreed unto, are such as do require the authority of the Civil Power to make them effectual to the ends they are designed; the Bishop and Archdeacon are earnestly desired to procure confirmation from the Lord, his Council, and the twenty-four Keys, to the glory of God, and welfare of this Church.

" And for the better government of the Church of Christ, for the making of such orders and constitutions as shall from time to time be found wanting; and that better enquiry may be made into the execution of those that are in force; there shall be (God willing) a Convocation of the whole Clergy of the Diocese, on Thursday in Whitfun-week every year after this, at the Bishop's Chapel, if his Lordship be within this Isle, or as soon as conveniently after his return.

" And that by these Constitutions we may more effectually oblige ourselves and others, we do each of us subscribe our names, this 3d day of February 1703.

THOMAS SODOR AND MAN.

<i>Sam. Watleworth</i> , archdeacon	
<i>Robert Parr</i> , vicar-general	
<i>John Curgbey</i> , vicar-general	
<i>Tho. Allen</i>	<i>Ewan Gill</i>
<i>Sam. Robinson</i>	<i>Wm. Walker</i>
<i>Rob. Fletcher</i>	<i>John Parr</i>
<i>John Taubman</i>	<i>John Cosnaban</i>
<i>Tho. Christian</i>	<i>J. Woods</i>
<i>Jo. Christian</i>	<i>Wm. Gell</i>
<i>Hen. Norris</i>	<i>Matth. Curgbey.</i>

At a Court of Tinwald; holden at St. John's Chapel, the 4th day of February 1703-4.

" The before Constitutions being this day offered by the Lord Bishop and Archdeacon of this Isle, unto us the Governor, Officers, and twenty-four Keys, for our approbation; and having perused the same, we do find them very reasonable, just, and necessary; and

do therefore approve of, and consent to them, as far as concerns the Civil Power.

<i>Rob. Matwdesley</i> , governor		
<i>Chrif. Parker</i> , receiver-general		
<i>J. Rowe</i> , comptroller		
<i>Will. Ross</i>	}	water-bailiffs
<i>Jo. Bridson</i>		
<i>John Parr</i>	}	deemsters
<i>Dan. M'ylrea</i>		
<i>Tho. Stevenson</i>	} Keys	<i>James Christian</i>
<i>Cha. Moore</i>		<i>John Oates</i>
<i>Ewan Christian</i>		<i>John Harrison</i>
<i>Tho. Christian</i>		<i>Tho. Curlett</i>
<i>John Watleworth</i>		<i>James Oates</i>
<i>Wm. Christian</i>		<i>Rob. Curgbey</i>
<i>Sil. Ratcliff</i>		<i>Nich. Christian</i>
<i>Jo. Bridson</i>		<i>Dan. Lacc</i>
<i>James Banks</i>		<i>Rob. Moore</i>
<i>Rob. Christian</i>		

" I am well pleased with the before Constitutions, and do confirm the same, and require that they be published at the next Tinwald-Court in usual manner.

" DERBY."

" Published accordingly at the Tinwald-Court, the 6th of June 1704."

April 3, 1723.

" This is a true transcript of a copy of the Constitutions under Mr. Sedden's hand, now upon record. *J. Woods, Reg. Episc.*"

" This compared with the said Copy upon Record. *Chrif. Halsal, Thomas Corlett.*"

These Constitutions, planned and framed by his Lordship, will afford and exhibit to the world a specimen of that primitive discipline which existed in this diocese during his Lordship's Episcopate, and long after; superseding, virtually, the preface to the Commination-Office.

Lord Chancellor King was so much pleased with these Constitutions, that he said, " If the antient discipline of the Church were lost, it might be found in all its purity in the Isle of Man."

" The very hairs of your head are all numbered." *Matth. x. 30.*

" Thursday, Feb. 10, 1703. Blessed be the good providence of God, which secures and delivers us from dangers, which no care can prevent, no skill, but the hand of God only, can free us from.

" The cook-maid having left a pin in the breast of a fowl, I swallowed it unawares; but by the help of a vomit, and God's great goodness to me, I got it up again; for whose goodness I desire to be ever thankful; and beseech

befeech him that I may never forget the many peculiar favours I have received at his hands.

"Let them give thanks whom the Lord hath delivered!"

On the 5th of September 1704, the Bishop accompanied Mrs. Wilton, who had been for some time in a declining state of health, to Warrington, for the benefit of her native air, and continued with her, praying for and comforting her, till the 7th of March following; when she resigned her soul, full of hope of a blessed immortality, into the hands of her Creator.

In this severe trial, his prayers abound with religious sentiment and Christian resignation; pronouncing with a feeling emphasis, "Thy will be done, O God." He felt like a man, but not like a man without hope. He had lost a comfort; but the happiness she had gained overcame his sorrow, and gave him that serenity of mind which none but good men can feel like him in the hour of affliction.

Prayer in his Wife's Sickness.

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. xii. 6.

"O Lord, infinitely merciful, thy very corrections are the effects of thy love; therefore do thy faithful servants rejoice in the midst of their sorrows, stedfastly believing, that all things shall work together for good to those that fear God, and trust in his mercy.

"For Thou, O Lord, dost convince us, by the afflictions which Thou bringest upon us, that nothing deserves our love but Thee; that no being in heaven or on earth can help us besides Thee; and that the sufferings of this life are not to be compared to the happiness of the next.

"This is our faith and confidence, *that every good gift cometh from Above*; and that our sorrow for our offences, our desires of being reconciled unto Thee, our purposes of amendment, are all the fruits of thy Holy Spirit, which does nothing in vain; and which, if we resist not thy grace, will form our souls for the happiness of a better life.

"Gracious God, let it so happen unto this thy servant visited with thine hand, that she may take her sickness patiently, and with a perfect submission to thy will bear whatever Thou shalt be pleased to lay upon her, that the sickness of her body may contribute to the health of her soul; that, being made perfect through sufferings, she may be owned by her Blessed Saviour, who through great afflictions entered into glory.

M. Hewetson's Memorandum-Book.

"Give her grace that she may know wherein she has offended Thee, that she may truly repent of all the errors of her life past. And do Thou, O merciful God, for the sake of Jesus Christ, accept of her repentance, and be reconciled to her, who has no hope but in thy great mercy, that she may not suffer the pains of sickness, without the comforts of grace, and the hopes of being beloved by Thee.

"Grant, O Lord, that her faith in thy sight may never be reproved, but that she may stedfastly believe the great truths of the Gospel;—the promise of pardon and grace to penitent sinners;—the promise of eternal life to those that die in the true faith and fear of God,—that *Jesus Christ is the resurrection and the life; that whosoever believeth in him, though he were dead, yet shall he live*. Increase this knowledge, and confirm this faith, in thy servant, that she may be numbered amongst thy saints in glory everlasting.

"Pour into her heart such love towards Thee, that she may love Thee above all things, obey thy commands, and submit to thy wise dispensations; that she may for thy sake love all mankind, forgive all that have injured her, and desire to be forgiven of all those whom she may have offended, in thought, word, or deed.

"Thy loving-kindness, O Lord, is better than life itself. O satisfy her with thy mercy, that she may with a willing mind give up that breath which she received from Thee; that when she shall depart this life, she may rest in Jesus Christ; and that at the general resurrection at the last day, she may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear Thee, saying, "Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world."

"Grant this, we beseech Thee, O heavenly Father, through Jesus Christ, our Mediator and Redeemer. Amen. Amen."

"The heart of the wife is in the house of mourning." Eccles. vii. 4.

"We most humbly beseech Thee of thy goodness, O Lord, to visit and succour all that are in affliction of mind or body; all that are poor and have none besides Thee to help them. Let the adversities of others make us serious and thoughtful of what may come hereafter; and teach us, in the daily spectacles of sorrow, sickness, and mortality, to see how frail and uncertain our own condition is; and so number our days, that whilst we live here, we may apply our hearts unto that holy and heavenly wisdom which may

may in the end bring us to life everlasting. *Amen.*"

The prayer and reflections which follow on the death of this very amiable woman are so peculiarly pathetic, that I believe few will be able to read them unmoved. They strongly mark the tender, the affectionate, and the distressed husband; and at the same time shew the devout Christian, supported under his loss by a confidence in the omnipotence and mercy of his God.

Prayer on the Death of his Wife.

"When thou with rebukes dost correct man for iniquity, thou
"makest his beauty to consume away like a moth."

Psalms xxxix. 11.

"O merciful God, who in thy wise providence dost so order even natural events, that they serve both for the good of the universe and for the conviction of particular sinners, so that men shall have reason to acknowledge thy glorious attributes; I do with great sorrow of heart, but with all submission to thy good pleasure, confess thy mercy as well as justice to me, in the afflictions and chastisements of this day. I will therefore hold my peace and not open my mouth, because it is thy doing and my deservings.

"O Lord, give me, I most humbly beseech Thee of thy great mercy, true repentance for all the errors of my life past, and especially for those which may have been the occasion of this day's sorrows.

"God speaketh once, yea twice, yet man perceiveth it not."
Job xxxiii. 14.

"I acknowledge thy voice, O merciful God; I acknowledge also my own transgression, and thy great goodness in afflicting me; I do in all humility accept of the punishment of mine iniquity, and do ascribe it to thy grace that even now I have perceived it to be thy voice."

"We are verily guilty concerning our brother."
Gen. xlii. 21.

"Blessed be God that my punishment is not as great as my crimes, which have deserved thy severest strokes, for I am verily guilty of many, very many grievous sins; the follies of youth, the wilful presumptuous sins of my riper years, the breach of the vows that are upon me.

"O that thy grace, which has wrought this sense and sorrow in my soul, may perfect the good work, until I have obtained thy pardon and be confirmed in every good word and work, till thou art pleased to call me hence.

"Good God of mercy, give me grace that I may never again provoke Thee to repeat this voice; but that I may faithfully perform the vows that are upon me; that I

may work out my salvation with fear and trembling; knowing, that though the Lord is long-suffering to them that fear him, yet he is a consuming fire to the obstinate and hardened sinner.

"For Jesus Christ his sake, who by his merits has purchased pardon and grace for penitent sinners, hear me, answer me, and let thy merciful kindness be my comfort according to *thy Word* unto thy servant. *Amen.*"

"The memory of the just is blessed."

Prov. x. 10.

"Almighty God, the author of life and death, who dost not afflict willingly, nor grieve the children of men; I do in all humility submit my will entirely to thine; most humbly beseeching Thee to accept of my thanks and praise, for all the graces and favours vouchsafed unto my wife, now in peace; for her great modesty and meekness of spirit; for her remarkable duty to her parents, and love to her relations; for her great love to me and my friends, and for her fidelity to her marriage vows; for her tender affection for her children, in performing all the offices of a kind and pious mother; for her peculiar care of her family, and the prudence and mildness by which she governed it; for her unaffected modesty in her own and her children's apparel, and the great humility of her conversation with all sorts of persons; for her great compassion for the poor and miserable, and her cheerful compliance with me in relieving them.

"I bless thy holy name for these, and all other fruits of thy Holy Spirit; but above all, I most heartily thank the Lord for her piety to him during her health, and for his mercies to her in the time of sickness;—for her hearty repentance, steadfast faith in the promises of the Gospel, unfeigned charity, her humble submission to God's good pleasure, and patient suffering what his hand had laid upon her;—for all the spiritual comforts the gracious God did vouchsafe her, the opportunities of receiving the blessed Sacrament, the prayers of the faithful, the ministry of absolution, and the assistance of her pious friends at the hour of death.

"With these reflections I comfort my soul, steadfastly believing, that none of these graces and favours were lost upon her, but that she departed in the true faith and fear of God; and therefore I do humbly pray to Thee, O blessed Jesus, in whose hands are the souls of the faithful after they are delivered from the burthen of the flesh, that we may in thy good time meet in joy, and have our perfect consummation and bliss, both in body and soul, in thine eternal kingdom.

"And in the mean time, I humbly pray Thee to recompense me and my poor family with

with the comforts of grace for this great loss. Give me chaste reins and thoughts; a decent behaviour, becoming my character and the state of widowhood; make my children a blessing to me; my servants prudent and faithful; my friends kind and respectful; and be Thou, O gracious God, more than all relations to thy servant and his family, for Jesus Christ's sake. *Amen.*"

"By the sadness of the countenance the heart is made better."
Eccles. vii. 3.

"How good is God, when by his very displeasure we are gainers. He is pleased to exercise me with the loss of my dear wife, an excellent woman, in the very bloom of her years, in the very midst of our satisfactions; and yet upon a just account I have no reason to complain or to fret against God, since I have a comfortable assurance (through the merits of Christ) that she is at rest, and secure under the custody of the blessed Angels until the great day of recompence. And for myself, though I want her's, yet I do not want the comfort of God's Holy Spirit, whose influence I feel in the cheerful submission of my will to the will of God, in the sorrow for my offences which this affliction has wrought in me, in purposes of amendment, and in an earnest desire of living so circumspectly in this world, that in the next we may meet in joy, in the bosom of Jesus, when we shall never part, never sorrow, more. Even so, blessed Jesus, so let it be.

"But though I find my passions *under this affliction* much subdued, my heart tender and capable of receiving good impressions, my soul full of holy purposes, my breast warmed with charity and a tender love for the whole creation of God; yet I know *that the heart is deceitful above all things*; and therefore, lest these good effects should soon be forgotten, let me set down a few memorandums of what now passes within my breast.

"Let me often remember, That when I saw that death had closed my dearest consort's eyes, and that there was no more to be done for her eternal welfare, how many sad thoughts possessed my heart!

"I then with an angry sorrow reflected;—How many opportunities have I lost of doing my duty, and promoting her happiness, (for sure there are degrees of bliss) which, had I conscientiously performed, would now have been matter of solid comfort to me! For though by the mercy of God in Jesus Christ, which is not confined to our imperfect endeavours and assistances, my dear wife is, I doubt not, in peace; having, according to the allowances made by our merciful God to human frailty, led a pious, unblameable, useful life; yet I cannot but condemn myself for having neglected many things which would

have been exceeding comfortable to her when alive, and to me now she is dead; which the gracious God forgive me!

"She needs not my sorrow now, nor my assistance; but since I am still in the body, and still subject to failings, let this consideration make me wiser for the time to come; for this will, sooner or later, be my own case; I must come to die; and all the duties of my calling and of Christianity, that I am convinced I have left undone, will then be matter of sad reflection; I shall then wish, but in vain, that the time were to be spent again that I have lost; but time will be no more, only sorrow will be my portion.

"I will therefore, by God's grace, do that duty in its season which he has appointed me; and whatever my hand findeth to do, I will do it with all my might, *for the night cometh when no man can work*; and if that night take me unawares, under what terrible concern shall I be then,—under what doom shall I be afterwards!

"Grant, O God, that having these thoughts much in my heart, I may not despise the day of grace, but that I may, whenever my Lord comes, be ready to give up my accounts with joy.

"It is with me now as it was with the sons of Jacob when they were in affliction: *We are verily guilty concerning our brother.* The many and great offences of my life appear before me in all their circumstances truly terrible. And though by the good grace of God, (for which I am truly thankful) and through the merits of Jesus Christ, who is our advocate and the propitiation for the sins of all true penitents; though I have confessed and forsaken those sins, yet the remembrance of them is truly grievous unto me.

"O that I may from this consideration stedfastly resolve to leave no sin unrepented of till the day of sorrow and sickness come upon me; that I may not for the time to come do any thing which may be an occasion of sad affliction to me at the hour of death. But in the hour of death, and in the day of judgment, let this be my support and comfort, that I have repented of all the errors of my life, and *that I have brought forth fruits meet for repentance.* Grant this, for Jesus Christ his sake, O gracious God. *Amen.*"

On the 3d of March 1707, he was made Doctor in Divinity in full convocation at Oxford; and on the 11th of June following, the same honour was decreed him by the University of Cambridge.

About the same time he was admitted a member of the Society for promoting Christian Knowledge.

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In the same year, he had the Church Catechism translated, and printed in Manks and English.

On the 21st of September 1708, he consecrated a new-built Chapel at Douglas, to which he was a considerable benefactor.

On the 2d of April 1710, the library of Castle-Town was finished; the greater part of the expence, which amounted to eighty-three pounds five shillings and six-pence, he subscribed himself.

This year some business calling him to England, and quarantine being ordered to all vessels which came from the Isle of Man to England, he went (accompanied by Mr. Murray, a merchant of Douglas) in an open boat to Scotland, and landed in Kircudbright, intending to have proceeded directly to London; but in this design he was prevented by the Earl of Galway, who knew him, and with some other gentlemen, contrary to his own inclination, prevailed on him to go to Edinburgh; where he was waited on and highly esteemed by the clergy and nobility, many of whom on his departure attended him as far as Carlisle.

The year following, he went to London to settle some business relating to the excise for the lord and people of the island; when he was taken great notice of by Queen Anne, before whom he preached a sermon on Holy Thursday. Her Majesty offered him an English bishoprick, but he begged to be excused, saying, that with the blessing of God, he could do some good in the little spot that he then resided on; whereas, if he were removed into a larger sphere, he might be lost, and forget his duty to his flock and to his God.

He could never be induced to sit in the House of Lords, though there is a seat for the Bishop of Man detached from the other Bishops, and within the bar; saying, "That the Church should have nothing to do with the State. Christ's Kingdom is not of this world."

On his return to his Diocese, the Vicarage-house at Kirk Arbory being in ruins, he subscribed and collected money enough to build a new one.

At a Convocation held the 20th day of May 1714, he delivered the following charge to the clergy to observe their own duty for the edification and example of their flock;

* The Bishop of Man has at present no vote; but if the island, as in case of treason, should become forfeit to the Crown, the Bishop, as holding his Barony from the King, would then have a vote as well as a seat. Bishop Levinz sat there in his episcopal robes. This information is from a gentleman, on the authority of the present Earl of Abingdon's grandfather, who said, that the Bishop of Man had a seat there, *de suo jure*.

strictly requiring them to censure offenders, and regulate the discipline of the Church with proper authority.

" *Bishop's-Court, May 20, 1714.*

" I am sorry that I must observe to you, that for some circuits past we have met with more offenders than usual, and some of them guilty of very scandalous crimes. Now; though a clergyman cannot always help this, let him be never so careful in the discharge of his duty; yet, if a man is not conscious to himself that he has plainly and affectionately forewarned his people of the guilt and danger of such sins and of the way to avoid them, I cannot see how he can clear himself from being in some sense the cause of these wickednesses.

" I wish I had not reason to observe to you, that some have been suffered to perform their censures after so careless a manner, without being heartily applied to or made sensible of their danger, that the censures of the church become rather an occasion of offence than of edification.

" You will all agree with me, that to receive offenders into the peace of the church, without their giving at least outward signs of repentance, is the sure way to harden and ruin them. For God's sake, let this be seriously thought of for the future.

" Another cause, I am afraid, of these growing vices is this: That sufficient care has not been taken to recommend *Family Prayers*. How should we expect that all sorts of vices should not abound in families, where God is not owned, nor his graces asked for?

" I cannot but observe further, that some crimes, and such as are the cause of many others, are never presented. *Drunkenness*, for instance; Is this no sin? or is it a sin not worth taking notice of? Are such people kept from the Sacrament, and notice given to the Ordinary as the rubrick directs? This would discourage that vice, and some others, most effectually. And then, if hearty pains were taken in private with offenders, and before they appear before the *Congregation* to own their sins, they would perform their censures so as to affect others as well as themselves.

" And sure it were far better that people were kept longer under censure, than to admit them before they are truly sensible of the reason of their censures, and the benefits they may reap by them. To what purpose have we made excellent constitutions, and have revived, in some measure, *the primitive discipline of the Church*, if we do not take care to see it administered according to the *true intent* thereof?

" Another

" Another means of preventing *growing vices* would be for the Clergy to take care that the *Schools be taught* as they should be: That the children be duly catechised, and made to understand the meaning of what they are taught, which cannot be done so well as it ought to be without considerable *pains*, and *patience*, and *condescension* to the capacities of young and ignorant people.

" I could give you instances of the good effects of such instruction, and of some people who are remarkably *sober*, *honest*, *conscientious* in their ways; which is owing to the blessing of God upon such an instruction.

" The great care that is taken abroad of children's education will oblige us to follow so worthy an example, and will oblige me in my visitations to enquire very particularly who is, and who is not, careful to discharge *this duty conscientiously*. There are some parishes to which I have not been called to *confirm* the children for *three years* past. Will any body pretend that there are none in such parishes, that in so long a time ought to have been fitted for confirmation? This is what must be mended indeed!

" And I do once again repeat, what I have formerly declared publickly, that if I shall find any persons admitted to the *Sacrament*, to *Matrimony*, or to stand *sureties* for others, who have not been confirmed, I must proceed against such as despise that part of our constitutions with ecclesiastical censure. And I do require, that the registers of every parish be brought to us in our Michaelmas circuit, every year for the future, that we may see who does not observe *this* constitution.

" I have been at the charge of purchasing for every parish a *Book of excellent Devotions*, which I do most earnestly recommend to your practice. I know from experience, that a Clergyman, whose heart is not possessed with a good share of true piety, can never go about, nor go through, the duties of his calling with any sort of success answerable to the account he must give.

" And because no man, who is not truly concerned for his own welfare, will be much concerned for the salvation of others, I recommend the use of these devotions to those that are not provided with better, as a means of increasing their piety; and that being truly touched with a sense of the value of religion, they may seriously endeavour to propagate it in its *truth* and *power*, and not in outward appearance only, and in a formal performance of such things as may be observed without any true piety towards God, or benefit to ourselves.

" This is what I thought proper to be said at this time, that I may always meet my

brethren in peace, and that we may all, by a conscientious discharge of our several duties, and through the favour of God in Jesus Christ, meet in peace hereafter; which God grant we may do."

And in his Charge delivered the 9th of June 1715, he is still more particular in pointing out the necessary and immediate duties of a Minister of a parish, with excellent advice concerning a subject of a very serious nature.

" *Bishop's-Court, June 9, 1715.*

" MY BRETHREN,

" The last time we met in convocation I recommended to you *the necessity* of bringing all our people to *family devotions*, if ever we expect to see a *reformation of manners*, or *serious religion* amongst us. It concerns me to know how far your care and pains have been used to introduce this godly practice.

" The most effectual way to do this will be, for every Clergyman to be able to shew his Bishop (when it is required of him) a *particular register of every family in his parish*, with the times when he *visited any of them*, and in what state he found them, and what hopes he had of reforming what he found amiss in any of them.

" And let me observe to you, that as the Bishop visits his Diocese at least once a year in person, so every Clergyman should at least so often visit every family and soul of his parish capable of receiving his instruction; that we may all of us be able to give a comfortable account of our labours to our *great Master*. You will soon see the great use of keeping such an account in writing of your parishes, as I do of my whole Diocese.

" For instance:—If any of your flock fall into any great crimes, punishable either in the ecclesiastical or temporal courts, will it not be a real satisfaction to you to be able to satisfy your Bishop that such a person did not fall for want of a seasonable admonition? That you can shew the very times when you dealt with them, and what sins you warned them against, and what promises they made you.

" I take upon me to say, that a Clergyman who does this conscientiously will have more comfort from this work, *when he comes to die*, than from any other part of his labours. Besides this, you will have before your eyes the state of your parishes, who are poor, and will want your own help and charity, or are fit to be recommended to others. You will see at one view, who neglect to send their children to school, their servants to be catechised and fitted for confirmation; you will be able to answer the Church's design in

in the *first rubrick* before the Communion Service, which I have so often recommended to your consideration; besides a great many good ends which will be served by such a book of *Parochialia*, kept as it should be.

“ When I have recommended Family Prayers, I have often met with this objection, *that few can read*; and what can be expected from such families? Why, I will tell you: There is scarce one person of years in the whole Diocese who cannot say *The Lord's Prayer*, &c. Now, if but this were done in every family before the servants and children, it would plant the fear of God in their hearts; they would be afraid of doing many things which now they commit without any concern.

“ I intend, God willing, to visit every one of my brethren personally this summer. I shall be well pleased to find that this intimation has had its effect; and that I have not said this to no purpose. In the mean time, I am ready to shew any one who desires it what I mean by a book of parish duties, which I think so necessary to be kept by every Clergyman who would faithfully discharge his duty.

“ A melancholy act, which you have all heard of, obliges me to require you to take notice of the rules we have set us. The rubrick before the office for burial of the dead *expressly requires* that office shall not be used *for any that have laid violent hands upon themselves*. The Church does not leave it to every Clergyman *to expound this* in a favourable sense;—that such only are excluded from the benefit of Christian burial, who with a *sound mind spilled their own blood*; for nobody ever did so. Nor did she subject her Clergy to be governed by the verdicts of ignorant or prejudiced juries; but she designed to discourage such actions as much as may be, that people under temptations of laying violent hands upon themselves may be more accustomed to go to their proper Pastors, to lay open their fears and temptations, and to receive ghostly comfort and absolution, for want of which there are too many of *these instances* amongst us.

“ Now, instead of making people afraid of hiding their griefs from their spiritual physicians, if we allow them Christian burial, we really give them hopes to believe that there is no great matter what way men go out of the world. Nay, we encourage juries to bring in, it may be, unjust verdicts; as their verdicts, it seems, encourage us to break the Church's express commands. One of the most able Divines of the Church of England, Doctor Adams by name, whose book of self-murder is approved of by all that have read it, complains in most serious

terms of this liberty of some Clergymen, and fault of most juries.

“ I should be very ill used, if what I have now said should be made use of to add further sorrow to the affliction of those that have sorrow enough for the late visitation they have had on this account. I have as compassionate a concern for the living, and am as far from passing a rash judgment upon the dead, as any of my brethren; but I would have us all to govern ourselves by the rules set us by the Church, and in doubtful cases to take advice;—a thing which has been very imprudently overlooked in this late instance, which is such an *irregularity* as shall not be passed over so easily for the future.

“ I must further acquaint you all, that the chancels of all the impropriated churches are vested in the Ordinary; and to prevent irregularities, I do require, and shall so order it, that nobody presume to bury the dead in any chancel, till they have my express licence or the Archdeacon's, or the leave of those whose right the chancels are. This is the law, and I expect it to be observed, to prevent encroachments upon your rights, and other irregularities.

“ I desire you will now settle the Improvements, that I may not be obliged to call you together upon the complaint of particular persons; and particularly, that you will so order matters, that the great fine may not be too great a burthen when it comes to be due.

“ I have received a mandate from the Archbishop of York to choose a Proctor for the clergy of this Diocese, who may be ready, with the Archdeacon and myself, to attend the Convocation, if we should be called to York to do business there. I must desire you will now choose one.

“ You have all, I presume, seen the King's injunction touching the observation of the fifty-fifth canon, which I desire you will take notice of; there are other matters in those injunctions, which, blessed be God, do not concern us.

“ I told you just now, that I intend this summer to see every Church in the Diocese, God enabling me; I hope that I shall find the Parochial Libraries entire and in good order; the registers regularly kept; the churches, church-houses, and chancels, in good order, as becomes the houses of God; and all other things, particularly the Schools, in such state, as may satisfy me and all reasonable people.

“ And indeed I shall take it very ill, after this plain notice, to meet with any frivolous excuse for a neglect in any of these particulars.

“ You

" You will find by my agent's letters and accounts, that I have paid two hundred pounds of the royal bounty more than I have received. I desire you will indemnify me, if it should not be gotten, for what I have or shall pay you hereafter out of my own monies; for I would not willingly have you want what I know to be so necessary for the support of your families, provided I can be secured that I shall not bear the whole burthen myself.

" These are the particulars that I think fit to recommend to you at present."

In the year 1716, he increased his charitable donations to the poor, as we find by the following memorandums:

" *Bishop's-Court, Jan. 6, 1716.*

" Finding that I have enough and to spare, over and above a decent hospitality, besides what I formerly gave to pious uses; and being convinced that I am no proprietor, but only a steward of the church's patrimony; I do therefore, to the glory of God, dedicate three-tenths of my rents to pious uses, and one-tenth of all the profits of the demesnes, and two-tenths of the profits of my English estate,^p until I can purchase the impropriation of that estate, which I intend to do, and give it to the Church; and after that one-tenth besides."

Again,

" *Bishop's-Court, Feb. 18, 1718.*

" *To the glory of God;* I find by constant experience that God will be no man's debtor. I find that I have enough and to spare; so that for the future I dedicate four-tenths to pious uses, one-tenth of the demesnes and customs which I receive in monies, and of my English estate as above. And the good Lord accept his poor servant in this service, for Christ's sake. *Amen.*"

So also,

" *Bishop's-Court, St. Thomas's-Eve, 1721.*

" *To the glory of God;* I dedicate the interest of all my monies to pious uses, so long as I have wherewithal to live on besides. Blessed be God for giving me an heart and will to do so."

And,

" *Bishop's-Court, Dec. 23, 1722.*

" I made the above dedications when I had enough and to spare; and this I did in a grateful return to God for the undeserved bounties he had heaped upon me. It has now pleased him to suffer me to fall into trou-

bles; and an expensive law-suit to defend the discipline of this Church and the Episcopal Jurisdiction. He is the same great and good God, who can either shorten my troubles, or lessen my expences, or make good my losses in another life. In sure confidence of which, and as a testimony of my firm faith in his power, truth, and goodness, I do for the future dedicate five-tenths of all my ecclesiastical rents to pious uses, and the rest as above. And blessed be the good Spirit of God, who at this time has put this thing into my heart as an earnest of his purpose of weaning my affections from the world! *Amen.*"

" And God has not disappointed his servant, but has raised up such friends to countenance my righteous cause as have brought it to a good end; and has also raised me up such friends (many of them unknown to me) as have made the burthen of my expences tolerable, which would otherwise have almost sunk me. Blessed be God for this mighty favour!"

The troubles and the law-suit in the above memorandum relate to a remarkable epocha in the Bishop's life.

The Bishop in his Convocation Charge delivered the 9th of June 1720, among other evils likely to pervade his Diocese, particularly levelled his censure at some books, which, if they were not designed to destroy the Christian religion itself, were certainly meant to set aside all form, ceremony, and even practice of devotion; and more especially to debase the office of the Clergy in general.

" *June 9, 1720.*

" My Reverend Brethren,

" It is now two years since I had the happiness to meet you in Convocation. You all know what hindered us the last year; and I am persuaded you are all satisfied, as many as were witnesses of our proceedings in *that affair*, which has been made an occasion of so much trouble to us, *that we acted as in the sight of God*;—for having called the presbyters of my Diocese together, *according to primitive usage*, we considered our *consecration vows*:—We knew very well the sin and danger of a *rash excommunication*; we heard with patience all that was offered in favour of the person accused; and we were not ignorant of the character of her accuser. And yet we could not but see too much reason to believe her guilty, and too much scandal given to be passed over without a proper censure; especially when to her other crimes, that unhappy woman added an utmost contempt of all church authority over her.

" It was *then*, and *not till then*, you know, that we proceeded to the last sentence,

H

after

^p This English estate was 60l. a year, Mrs. Wilfon's jointure, and purchased with her fortune.

after the most solemn appeal to God, and invocation of his Holy Name and aid. So that it must be *very rash*, and *great uncharitableness* in any body, to judge of our proceedings by hear-say; as if we had forgot the Apostle's rule, which yet at that very time we had before us, TO DO NOTHING BY PARTIALITY.

"But let others judge, as they will answer it to our great Master. This I do assure you of, that we have the entire approbation of our *worthy Metropolitan*,⁹ who laid our cause very much to heart, and would not be at ease until he saw that I had received at least *some satisfaction* for the injuries I had met with; being thoroughly convinced by the papers laid before him, that as *on one hand* we had been careful to put in execution the laws of Christ and of this Church; so *on the other*, we had not been wanting in that respect which by our holy religion is due to those whom God has set over us in the State.

"And I have his Grace's most express advice, as well as that of his Grace of Canterbury, (than whom no man is more concerned for Church Discipline) that we should not be discouraged by the troubles we have met with from going on in the way of our duty.

"And indeed, if ever Church Discipline were necessary, it is certainly so now, when not only *evil practices*, (which have ever, God knows, been too rife) but evil books, and evil notions, (not heard of before in this place) are become very common. And people, who yet call themselves Christians, are even pleased to see the Church of Christ, which is his body, in a fair way of being torn to pieces.

"As to the *first* of these, namely, *evil practices*, we have endeavoured, to the best of our power, to discourage them by all means becoming the spirit of the Gospel, and, by God's help, shall continue to do so. But one thing, my brethren, I beg you seriously to consider, *That God rewards not those who forsake their sins for fear of punishment, but those who do so for his sake and out of choice.*

"That therefore sinners are to be convinced of the evil state they are in; they are to be awakened into a sense of their danger by arguments drawn from another world, from the wrath of God, from the loss of Heaven, and from the blessings of a sincere repentance. And certainly the methods the Church takes to set these arguments home upon their hearts, are most proper, provided every Pastor does his duty; offenders being

obliged to *give glory to God* in a publick confession of their crimes, and solemnly to promise a reformation; and they *then* have the prayers of the Church for their sincere conversion.

"The other evils which I observed were become too common amongst us, and which I beseech you to beware of, are *books* and *notions* of a very evil tendency. The very least mischief which can be supposed to follow from, if not intended by them is, they give people very loose notions of religion in general; and in particular, some that I have seen, and others that I have heard of, seem to have no other true design than to abuse the Church of England and her Clergy; to divide them in their affections and principles; and to make those to be despised, whom St. Paul saith expressly, the Spirit of God has *ordained to be the Ministers of Reconciliation betwixt God and men.*

"But although these are very great evils, yet I cannot think that they ought to be made the subject of our publick discourses. The Pulpit was certainly designed for matters of another nature; and these are the proper subject of Church Discipline, which, however it may be weakened and despised in England, by reason of the schisms and heresies which abound there, yet here, God be praised, it is not so; we have power and authority, both from God and the laws, to rebuke gainsayers; and while we are *unanimous* and *faithful* in the discharge of our duty, we may hope that our people will not be corrupted with novel opinions. Now, the most effectual way to prevent this will be, for all of *us*, that are appointed to watch over the flock of Christ, to employ our *thoughts*, our *zeal*, and our *time*, in promoting of true piety; in labouring to make men good; and in converting sinners from the error of their ways, that we may preserve the *power* as well as the *form* of godliness.

"If people are faithfully and plainly instructed in what the Gospel requires to be believed and done in order to salvation, and if they are made sensible of the meaning and advantage of the Church's service and discipline; that is, if they once know what is *fit*, *right*, and their *duty*, they will easily see what is *wrong*, and not very easily be led into an error. Especially if we, who are their guides, take all imaginable care to be examples of all those graces and virtues which we recommend to others.

"I shall detain you no longer than while I put you in mind of some few things which ought now to be considered:

"In the first place, we owe a public acknowledgment to the Lord Bishop of Cloyne,^r

^r Dr. Crow, the Bishop of Cloyne, gave some land as an addition to the Glebe.

and

⁹ Sir William Dawes, bart. whom Archbishop Sharp, by his earnest solicitation to Queen Anne, procured a little before his death to be appointed his successor, merely from his good opinion of the man; "that he would be diligent in executing the duties of his office."

Letter from Mr. Gr. Sharp to the Editor, Dec. 27, 1780.

and to Dr. Maxwell. To the first, for his very noble benefaction to the vicar and parish of Lezaire; and to the other, for his worthy zeal and endeavours in bringing that affair about.

" I must let you know also, that the worthy Dean of York has, amongst his other charities, given ten pounds to be bestowed in pious uses as I should think fit; and which I have already appointed to be laid out for the encouragement of ten petty schoolmasters: Thirty poor children will be taught and clothed with that charity for one year.

" And I think we owe a great deal of thanks to my Lord Archbishop of York, our metropolitan, who has been, and has promised to be, ever ready to assist us with his interest both in procuring us the royal bounty, and in taking especial care of the concerns and interest of this Church.

" There is another affair very well worthy of our most serious consideration at this time. There have since our last meeting been several instances of persons *dying drunk*. You all know, that the Rubrick requires that the office for the burial of the dead shall not be used for any that lay violent hands upon themselves, which no question was designed to discourage self-murder. Whether this sin I have mentioned does not come under that denomination, is fit to be considered; I am sure if I were desired to read the office on such an occasion, I could not do it, whatever should be the consequence, for reasons very obvious to any body who reads that office with attention.

" I have had a complaint from some of the laity, that swearing in common conversation is become exceeding common and very scandalous in the Manks language; and I have had requests made that some methods may be thought of to discountenance such a wicked practice, which may be more effectual than the course hitherto taken to do it. And I shall be ready to be advised by you, my brethren, in these and all other matters which may concern the good of this Church. This being the primitive way, and which I have proposed to myself to follow as long as it shall please God to continue me amongst you.

" And I beseech Almighty God to direct and prosper all our consultations, for his glory, and the good of this Church."

And in his Convocation Charge, delivered the 2d of August 1721, he is still more full.

" *Kirk Michael, August 2, 1721.*

" MY BRETHREN,

" Having lately received his Majesty's directions to the Archbishops and Bishops, to be communicated to the Clergy of their se-

veral Dioceses; I took care to send them to you, and I hope you have all of you received them.

" I might have satisfied myself with this, without giving you this new trouble; but really when I considered the contents of our excellent Metropolitan's letter which inclosed these directions, and his great concern for this Church's peace and prosperity, I thought it would be an injury to you not to communicate the contents of it to you, as well as the directions he sent with it.

" When his Grace first came to the See of York, I gave him a very just account of this part of his province; I gave him an account of our *excellent discipline*; of our *perfect uniformity*; of our happiness in being free from *errors, heresies, and schisms*; and, what I must not omit though it concerns myself, I told him how happy I was in the love and obedience of all my Clergy. And though this happiness is of late much envied me, and pains have been taken to divide us, yet I still hope it shall not be in the power of man to do this Church so great a mischief. But as I do resolve, by the grace of God, not to exercise any authority but such as is warranted by his word, and incumbent upon *me*, as one whom the Holy Ghost has made an overseer of the flock of Christ; so I make no doubt to find in you a dutiful return of respect and obedience, not so much for my sake as for your own and for the Church's sake, with whose peace and welfare we are all intrusted."

" You have read his Majesty's directions. You see what a spirit of profaneness, libertinism, and heresy, is gone out into the world; a much worse plague than the other we are threatened with, and which we take so much care to keep from us.* It may be, you may think that we are in no danger of ever being infected with such wild opinions, and such blasphemous tenets, as are hinted at in his Majesty's directions: but be assured of it, the same causes will have the same effects.

" If wickedness shall ever be countenanced, or those discountenanced whose duty it is to oppose and punish it;—if the unity of the Church is once made a light matter, and he who is the center of unity and in Christ's stead shall come to be despised, and his authority set at nought;—if the Bishops and Pastors of Christ's flock should not be careful to preserve inviolably the sacred rights committed to their trust;—then will error and infidelity get ground, Jesus Christ and his Gospel will be despised, and the kingdom of Satan set up again here as well as in other nations.—But I hope and pray for better things.

* The plague at Marseilles.

" To

" To this end, I pray you, my brethren, let us cultivate a sincere and brotherly union amongst ourselves. *Faction* and *party* among brethren is hateful to God and man. Let us be careful to pay a dutiful obedience, either active or passive, to the civil powers, not only for wrath but for conscience sake.

" And that we may avoid all novel opinions and new-fangled doctrines contrary to the doctrines which we have been taught, let us all keep strictly to the faith delivered and handed down to us from the earliest ages in the Creeds. Let us value this sacred deposit, as we value our souls; and abhor every thought, and every tongue, that shall depreciate so great a treasure.

" In the next place let us remember, that the *Liturgy* and the *Thirty-nine Articles* are the rule by which we are to speak and to pray. The very *title* of the Articles will shew us why all Clergymen are obliged to subscribe them before they are ordained; namely, to *avoid diversities of opinions, and the establishing of consent touching true religion*. And whoever considers what he does when he subscribes them, and does it sincerely, will not dare to draw the article from the plain literal meaning to countenance some fashionable error or favourite opinion. I am heartily sorry that we have occasion given us to be afraid of such things; but you see, by his Majesty's directions, that infidelity and blasphemous errors are abroad in the world, and but too near us; and it behoves us all to be upon our guard against the infection.

" In one word;—there was never more need than *now*, of hearkening to the Apostle's advice and exhortation to the elders at Ephesus, *to take heed unto ourselves, and to the flock over which the Holy Ghost hath made us overseers;—to ourselves*, lest we give any just occasion of offence; and to our *flock*, lest they be infected with novel opinions contrary to faith and godliness.

" In short;—let us strive to walk warily and unblameably; let us all speak and teach the same things; let us, as the same Apostle advises, *mark such as would cause divisions and offences contrary to the doctrine which ye have learned, and avoid them*. For they that are such, saith St. Paul, *serve not our Lord Jesus Christ, but their own belly; and by good words, and fair speeches, deceive the hearts of the simple*.

" You see by his Majesty's directions, what civil authority every Bishop hath to punish such offenders: But these are not arguments which I would desire to insist on, to a Clergy with whom I have lived in perfect love and unity for more than twenty-three years past, and whose interest I have had as much at heart as my own. But I think it

absolutely necessary to put you in mind of the authority with which God hath invested the Bishops of his Church; that if any attempts should be made to lessen that authority, or to make the clergy or laity independent of their Bishop, you may see the danger of closing with such designs, which would effectually ruin all order in the Church, and separate you from Christ.

" Whoever will read St. Ignatius's epistles, as published by his Grace the present Archbishop of Canterbury, will see what that holy Martyr and Disciple of St. John saith of the necessity of being in union with the Bishop; and that such as are not so are not in union with Christ. But I shall not insist upon this; I hope there will be no occasion for it."

And on the 17th of May 1722, he still continues his advice and exhortations on the same subject, in which the Archdeacon is particularly mentioned.

" Convocation, May 17, 1722.

" MY BRETHREN,

" It is now two years ago that I gave you notice of several pernicious books brought into this Diocese, in order to pervert the Gospel of Christ, and to undermine the discipline of this Church. I since gave you notice of a most *pestilent book*, which contains the poison of all the rest, being, as it were, an abstract of *blasphemy* and *libertinism*; ridiculing the Clergy of *all* religions, the Sacraments, the Holy Scriptures, and all God's Ordinances.

" But because I did not in my letter set down the pages to which my censure of that book referred, I have been reproached by some evil spirits, as if I had imposed upon you my own sentiments instead of the authors'. Why now, my brethren, I was very confident I had not lost my credit with you, whatever such children of Belial have suggested: Ye who have known me so long as most of you have done, I did hope, and do so still, would believe that I had judgment to discern, and veracity to report to you, the baneful contents of a book, which I knew was not like to come into any hands but such as were already or were like to be corrupted. I shall now therefore so far trespass upon your patience, as to give you the very words of that wicked book, as far as concerns my letter and censure.

" And now I will venture to say, that for the most part you will agree with me, that whoever is pleased with *this book*, or takes pains to recommend it, cannot be under the conduct of the Holy Spirit of God, no more than the authors that wrote it; who, as we are assured by a certain pious Peer of Great-Britain, are a club consisting of *Atheists, &c.*

" Thus

" Thus much for that wicked book, *The Independent Whig*, against which it is the joy of my soul that I have borne publick testimony.

" There is another affair which I have referred to this meeting, and in which I want your advice and testimony. It is a matter of great grief to us, that we should have any sort of difference with the civil magistrate, who is *God's ordinance*, and *must* be obeyed at the peril of our souls, either by an active or passive obedience. On the other side, we have laws and rules to go by, which, being established by lawful authority, are as much the ordinance of God, and are not lightly to be receded from or transgressed.

" Now, it has been the unhappiness of two of our brethren to fall into this dilemma, either to *transgress their rule*, or to disoblige the civil power. The Rubrick saith expressly, *That nothing shall be published in the Church during the time of divine service, but what is prescribed by the rules of that book, or enjoined by the King, or by the Ordinary of the place.* Pursuant to this law, all briefs in England, and all other things to be published in the Church, are evermore directed by the King himself to the Archbishops and Bishops, as well as to the inferior Clergy.

" Whether in your time, this has been the practice of this Diocese, *when a Bishop has been resident*, I desire to be informed by every one of you; for no man can foresee the evil consequences of departing from a rule established by so good an authority.

" And now, Mr. Archdeacon, forasmuch as you have more than once called upon me to give my judgment touching your complaint against Mr. Harley, for charging you with false doctrine; I have thus long deferred it, in hopes either that you yourself would ere this have seen the evil tendency of some of those things which were excepted against in several of your sermons; or if otherwise, that I might, *if I judge right*, have the concurrent testimonies of my brethren, that the things I condemn are not defensible by Scripture and the sense of our Church. What my judgment is, you will find in this paper.

" You see, my brethren, my thoughts of this cause, which was brought before me by Mr. Archdeacon himself; but what sentence to pass is not so easy to determine; for so many irregularities have *of late* been committed, that we could no sooner think of applying a proper remedy to one, but our time, and thoughts, and trouble, have been taken up with another; so that we must censure them together, or not at all.

" You have all heard that we were obliged, at the instance of Sir James Pool and Mrs. Puller, to require Madam Horne to ask their

pardon for the injury we judged she had done them. If we had erred in our judgment, our laws have provided a remedy by a *legal appeal*. But despising that and our censure, an account is given me, that she has been admitted to the Lord's Supper by Mr. Archdeacon, not only in contempt of our authority, but of the *rubrick*, the *canon*, and the *peculiar laws* of this Church;—an attempt which I do not remember to have heard of before in any Christian society; and which if permitted to pass unnoticed would be in effect to give up our discipline, and to suffer the flock over which the Holy Ghost hath made us overseers, to be *scattered* and *corrupted*, to be *uncharitable*, *unjust*, *lewd*, or any thing without controul.

" But God forbid that we should suffer this as long as we live. What Mr. Archdeacon can say to excuse so enormous an irregularity, is what I am now ready to hear before you, my brethren, that you may be able to testify the equity of our proceedings. For if I have the testimony of my own conscience, and my Clergy's approbation, and that of my superiors in spirituals, I shall not be deterred from my duty by all the reproaches and libels that the devil or man can invent."

Archdeacon Horrobin wanted to set aside the Ecclesiastical Constitutions of the island. If this design had taken effect, it must have raised disunions among his Clergy, and impiety among the people. The Governor took part with the Archdeacon, and absolutely endeavoured to form a party against the Bishop, taking the utmost pains to introduce these very books, that if possible they might render his ecclesiastical authority contemptible in the island.

The suspended person, alluded to in the Bishop's Charge of the 9th of June 1720, was no less a person than Mrs. Horne, wife of Captain Horne, governor of the island. In the year 1719, she accused Mrs. Puller, a widow woman of fair character, of fornication with Sir James Pool; and from this story Archdeacon Horrobin, to please Mrs. Horne, refused Mrs. Puller the Sacrament. Uneasy under this restriction, she had recourse to the mode pointed out by the constitutions of the Church to prove her innocence; namely, *by oath*, which she and Sir James Pool took before the Bishop, with compurgators of the best character; and no evidence being produced to prove their guilt, they were by the Bishop cleared of the charge, and Mrs. Horne was sentenced to ask pardon of the parties whom she had so unjustly traduced. This she refused to do; and treated the Bishop and his authority, as well as the Ecclesiastical Constitutions of the island, with contempt.

For this indecent disrespect to the laws of the Church, the Ecclesiastical Censure was pronounced, which banished her from the Sacrament till atonement was made. The Archdeacon, who was chaplain to the Governor, out of pique to the Bishop, or from some unworthy motive, received her at the Communion, contrary to the custom and the orders of the Church.—An insult to himself the Bishop would have forgiven, but disobedience to the Church and its laws he could not allow of: he considered it as *the oblation of wrath*, rather than the bond of peace, and at last suspended the Archdeacon.

The Archdeacon in a rage, instead of applying to the Archbishop of York as Metropolitan, and consequently the proper judge to appeal to in matters relating to the Church, threw himself on the civil power; and the Governor, under pretence that the Bishop had acted illegally and extra-judicially, fined him fifty pounds, and his two Vicars-general, who had been officially concerned in the suspension, twenty pounds each. This fine they all refused to pay, as an arbitrary and unjust imposition; upon which the Governor sent a party of soldiers, and they were, on the 29th of June 1722, committed to the prison of Castle Rushin, where they were kept closely confined, and no persons admitted within the walls to see or converse with them.

The concern of the people was so great when they heard of this insult offered to their beloved instructor, pastor, and friend, that they assembled in crowds, and it was with difficulty they were restrained from pulling down the Governor's house by the mild behaviour and persuasion of the Bishop, who was permitted to speak to them only through a grated window, or address them from the walls of the prison, whence he blessed and exhorted hundreds of them daily, telling the people that he meant "to appeal to Cæsar," meaning the King; and he did not doubt but that his Majesty would vindicate his cause if he had acted right. He sent a circular letter to his Clergy, to be publicly read in the Churches throughout the island, which comforted and appeased the people, who had so much reason to reverence and love the Bishop.

The Bishop's Letter to his Clergy.

Castle Rushin, July 1, 1722.

"MY BRETHREN,

"Though our persons are confined to this place, yet our affection for you, and our

¹ The Bishoprick of Man, as well as that of Chester, was formerly under the jurisdiction of Canterbury; but in the thirty-third year of the reign of Henry VIII. was removed to the Archbishoprick of York, by Act of Parliament.

² The Rev. Dr. Walker, Rector of Ballaugh, and the Rev. Mr. Curphy, Vicar of Kirk Braddon.—The office of Vicar-general is similar to that of Chancellor to a Bishop in England.

concern for the flock over which the Holy Ghost hath made us overseer, and our prayers for both, are at full liberty. And we doubt not but our authority in matters spiritual at least will be obeyed by you, and by all such as fear God, for our great Master's sake, who has promised to be with us always even unto the end of the world.

"I desire therefore, and require of every one of you, that you make regular presentments to my register of all unquiet, disobedient, and criminous persons within your several parishes, that we may correct and punish them according to such authority as we have by God's word.

"I beg you will be more than ordinarily diligent in discharging the several duties of your sacred calling: This will be the best testimony of your affection for us. And I beseech you, let no unworthy thoughts enter into your hearts, nor unbecoming words come out of your mouths, against those that have given us this trouble.

"If we suffer for righteousness' sake, that is, for doing our duty, it will turn very much to our account. And if we have been mistaken in any thing, there are proper judges superior to us all, who will be able to clear up these difficulties, to the satisfaction of all good men and lovers of peace.

"And that none of your people may transgress the bounds of duty and obedience to the civil magistrate, (who is God's Minister in temporal matters as we are in spirituals) and so come to suffer as evil doers; I pray you communicate this letter and my hearty desires to whom you shall think fit, that they may be convinced that neither they nor we have any reason to be uneasy at what has befallen us.

"And if to this you afford us your daily prayers, which as your Bishop I require, that we may both perceive and know what things we ought to do, and also have grace and power faithfully to fulfil the same; that this Church may be always ordered and guided by faithful and true Pastors, such as may constantly speak the truth, boldly rebuke vice, and patiently suffer for righteousness' sake; You will then do what becomes worthy sons of a Father and Bishop, who every day of his life remembers you at the Throne of Grace.

"THO. SODOR AND MAN."

2 Julii, 1722. *Copia vera, exa. per E. M.*

For the rest of the papers relating to this transaction, the Editor is obliged to the care of the Reverend Mr. Moore of Douglas in the Isle of Man; and to prevent any interruption in the narrative, they are inserted in the Appendix.

The

The horrors of a prison were aggravated by the unexampled severity of the Governor, not permitting the Bishop's housekeeper, who was the daughter of a former Governor,* to see him, or any of his servants to attend upon him during his whole confinement; nor was any friend admitted to either the Bishop or his Vicars-general. They were not treated as common prisoners, but with all the strictness of persons confined for high treason. They had no attendants but common jailors, and these instructed to use their prisoners ill.

A strange return this for a long course of favours and hospitality which the Governor and his wife had received from the Bishop at his house, where they frequently resided for days and weeks together!

Governor Horne was not naturally a bad man,^x and yet in this instance he treated the Bishop with more cruelty than any Protestant Bishop has experienced since the reformation; yet did he not revile again. In his Diary he says,

"*St. Peter's-Day, 1722.* I and my two Vicars-general were fined ninety pounds, and imprisoned in Castle Rushin, for censuring and refusing to take off the censure of certain offenders; which punishment and contempt I desire to receive from God as a means of humbling me, &c."

Thus did he turn all his misfortunes to advantage, and to the glory of God.

He was confined in this prison for two months, and released at the end of that time upon his petition to the King and Council, before whom his cause was afterwards heard and determined.

On the 4th of July 1724, the King and Council reversed all the proceedings of the officers of the island, declaring them to be oppressive, arbitrary, and unjust; but they

* Mrs. Heywood; of whom the Bishop in a letter to his son, written in the year 1740, thus speaks: "Mrs. Heywood gives you her humble thanks and service. She is certainly the discreetest and most careful body that ever man had; which, together with her fidelity and piety, has made her a real blessing to me these twenty-three years past."

And in another letter, he says, "When Mrs. Heywood made her will in her last illness, she left ten guineas to the Society for propagating Christianity abroad. She is now well, but has put the ten guineas into my hands to be transmitted to you, which I desire you will pay according to her pious design. Her name is not to be mentioned but after this manner:—A Gentlewoman in the Isle of Man who desires to be unknown, in great gratitude to God for being born in a Christian country, has given the Lord Bishop of Man ten guineas, to be paid by his son to the treasurer of the Incorporated Society for propagating the Gospel in foreign parts." Dated July 15, 1739.

^x "I have never to this day seen that part of the Independent Whig which I have been told uses me ill, so I can say nothing of it. Captain Horne was not of himself an ill man; and if that author says any thing, as from him, of me, it was by information from people then here, who had no regard to truth or for me; but because the E. of D. was a subscriber to and a disperser of that book, they stuck at nothing."

Bishop's letter to his son, Sept. 4, 1742.

could grant no costs; and the expences of the trial fell very heavy on the Bishop, although he was assisted by a subscription to the amount of near three hundred pounds. But this was not a sixth part of what it cost him for lawyers and witnesses, which he was obliged to bring from the Isle of Man, and maintain in London for several months before the trial was finished. The subscription was made in the month of September 1723.

"September 20, 1723.

"Having engaged myself, by the advice of the Archbishop and others, in an expensive controversy, for the defence of the discipline of the Church, in which I have already spent above three hundred pounds, Mr. Dean Harris chaplain to the Prince of Wales, as Dr. Marshal tells me in his letter of the 5th instant, proposed, that without my knowing of it a contribution should be made to enable us to carry on this suit, which being the common cause of the Church, he said it was not fit I should bear the whole burthen myself. He therefore laid down five guineas, and Dr. Marshal very kindly undertook to manage it; and as far as I can yet be let into the secret, there is more than two hundred pounds given or subscribed. Such as are come to my knowledge are,

	£.	s.	d.
Mr. Dean Harris	—	5	5 0
Dean of York, and Mr. Finch	42	0	0
My Lord Thanet	—	21	0 0
Lord Anglesea	—	21	0 0
Mr. Auditor Harley	—	21	0 0
Dean of St. Paul's	—	5	15 0
Fr. Dean of York	—	50	0 0
Dr. Sherlock, Dean of Chichester	10	10	0
Mr. Jennings	—	5	5 0
Dr. Pelling, Canon of Windsor	—	5	5 0
Sir John Phillips	—	5	5 0
Mr. Hoar	—	5	5 0
Mr. Witham	—	5	5 0
Dr. Marshal	—	5	5 0
Mr. Annesley	—	5	5 0
Lady B. Hastings	—	31	10 0
Lord Bishop of Offory, and Sir	} 20	0	0
Tho. Veasy			
	£.	264	15 0

"May the God of Heaven return it sevenfold into their bosoms!"

This was all he received. Indeed at that time the great expences of his trial were not known; and how he was extricated from them his son desires may be concealed from the world, permitting this only to be said, that when his lawyers bills were paid, little remained either to the father or the son; though the latter has every reason to rejoice in the blessing of such a father.

The Bishop was advised by his solicitor to prosecute the Governor, &c. in the English

glish Courts of Law, to recover damages, as a compensation for his great expences; but to this he would not be persuaded. He had established the discipline of the Church, and he sincerely and charitably forgave his persecutors. Nay, one of the most inveterate, Mr. Rowe the comptroller, being afterwards confined in a spunging-house for debt, the Bishop went to see him, and administered to his relief.

The Bishop always used to say, that he never governed his diocese so well as when he was in prison; and for his own share, if he could have borne the confinement consistently with his health, he would have been content to have abode there all his life for the good of his flock, who were then more pious and devout than at any other time.

From the dampness of the prison, the Bishop contracted a disorder in his right-hand, which disabled him from the free use of his fingers, and he ever after wrote with his whole hand grasping the pen.

The King offered him the Bishoprick of Exeter, vacant by the translation of Dr. Blackburn to the See of York, to reimburse him; but he could not be prevailed on to quit his own Diocese. His Majesty therefore promised to defray his expences out of the privy purse, and gave it in charge to Lord Townsend, Lord Carleton, and Sir Robert Walpole, to put it into his remembrance; but the King going soon afterwards to Hanover, and dying before his return, this promise never was fulfilled.

In a letter to his son, dated the 20th of September 1742, he says, "The affair of mine with Captain Horne and the officer, is almost out of my memory, only I have the King and Council's order by me, setting aside all they had done against me; and upon my application for costs, his Majesty, by the President and Sir Robert Walpole, promised that he would see me satisfied."

About this time a Gentleman who had some scruples of conscience concerning the oath of abjuration, wrote to the Bishop on the occasion; and received from him the following answer, which was afterwards printed at the express desire of the Lord Chancellor King.

Letter on the Oath of Abjuration.

"SIR,

"You find yourself under an authority which requires certain things of you for the better security of the government that protects you; particularly, to declare in a certain form of words *whom you acknowledge to have a right to your allegiance.*

"Who it is that has this right is not determined by any law of God; the law of the land must therefore, in this case, be the only rule of conscience.

"Now, the laws of the land have determined this right to be in the present possessor of the throne, and in no other; having excluded papists and all such as shall marry papists, (whatever right they should otherwise have had by proximity of blood) from succeeding to the Crown, and consequently from all right to our allegiance.

"The only doubt therefore that you can have is, Whether these laws were made by a competent authority.

"Now, the decision of this point not being within the capacity of every private subject, *who yet is bound to submit to every ordinance of man for the Lord's sake*; all that a conscientious man can do, and all that can be required of him is, to follow the most probable opinion."

"The *most probable opinion* most certainly is that of the nobility and judges, the ordinary and extraordinary interpreters of the law, whose business and duty it is to understand the law and the constitution, and to tell it to others who cannot be supposed to know it; and if they should lead you into an error, it will never be imputed to you as a sin.

"To their judgment therefore you ought to submit, as the most likely to be true; and that is, that the right of calling parliaments, and of giving sanction to laws, is in that King who possesseth the throne by the general consent of the nation; or in other words, that the laws for limiting the succession to the protestant line are made by a competent authority: And Scripture and Reason suppose this.

"For considering how many difficulties are to be got over before every private Christian could thoroughly understand the titles of princes, and answer all the difficulties that could be started, and till then might question every law made by the legislature; the command of God, *of submitting to every ordinance of man for the Lord's sake*, would at the same time be an indispensable duty, and yet impossible to be performed. But if the Law of the Land, as interpreted by those whose place and business it is to declare the meaning of it, be a Law of Conscience where it contradicts no Law of God, then every man is capable of knowing his duty and of acting conscientiously.

"And if you consider, that we are in most other cases governed by the judgment and authority of private persons, without knowing their reasons, modesty and Christian humility will incline you to submit to this
much

much greater authority where so much depends upon your obedience.

“ For instance :—You would commence a law-suit; you would venture to give your neighbour a great deal of trouble, put him to a great expence, and this upon the judgment and authority of two or three lawyers, whom you believe to be honest men, and well skilled in their profession; nay, if you were obliged, (as in some countries you would be) before you could be permitted to commence your suit, solemnly to take an oath that you did believe you had a righteous cause, you would do this upon their authority: With much more reason ought you to submit to the authority of all the judges of the land, whose duty it is to declare the law in doubtful cases, as they have done in this before us.

“ You have heard it said, that in doubtful cases we should take the safer side, suffer any thing rather than comply with a doubtful conscience.

“ But you would do well to consider, that if the powers which you refuse to acknowledge and to obey should prove to be lawful, as they are declared to be by the ordinary and extraordinary interpreters of the law, then you certainly sin in refusing to acknowledge them. This being a good rule in cases of this nature, *that it is safer to obey authority with a doubting conscience, than with a doubting conscience to disobey*; and it is as certainly a sin to quit my post, or hazard my estate, when I might preserve both by submitting to the authority and judgment of those whose duty it is to inform my judgment, and solve my doubts.

“ You made another objection; namely, that you are to declare you do this willingly, though you cannot help having some scruples concerning this Oath.

“ It is certain, where a man has the least scruple, he would avoid taking any oath were he left to himself; but when authority, the very same authority that I obey in other cases, when that interposes in doubtful cases, it turns the scale and obliges to obedience. And then a man does that *willingly*, which he would as willingly have let alone had he been at his own disposing.

“ I remember another difficulty you laboured under. You are (you said) obliged to declare, that you believe a person has *no right*. When the decision of the question depends upon such arguments, of whose force you are not qualified to judge, this is true.

“ But then the casuists give you this direction for your safe conduct; namely, *follow the most probable opinion*, which certainly is that of the legislature, in doubts concerning

human laws and constitutions, *where no known law of God is against it*. You profess to believe this upon the authority and judgment of the government you are under. That authority is sufficient to claim our assent, where we ourselves are not able to come to a determination.

“ I have heard you often say, that you would take the *Oath of Allegiance* without scruple, were that only required of you. Now, I believe you have not well considered the little difference (if any) betwixt that and the oath of Abjuration; the one being an *affirmative*, and the other a *negative Oath of Allegiance*. By the first, you promise to bear faith and true allegiance to the King in possession. By the second, you swear that you will not pay that allegiance to any other. Now by allegiance you mean that obedience which the laws, as interpreted by the judges, require of you; they require this security of your fidelity; you are bound to do this, if you can do it without sinning against some known law of God; it is not a probability of sinning that will excuse you against a known command of God.

“ I might have referred you to many large tracts for your satisfaction, but I rather choose to recommend this short argument to your consideration: That we are governed by the authority and judgment of divines, in matters of religion; by physicians, in cases concerning our health; and by every tradesman in his proper calling.

“ Now, it being the unanimous opinion of the Lords and Commons, Bishops, Divines, Judges, and Lawyers, who have all taken the oaths, that the several declarations therein contained are agreeable to the laws of this land, and no way contrary to the law of God; one cannot tell what more a private subject should desire, to incline him to believe that the King has a right to his allegiance in the terms of the oaths required of him, and consequently can have no good reason to scruple the taking of them.

“ If these reasons prevail with you to take this Oath with the sincerity of one that is in earnest, you will give the government that security which they think fit to require of you, and your mind that ease which unnecessary scruples indulged are apt to bereave you of.”

N. B. Tertullian, in his apology for the Christian religion, hath these remarkable words relating to this subject: “ Jesus Christ calls for a piece of money, and seeing the superscription to be Cæsar’s, *without any further enquiry*, he orders the things that are Cæsar’s to be given to Cæsar.” See *Mr Reeves’s preliminary discourse to that book*, page 145.

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On

On the 4th of October 1724, the Bishop says, "After having been eighteen months absent from my Diocese, very much to my sorrow and charge, to defend the jurisdiction and episcopal authority, and having gained my cause, I took shipping at Hylake, and the next day, after a very fine passage, I landed safe at Douglas. Blessed be God for his great mercies."

On the 24th of November following, he met his Clergy in full Convocation at Bishop's-Court, and there delivered to them the following Charge:

Bishop's-Court, Nov. 24, 1724.

"MY BRETHREN,

"I should not have given you the trouble of meeting in Convocation at this season of the year, but that I think it of the last consequence to keep up *very strictly* to the laws and constitutions made for preserving of *Church Discipline*.

"At our last and some former Convocations, I gave you notice of several pernicious books, and pernicious principles, that were propagating amongst us. We now see the sad effects of such attempts; and indeed we may be assured of this, that as *errors in faith* will almost evermore be attended by *errors in practice*, so *lewd principles* will certainly produce *lewdness of manners*.

"We see all this verified in fact, to the joy of Satan and his emissaries, but to the exceeding great grief of every serious Christian in this place, which was formerly distinguished from all other countries by the excellency of its discipline,—the good morals of the natives,—and their ready submission to be reformed, when they had any of them the misfortune to fall, by the godly methods made use of to restore sinners to the peace of the Church.

"And woe be to all those who have been any way the instruments of Satan, in weakening our hands, and in endeavouring to bring Church Authority into contempt. And I pray God they may see their error and guilt in the dissoluteness of manners that are every day increasing amongst us, and that they may bitterly repent of their sin before it be too late.

"For in the name of God, what reason have any but *Infidels* to discountenance Church Discipline as it is exercised in this place? What is it we can have in view, but the glory of God and the good of souls? We have not only the testimony of our own consciences for the truth of this, but we have the testimony also of this whole nation *by their representatives*,—that we have been far from lording it over the bodies or souls of the

Memorandum-book.

people committed to our charge, or exercising a *spiritual tyranny*, as was most unjustly suggested by one of our persecutors:—And I appeal to every one of your consciences, whether we have not always, *without any respect of persons*, most readily, and with open arms, and glad hearts, received offenders into the peace of the Church, whenever they gave the least tokens of a sincere sorrow for their sins, and submitted to the censures appointed for satisfaction for the scandal and offence they have given to the Church of God.

"But who are these, and what do they aim at, that are such enemies to Church Authority, and rejoice to see all godly discipline trampled on? Why, they are generally strangers, or such of the natives as they have corrupted;—they are strangers to our laws and to the good effects of our discipline;—they are very many of them strangers to all virtue and religion, to the fear of God, and to the rewards and punishments of another life; and have very little regard for the welfare of this Church and nation, or for the judgments of God, which are hanging over our heads for the growing vices of these times.

"For as sure as there is a God, and that his word is true, if a stop is not put to the evils that are springing up amongst us, we have reason to expect some sore judgments upon ourselves and posterity. The words of Joshua to the Israelites, *Ye have sinned against the Lord, and your sin will surely find you out*, will be found true, not only by private men and families, but by whole nations.

"All sin must be punished either in this or in another world; and though particular men may sometimes escape in this world, yet nations, as such, can only be punished here, and here they must expect the reward of their iniquities.

"And can any native, or any man who has any true love for this once happy Isle, be pleased to see that authority discountenanced and evil spoken of, which is ordained by Christ himself for the curing and preventing of wickedness, and for averting the judgments that are the reward of sin unrepented of?

"And can any man who professes himself a Christian, and who knows, as every Christian ought to do, that Church Discipline is as much the ordinance of Jesus Christ, and as such to be preserved entire by the Ministers of his Kingdom, as are the faith and doctrines of the Gospel:—Will any man who acknowledges this be unconcerned to see *that*, and *those* who are bound at the peril of their souls to preserve it, despised and disregarded?

"It was but hoped by some people, that a stop would be put to the discipline of the Church, and see what followed in less than

two years; and by this you may guess what would follow if such attempts had succeeded.

"The Priest's office has been invaded. Two incestuous persons, under the censures of the Church, have been clandestinely married, which by the wholesome laws of this Church is excommunication, *ipso facto*, to all present. One of these unhappy incestuous persons is dead, under censures, without any sense of her sad estate towards God, hardened by that wicked pretended marriage; and the other persists in his obstinate refusal to own his crime.

"Whoredom and drunkenness are become so common, that they are practised without shame; and even parents themselves can see their *sons* and their *daughters* polluted with these damning sins, without any great concern.

"The name of God is every where blasphemed, the Lord's Day profaned, and the very ordinances of the Gospel despised;—sins (if any) which will shut men out of Heaven, and ought to shut them out of Christ's Church on earth, till they see their error and repent of it.

"*Thieving* and *house-breaking*, and other crimes, which have brought some to shame, and others to untimely ends, were never so common as of late, which must be owing, in a great measure, to the disregard had to the Ministers of Christ, whose business it is to plant the fear of God amongst men, which alone can hinder them from falling into these crimes.

"Nay, that which is very afflicting indeed, this little quiet nation (for so it has till now been called) is in danger of being divided by *faction* and *discord*. Names of *distinction*, the foundation of hatred and uncharitableness, are transplanted from other divided nations to this united country; and people are persuaded to believe that we are enemies to that prince and government which the providence of God has subjected us to, for no other reason, I verily believe, but because we are not over forward to meddle with politicks, which do not belong to us. For, as most of you have often heard me reason upon this head, no man can deliberately *use* or *join* in those prayers of our Church for the King and government of these kingdoms, and at the same time wish evil to them, or strive to weaken their authority.

"Another most wicked attempt to render our authority less significant has been, to represent us as enemies to the Lord of the Isle and his just prerogatives; as if every man in England, who has a controversy with the King, as there are very many every day, were therefore an enemy to the King and his government, when it is notorious to every body

who knows what passes in the King's Courts, that no man is one jot the worse thought of by his judges because the cause is betwixt the King and one of his subjects; but if there is any room for favour, it is generally given to the subject.

"We are in the first place obliged, by our Ordination and Consecration vows, to defend the laws of God, and to punish and rebuke gainfayers. We are in the next place sworn to defend the Lord's just prerogatives, and the laws of this land; we pray daily for his health and prosperity, and for the prosperity of his government; we patiently submit even to fines and imprisonment, till relieved by a superior authority; at the same time we are not ignorant that we have an authority (and which we are bound by our oaths to maintain) as well as the civil magistrates, and in matters spiritual, independent of the Civil Power, at least within this Isle. And if we must be reproached for asserting this, which is as plain as laws can make them, *God's will be done*. It is better to suffer for well-doing than for evil-doing.

"My Brethren,

"I take no pleasure in mentioning these things, nor in recounting the enormous wickednesses which I just now hinted at. But I would take your advice what is best to be done to hinder such vices from spreading, and do desire your assistances, without which it will be impossible for us to do any great good.

"My earnest desire, and what I require of you, is, to make presentments every month, according to our laws and constitutions, that while crimes are flagrant and known to every body, they may not be forgotten, by being put off till just the courts are going to sit; a way I have observed in some parishes.

"The next thing I desire and require of you is, to see the censures punctually performed, when they come regularly to you, or to acquaint the court forthwith where the fault lieth.

"But especially, and for God's sake I beseech you, let us, all of us, while we are endeavouring to keep out and to cure the growing vices of the age we live in, let us be most careful of our own conduct and morals, lest we pull down with one hand what we are building with the other. *Thou that abhorrest idols, dost thou commit sacrilege?* was a most severe reproach upon the Jewish nation; and it will be so upon us, if we call others to an account, and are ourselves liable to be censured by others.

"We are most unjustly reproached for being enemies to strangers. I wish to God we had been more enemies to such of them

as have from time to time corrupted our manners and our principles, and afterwards raised an evil report upon the whole community, for the vices of those whom they themselves have corrupted. And I must tell you, that it will be an instance of great wickedness in any one of ourselves to countenance such (and such there are) who are enemies to piety, who subvert the weak and the unstable, and who are using their utmost endeavours to undermine that power which Christ has committed to the governors of his church.

“ Having been so long absent from my Diocese, (not willingly, I call God to witness) it is probable that many in every parish may desire to be confirmed; I purpose therefore, God willing, to have Confirmations through the whole diocese at proper places, of which you will have timely notice, as soon as the days are a little longer and the season better. In the mean time, I give you timely notice, that all persons concerned may come duly prepared for so holy an ordinance, and not lose the exceeding great benefit and blessing of such an institution for want of being thoroughly informed concerning the meaning and design of Confirmation, which you all know is very particularly set down in the beginning of the Manks Catechism, which every body has in their hands, but may want a little of your pains to make them to understand it as they should do.

“ And because a great deal depends upon children’s understanding the nature of Confirmation, and a great deal of that wickedness, which is afterwards seen in the lives of too many who have been confirmed, proceeds from the want of their being made truly sensible of the vows that are upon them, and the extreme hazard they run by forgetting those vows, and grieving the Spirit of God, by which they were sealed unto the day of redemption; I hope you will, every one of you, take a great deal of pains to prevent so great a calamity as the loss of any one soul, who may otherwise perish for want of good instruction.

“ Our old friend and benefactor, Dr. Bray, still continues his love and kindness for this poor place, and has procured us a number of very useful and practical books for every parish and library in this diocese; they are in Mr. Thorne’s hands to be bound, and will be delivered to you when finished. And it will be very necessary, that this benefaction be acknowledged by all the Clergy of the diocese after a most grateful manner.

“ You perceive, by the success I had in procuring the Royal Bounty, and especially that part of your arrears due in the late Queen’s time, that I was not unmindful of your interests even at the distance I was forced

to be from you. Had I not very seasonably applied for it at that very time when I did, and made a very good interest to obtain it, it is probable it might never have been got; as many of her Majesty’s debts are still unpaid. This is a very particular pleasure to me; and the only return I expect from you is, that you will be more careful to discharge the duties of your calling, which was the end of giving and continuing the royal bounty.

“ Mr. Christian, the vicar of Jurby, has very earnestly petitioned me, that he may be permitted to live in his house, which is near adjoining to the Church, and to the vicarage-house, where he has lived for above twenty years past, because of a very numerous family of children and servants which he has, for which the vicarage-house was too strait. I have granted this reasonable request; and I mention it at this time to shew you with what reluctance I suffer non-residence, and only where real necessity requires I should do so.

“ I take this occasion to acquaint you, that Mr. Matthias Curghey, the vicar-general’s son, has an earnest desire to enter into holy orders; the canon, you know, requires, that he should have proper testimonials of his sober life and conversation, under the hands of several Ministers, who of their own knowledge can certify the same. Those from whom such testimonials may be expected will endeavour to inform themselves very well, and to be mindful of his future conduct, that on that account they may truly certify he is qualified for the order of Deacon.”

“ On the first of January 1725, (says the Bishop in his Memorandum-book) my dear child coming to see me from Liverpool, was in a tempest driven to the coast of Ireland, and there shipwrecked; but by the great mercy of God his life was saved; and this day (Jan. 16) I have a letter under his own hand. The Lord make me thankful.”

Having settled the parochial libraries* in the Isle of Man, and established petty schools† throughout the Diocese, in the year 1724, he founded a school at Burton, the place of his

* Dr. Bray, by whose advice and assistance this excellent charity was first begun, continued to supply the libraries with books as long as he lived. Dr. Bray died in 1729.

† Lady Elizabeth Hastings left twenty pounds a year to these petty schools in the year 1740. The Bishop in a letter to his son says, “ I had a letter from one Granville Wheeler, who married one of Lady Elizabeth Hastings’s sisters, (whether a Gentleman or Clergyman I know not*) with an attested copy of a clause of her Ladyship’s will, where she has given twenty pounds a year for ever for the petty schools here.”

* In both these characters Mr. Wheeler was very respectable; he enjoyed several fine estates to the amount of about 3000l. per annum, with ecclesiastical preferments, the most considerable part of which (a living in Nottinghamshire of 400l. per annum) he was earnestly desirous to have resigned to Mr. Granville Sharp, who was his nephew, and grandson to the Archbishop of York. nativity;

nativity; and in the year 1732 built a school, and a house for the master, endowing it with a revenue of thirty pounds per annum. The Mastership of this School was first given by his Lordship to Mr. Dunn, on the 19th of November 1725.

Rules and Orders for the School of Burton.

" I. It is already provided by the settlement of the said School, that the Master be a Member of the Church of England, as by law established.

" II. And that he be a man of sober life and conversation, as well as qualified to teach the Latin and English Tongues.

" III. He is to observe the School hours; namely, to begin at seven in summer, and at eight in winter; and to keep the children till eleven in the forenoon, and to be in School again at one in the afternoon; and to teach till four in the winter, and until five in the summer season.

" IV. He is to read prayers every morning before he begins to teach, and every evening before he dismisseth the children; namely, the collect for the day; the collect for peace; the collect for grace, (as in the Morning Service of the Church) and the collect in the Post-Communion, " Prevent us, O Lord," &c. concluding with the Lord's Prayer, and the Grace of our Lord Jesus Christ:—And at Evening, the collect for the day, and the two collects for the Evening Service, concluding as before.

" V. Every Evening before they depart the School, the Master is to give the children a short charge, to be sure to say their prayers before they go to bed, and as soon as they rise, (such short prayers as he shall teach them) to be dutiful to their parents; civil and respectful to all they meet; to be careful not to tell any manner of lie; nor to take God's name in vain, &c.

" VI. He is to take especial care to make the children sensible of the end of learning; which is, that they may be better able to read the Holy Scriptures, and therein to learn their duty, to love, to fear, and to serve God acceptably all their days, that they may be happy when they die.

" VII. And above all things, he is to take all proper occasions to plant the fear of God in their hearts; to make them serious and concerned for their souls; and to awaken them into a sense of the danger they are in, without the grace of God, and the aids of religion.

" VIII. Every Saturday before they depart the School, he is to give the children a strict charge to go to Church the day follow-

ing, and to behave themselves with reverence becoming the place, and to get the collect for the day by heart, and to remember at least the texts, which will be a way to make them attentive betimes.

" IX. He is to call the children to an account for these things on Monday morning, and to take care that the same be required of them upon Church Festivals, if Divine Service be read in the Church on such days.

" X. The children are to be taught the Church Catechism, and no other; and to be made to understand the meaning of it after the most plain and instructive manner.

" XI. The Master is not to be absent from School unless upon urgent business; and even then to shew the reason of his absence, if required so to do.

" XII. The Master is never to grant any whole, or half play day, in any week in which there is an Holiday.

" *Lastly*; The Reverend the Vicar of Weston, the Curate of Burton, with the rest of the Trustees, shall be desired to visit the School once a year, at the breaking-up for Whitsuntide, in order to make a judgment of the Master's diligence, and the scholars' improvement.

" THO. SODOR AND MAN."

Rules for the Petty Schools in the Isle of Man.

" *At the annual Convocation held at Bishop's Court, on Thursday in Whitsun Week, May 29, 1740.*

" The Right Reverend the Lord Bishop does now signify to the Clergy in Convocation, that the Right Hon. Lady Elizabeth Hastings has in her will left the sum of Twenty Pounds per annum, towards the maintenance of Petty Schools within this Diocese, upon the following conditions:

" I. That the Masters of the said Schools do constantly do their duty according to the purport of the licences granted by the Bishop of Man, or his substitutes. And that this may be known, every Master or Mistress shall yearly and every year apply to the Vicar or Incumbent of their respective parishes, (who are by law obliged to visit their Schools the first week in every quarter) for a certificate in these words; namely, That such Vicars or Incumbents have respectively visited the said Schools in their respective parishes, according to the laws and constitutions of 1703; and that the children have been carefully taught, and do improve in learning and good manners, are taught to say their Prayers and Catechism, and do duly attend the public service of the Church; which certificate is to be signed by such Vicar or Incumbent.

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" And

"And if such Masters or Mistresses shall not desire, and obtain, and bring, every year to the Bishop, or in his absence to his Vicars-general, such certificate, then the part of this charity appointed for the Master or Mistress so neglecting to obtain or bring such certificate, shall be divided amongst such Masters and Mistresses as shall bring the same.

"II. That this Charity shall not upon any pretence whatever lessen the payment of Forty Shillings a year to the said Schools out of the Improvements, whenever they or the value of them shall be recovered or restored to the Church; nor shall this Charity be understood to excuse such parents as are able from paying such sums quarterly as the law appoints, or shall be agreed upon betwixt the Master or Mistress and Parents of such children.

That these conditions may be strictly observed, his Lordship does now further signify to the Clergy, and requires them to give particular notice of these rules (by reading the same) to their respective Masters or Mistresses, and to observe the same themselves, upon pain of Ecclesiastical Censure; and further, to acquaint them, that his Lordship is fully resolved that no part of this Charity, nor the Royal Bounty, shall be

given to any of such Masters or Mistresses, but to such as shall obtain certificates quarterly, according to the conditions within-mentioned."

N. B. A copy of these rules was sent to every clergyman in the diocese.

In the year 1730, the Rev^d Dr. Wilson proposed to his father the Bishop to establish a fund for the support of Clergymen's widows and children in the isle of Man, which was the more necessary, as from the smallness of the livings few were able to make a provision for their families. To this the Bishop readily agreed; and by the assistance of Mrs. Crow, Mrs. Levinz (the late Bishop's widow) Lady Elizabeth Hastings, and others, a sum of money was raised and placed in the English funds; the interest of which, amounting to twelve pounds a year, was appropriated to that purpose.

Some years after, the benevolent proposer of this Institution, assisted by some of his friends, very considerably enlarged it, by purchasing of the late Duke of Athol the thirds of the Living of Kirk-Michael, which he made over to trustees for the use of that Charity for ever; and in the year 1780, the state of the Charity was as follows:

An Account of the Receipts and Profits of the Improprate Third of Tithes of the Parish of Kirk-Michael, purchased from his Grace John Duke of Athol, by the Reverend Dr. Thomas Wilson, and by him assigned for the better Support of the Widows and Children of the Clergy of this Isle, for the year 1779, ending at Easter 1780; as also of the interest of 79l. being savings made by the Right Reverend Father in God Thomas Lord Bishop of Sodor and Man, out of a fund then appropriated for the said purpose; and likewise of the disbursements attending the said fund; with a further account of the application and expenditure of the clear proceeds thereof:

April 24, 1780.	£. s. d.
To the interest of 30l. due from ———, of ———, 12th December last, at six per cent. on condition that if he paid the interest punctually at the end of each year, or within a month after, to abate at the rate of one per cent. but he having failed therein has paid at the rate of 6 per cent.	1 15 0
To the interest of 49l. due from ———, of ———, 24th of March last, on the above-mentioned condition; and he having likewise failed therein, is to pay at the rate of six per cent.	2 17 2
To the profits of the impropriate third of tithes for the year 1779, ending at Easter 1780, viz.	
Four Town's Tithe	£. 9 0 0
Ballamoar's ditto	4 16 0
Ballachrink's ditto	1 10 0
Commial's ditto	3 12 0
Ballakillee's and Ballachonaine's ditto	4 4 0
Ballacurleod's tithe	2 12 6
Sylchaige's ditto	2 3 6
Ballameanagh's ditto	2 8 0
Cronk-bane's ditto	2 10 0
Stockfield's ditto	2 11 6
East Scarrisdale's ditto	1 10 0
West Scarrisdale's ditto	2 5 0
Kerroo-cruinn's ditto	3 13 6
Milknefs, Lamb, Wool, Offer-ings, Goose, and Pig tithe	4 18 3
	£. 47 4 3 = 55 1 7½
Total proceeds in Manks	£. 59 13 9½

Brought forward	£. s. d.
59 13 9½	
Out of which to be deducted, viz.	
Proxy due at Easter last past	1 0 0
Cash paid for Sacramental Elements	1 0 3
Ditto to the Rev. Evan Christian, vicar-general, for his trouble in letting the said tithes, collecting the profits, and paying the clear amount thereof to the objects of the trust	1 0 0
Cash to the said Evan Christian, as Secretary to the Trustees	0 11 8
Ditto for the Vicar's choice house	0 2 0½
Ditto to the Rev. Mr. Clague, for collecting the small tithes	0 11 8
Ditto to William M'Aulay, for cleaning, painting, &c. Bishop Wilson's tomb	0 8 5½
Remains to be distributed	£. 54 19 8½
Whereof deduct one-fourth part to be distributed amongst the Children and Orphans of the Clergy, agreeably to the fourth rule of the trust deed	13 14 11
Remains to be distributed amongst the Widows	41 4 9½
That is to say,	
To Mrs. Catharine Curghey	£. 6 17 5½
Mrs. Mary Allen	6 17 5½
Mrs. Isabel Curghey	6 17 5½
Mrs. Jane Crebbin	6 17 5½
Mrs. Margaret Quayle	6 17 5½
Mrs. Elizabeth Wilks	6 17 5½
	£. 41 4 9

And

And the above sum of 13l. 14s. 11d. distributable amongst the Children and Orphans of the Clergy, we have, agreeably to the trust in us reposed, and on consideration of the circumstances of the several applicants, thought proper to dispose of in the following manner, viz.

To the Rev. Samuel Gell, towards the support of his son at Castle-town school	4	0	0
To the Rev. Nicholas Christian, towards the support of his son at the same school	4	0	0
To the Rev. Thomas W. J. Wood, towards the support of his children at school	2	17	5½
To the Rev. Henry Corlet, for the same purpose	2	17	5½
	13	14	11
Allotted to the Widows as before expressed	41	4	9½
Total amount of cash distributable	51	19	8½

At Kirk-Michael, 24th April, 1780.

The before-going distribution is this day agreed on and made by us,

W. MYLREA,
JOH. MOORE,
PH. MOORE,
EV. CHRISTIAN,
DANIEL GELLING, } Trustees.

In the year 1734, the Bishop published "A short and plain Instruction for the better understanding the Lord's Supper;" which has since passed through several numerous impressions, and has been universally esteemed for the elegant simplicity of its language, and its unaffected piety.

The year following he came to England, for the last time, to visit his son and daughter, when he was introduced to King George the second and his Queen, who took particular notice of him. On his return, he visited the province of York, at the earnest request of Archbishop Blackburn, and confirmed upwards of fifteen thousand persons.

Some unhappy persons being condemned to death in the Isle of Man for the crimes of robbery and house-breaking, occasioned the Bishop to send circular letters of exhortation, and prayers, to the Clergy:

"GENTLEMEN, July 18, 1735.

"Whereas William Clucas, William Kelly, and James Clucas, prisoners in Castle-Rushin, are under the sentence of death for burglary and robbery by them committed:

"It is necessary that this should be signified to our congregations, that they may seriously join in praying to God for these poor souls, under such mournful circumstances; that they may make the best use of the few days they have to live in this world:

"You are therefore, in the mean time, to use the prayer set forth in the year 1705, upon the like occasion; which (because some of you may not be provided with it) we have here subjoined.

"You will also take this opportunity of speaking very plainly to your people against

robbing and stealing, as also those evil ways and courses that lead to such sins; namely, Idleness, drunkenness, neglecting the ordinances of God and his worship, covetousness, distrusting God's providence, injustice in their dealings, and discontentedness in their respective stations of life.

"Let them know the necessity of abstaining from all appearance of evil; and that repentance and restitution are necessary duties, and yet much more difficult than is laid to heart;—that they who turn a deaf ear to your admonitions, and despise the means of grace appointed for their salvation, do thereby provoke God to take from them his Holy Spirit, and leave them to themselves; and that if people will not glorify God by their lives, he will be glorified in their condemnation and destruction.

"Set before them the terrors of the Lord, what a sad and shameful end these unhappy wretches have brought upon themselves, and what concern, what infamy, what ruin, upon their name and poor families.

"Let them be assured, that the evil which pursueth sinners will most certainly overtake and lay fast hold on them in sad judgments here, and much worse hereafter, if not prevented by a timely, a serious, and bitter repentance.

"And above all, put them in mind, that they cannot do this, or any thing that is good of themselves; and that it is absolutely necessary to obtain and secure the assistance and grace of God, by praying for, and rightly improving these his favours.

"This will be a word in due season; and these truths pressed home upon the consciences of your people, as you in prudence shall think proper, will, it may be hoped, make them bethink themselves in good earnest to bring up their children in the fear of God, and set them an example of living godly, righteously, and soberly.

"And if by this mournful instance, others will be prevailed upon to take warning, these poor creatures may, by their death, make some amends for the evils of their lives.

"But this we are sure of, that by thus doing our part, and remembering them in our private devotions, we shall have the comfort of delivering ourselves. And may God Almighty direct, assist, and prosper our endeavours in his service!"

In his pulpit the Bishop called upon the congregation to join with him in prayers to God for the pardon of their offences, and for their eternal welfare; concluding with an Exhortation, which we doubt not left a lasting impression on their minds.

"CHRISTIAN

" CHRISTIAN BRETHREN,

" There being some persons under the sentence of condemnation, you are earnestly desired to assist them with your devout prayers under these sorrowful circumstances; that God, who in justice has delivered them up to an untimely temporal death, may in mercy deliver them from death eternal.

" To this end, let us in Christian charity pray for them, that they may make the best use of those few days they have to live in this world.

" That God, who alone can order the unruly wills and affections of sinful men, may graciously dispose and fit them for another life.

" That they may become deeply sensible of their crimes, and truly repent of them; and that God would for Christ's sake accept of their repentance.

" So that whatever punishment they have deserved, they may have it in this world; that in the next they may escape the judgment of an offended God.

" That they may give glory to God in submitting patiently to the punishment laid upon them as the due reward of their deservings. And that this bitter cup, which is so much abhorred by flesh and blood, may be a wholesome medicine for the saving of their precious souls, through the merits of Jesus Christ.

" And that we may offer up our prayers with greater devotion, let us consider that we have all of us many ways offended God, and it is his great mercy that we have not before this felt his judgments.

" Let us therefore pray for these poor prisoners; and let us pray also for ourselves, our children, and families; that we may all live in the fear of God, serving and obeying him as we ought to do; that his grace may always prevent and follow us; and that he may never be provoked to give us up to the government of the Devil, to be led captive by him at his will.

" Let us also pray for this whole land, that all evil practices may be discountenanced, and that by the grace of God, we may have few of these examples to lament hereafter.

" So that all being warned by this mournful instance, these poor creatures may make some amends by their death for the evils of their lives.

" Let us then, my beloved brethren, with one heart and soul offer up our prayers on their behalf, trusting in God's goodness, that he will be merciful unto them in the forgiveness of all their sins; and, for the loss of

this life, comfort them with the hopes of a better, through the merits and mediation of Jesus Christ. *Amen.*"

Prayer for the Prisoners.

" O God, whose judgments against all obstinate offenders are most severe and terrible, and whose mercies are infinite towards all those who with hearty repentance and true faith turn unto Thee; look down, we beseech Thee, with an eye of pity, on these persons now lying under the sentence of death ready to be executed upon them.

" In the midst of judgment, remember mercy, and let thy power and tender compassion be shewed in their conversion, as thy justice has appeared in their condemnation.

" Give them a true sense of all the transgressions of their lives past, and especially of those sins that have brought this judgment upon them; that their consciences being awakened by the near approach of death, they may call their ways to remembrance, and turn to Thee in weeping, fasting, and prayer. And the gracious God be merciful unto them in the free pardon of all their sins.

" Blessed God, and lover of souls, let the sorrowful sighing of prisoners come before Thee, and by the greatness of thy power preserve Thou those that are appointed to die. We know, O Lord, that there is no word impossible with Thee, and that it is not always much time and knowledge, but thy grace, which fits men for Heaven, which we humbly pray Thee to vouchsafe to these thy poor creatures, who have no hopes but in thy great mercy in Jesus Christ; for whose sake we pray God to hear us; and at the hour of death, and in the day of judgment, good Lord deliver us.

" And sanctify, we most humbly beseech Thee, these examples to this whole land, that we may all see, that it is indeed an evil thing and bitter to forsake the Lord; and that we may teach our children, and our households, to fear God always; that they may continue thine ever, until they come to thine everlasting Kingdom; through Jesus Christ our Lord and Saviour. *Amen.*"

The Exhortation.

" And now we have charitably offered up our prayers to God in behalf of these poor prisoners, it will be a proper time to speak of the crime for which they are to suffer death.—And it is a matter to be seriously lamented by this generation, that the vice of stealing, which was not heretofore known in the Isle of Man, is now become too common.—God grant that this generation may be warned by this judgment, and that this sin may not be known in the ages to come.

" Now,

" Now, that nothing may be wanting on our part towards curing this evil, I will in as plain a manner as may be shew you—*First*; the great evil of this vice. *Secondly*; how it comes to pass that too many are given to it. *Thirdly*; how by God's grace it may be hindered from spreading.

" I. And first:—This is a grievous sin on many accounts. It does great dishonour to the providence of God, as if God could not provide for his creatures without their taking evil courses to get what they want.

" We know what a reproach it would be to a master of a family, if his servants should steal to get themselves bread; and will not God be as much displeased with *his* servants, when they bring so great a scandal upon his providence, which takes care of all his creatures, and does the best for them?

" It is true, God has made some poor, and some rich; but then he has commanded the rich to take care of the poor out of the plenty he has given them, which if they do, he will reward them; and if they neglect to do so, they will suffer for it. On the other hand, he has commanded the poor to be contented with their condition, and not desire by unjust ways to better it, but to depend upon his providence and promise, that they shall not want what is needful for them; and that he will make them a great amends in the next world for what they want in this.

" Now, if men will not believe God, nor trust his promises, but will take evil courses for what they want, they provoke him to leave them to their own ways, and then they soon bring reproach and ruin upon their name and family; they for the most part continue poor besides; and what is most sad, they take the way to make the next life more miserable than this.

" On the other side, it is well pleasing to God, when a poor family is contented and honest in a low condition; it is a sure sign they have their hopes in Heaven; and indeed they have the best title to the promises of the Gospel. "Hearken, my beloved brethren," (saith St. James, ch. ii. 5.) "hath not God chosen the poor of this world rich in faith, and heirs of the Kingdom which he hath promised to them that love him?" Why, every man in his right mind must acknowledge, that all the riches or pleasures on earth are not to be compared to this preference which God seems to have given the poor honest man above his neighbour. So that when such a man becomes dishonest, he does not only displease God, but he loses one of the best titles to the Kingdom of Heaven.

" II. But there is another thing which should make all men to abhor this vice, and

that is, the great difficulty of repenting truly of it. Most people hope, some time or other, to repent them of their sins, though few consider how hard it is to forsake any one vice to which one is accustomed; but especially, truly to repent of this sin is very hard; for it is difficult, very difficult to flesh and blood, to ask forgiveness, to restore ill-gotten goods, or to make satisfaction to those who have been wronged; and yet this is a part of true repentance, that people should, as much as is in their power, undo what they have done amiss.

" Therefore when we consider how few do these things, we have great reason to lament the sad condition of such as are guilty of this sin, and to beg of Almighty God to give all men grace to shun it, as they hope to see the face of God in peace.

" Is it needful to tell you, that this vice is grievous upon another account; that it causes unchristian quarrels, heart-burnings, and discontent amongst neighbours; is an occasion that honest people are without cause suspected, and evil reports raised on such as do not deserve them, to the breach of charity and good neighbourhood?

" In short; it brings sin and shame, and sometimes death, you see, upon people here; and, without repentance, death eternal hereafter.

" And though those people who are addicted to pilfering do always hope never to be discovered, yet few escape; sooner or later the providence of God brings them either to shame or punishment. From which consideration we pass to the

" Second head, to enquire into the causes of this vice.

" And they are, first, a great neglect in too many parents to teach their children their duty, as if they brought them into the world only to live, and eat, and drink, a few years, and that to be the end of them; and yet their love for them while they live, and their concern and affliction for them when they come to an untimely end, looks as if they valued them more than the beasts that perish. And their trouble would be much greater, if they did but consider, that the punishments of the next life are far more grievous than can possibly be inflicted in this.

" But many parents do not only neglect to teach their children their duty, but do give them bad examples themselves;—a thing so frequent, and yet so sad, that words cannot express the concern a good man has when he considers it.

" For a parent to love his children, to wish them well, to have taken pains to bring them

them up through many years of infancy, childhood, and youth, and then to set them an example of vice, to corrupt, to shame, and to ruin them soul and body; this is surprising, indeed; and yet, God knows, it is too common.

“ So is it for parents to neglect to give their children due correction; they are often too careless, or too indulgent to their lesser vices, till, sin increasing with their years, they become too stubborn or too wicked to be taught and governed.

“ These are some of the causes of this sin; but that which encourages people most is this: They think it is easy for a man to be content with small things, and to leave off when he pleases; but this is a sad mistake. Nothing but God's grace can keep us from the greatest sins; if once we provoke him to give us up to our own heart's lusts, there is nothing will restrain us; neither reason nor religion, neither the fear of death, nor the terror of damnation. And if the drunkard, and the common swearer, find it exceeding hard to leave those vices, be assured it is as difficult to leave off pilfering, when once it is become habitual.

“ III. Let us therefore consider how, by the grace of God and men's good endeavours, this vice may be prevented.

“ And first, let those to whom God has given the good things of this world, be very liberal to such as really want them, that the poor may have no temptations to steal to relieve their necessities.

“ God has provided enough for us all; and that we may none of us hoard up his blessings while our poor brother wants what is needful for him, God has so ordered it, that we shall carry nothing along with us when we die; and even those we leave it to shall not enjoy it, if we have defrauded God and his poor of what was their due.

“ Therefore let those look to it who have this world's good, and see their brother have need, and shut their compassion from him; their poor brother may be tempted to dishonesty, but they will bear a share in the blame and punishment.

“ As for such as are able to get an honest livelihood, and will set themselves in no good way, it is a fault to spare them, and true kindness to their souls to make them sensible of their error.

“ But the most effectual way of curing this vice, as well as most others, is, to let people see the necessity, the satisfaction, and the advantage, of bringing up their children and servants in the fear of God, and under a sense of his all-seeing eye.

“ Shame and death are dreadful things; but yet they are not of power to keep men from sin, without the fear of God be in their hearts.

“ And if people are not bred up in the fear of God, it is next to a miracle if ever they come to ought; so that rich and poor should all aim at this, to teach their children the ways of piety and virtue.

“ People may be poor, and not able to give their children learning; but in a Christian country, none can possibly want means of having them instructed in things necessary to salvation; for want of which many are ruined without suspecting the danger.

“ The poorest man can bring his children constantly to God's house; can see that they say their prayers, and can pray for them himself; and if all people would but do this, we should soon see the blessed fruits of it; for being accustomed to this, they would learn to know that God is to be feared and served; that he sees and hears, and will reward or punish, all our actions.

“ If to this, people would take care to punish and discountenance all appearances of this evil we are speaking of, many would live orderly who are now a burthen to the land. But, God knows, there are some seeds and branches of this evil which men do not think fit to discountenance; not considering, that the greatest sinners begun at first with lesser crimes. Judas was at first a thief, at last he betrayed his Master, and then hanged himself. So surely does one vice make way for another, if not in time prevented; which should be a warning to such as live, or suffer their children to live, in a course of sin without advice and correction.

“ Remember well the advice of Solomon, ‘ The rod and reproof give wisdom; but a child left to himself bringeth his parents to shame.’

“ Let them learn from your example to shun, to hate a vice, which is so dangerous and so shameful.

“ But above all, let them know that it is a sin which will ruin their souls. It is true, it is a sad thing to be exposed to shame, to come to an untimely end, but it is much more dreadful to be shut out of Heaven.

“ To conclude:—Without the grace of God, all your endeavours will be to no purpose; therefore do not fail to pray constantly for your children, that the fear of God may ever be with them, to keep them from every evil way.

“ And may the Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all. Amen.

‘ Prov. xix. 15,

And

And further to stimulate the Clergy in the discharge of their duty, he sent to each the following Exhortation :

" Bishop's-Court, Oct. 16, 1735.

" BROTHER,

" We should not be able to answer it to God, or to our country, if we should omit this melancholy occasion of warning our congregations against such crimes as have brought so many, and are bringing more, to shameful and untimely ends.

" I do therefore hope and require you, for more than one Lord's Day next to come, to lay before your people the great guilt as well as shame of these crimes, and the causes which lead to them, which are plainly these following :

" *First*; The profaning of the Lord's Day; forasmuch as they who will not go to God's house to learn their duty, and to beg his grace, are prepared to run into any wickedness the Devil shall tempt them to.

" *Secondly*; The great neglect of parents in not correcting their children, and in not giving them a Christian education, but too, too often setting them a bad example.

" *Thirdly*; The leading of an idle life, which bringing men to poverty, they are often tempted to become thieves to supply their wants.

" *Fourthly*; The common and growing sin of drunkenness, which leads men to spend more than they can pay for, without taking these unrighteous ways.

" *Fifthly*; Wicked and profane companions, who lead them to cast off all fear of God, and of his judgments, and consequently all religion.

" *Lastly*; Disorderly ale-houses, which are the very nurseries of thieves and pilfering servants, and the keepers of them are as guilty as the thieves themselves.

" If these things be laid before your people with a zeal and plainness which the subject requires, one would hope that such people would be brought to see their duty and their danger, and this nation would recover its antient reputation."

" To this end, I beseech you (brother) for God's sake, do all that lieth in your power to implant the fear of God, and family religion, and the due observation of the Lord's Day, amongst your people, by obliging them to say some prayers with their children; if it be but the Lord's Prayer only, it might be a check upon them from taking evil courses.

^a It may seem very extraordinary, but the Editor has been very credibly informed, that before this time the Bishop had never had a lock on his outer door, nor any other fastening than a latch.

" Make your people sensible of the necessity of Restitution, and the great difficulty of doing a duty so necessary to salvation, where people fall into these sins.

" Exhort servants to keep at the greatest distance from the too common sin of pilfering their master's goods, which often leads to greater crimes; and all others from tempting them to a crime which is downright thievery, whatever they think of it.

" Make people sensible, if possible, that as sure as God and his Word is true, damnation will be the end of these sins unrepented of.

" And forget not to put your people in mind of the all-seeing providence of God, which one time or other will bring such hidden works of darkness and injustice to light, by ways which the cunningest thieves can neither foresee nor prevent, as has fatally appeared to every observing body.

" Lastly; Oblige your wardens to prevent the common sin of drunkenness, (as by the law and their oaths they are bound to do) and such as keep disorderly houses of entertainment; it being a common observation, that these crimes, as well as profaneness and wickedness of every kind, have mightily increased since the discipline of the Church has fallen into contempt, and been despised.

" May the blessing of God be with you, as you faithfully observe these directions of your Bishop, and affectionate Brother,

" THO. SODOR AND MAN."

In a letter from the Bishop to his son, dated April 26, 1739, he says, " I have been as well as ever I can expect to be at this age, [76.] I was obliged the last Sunday to preach at Peel,* ride thither, and back again, on a most stormy day; and yet, I thank God, I am not the worse for it."

In the year 1739, the Clergy of the island were thrown into great trouble and perplexity by the death of the Earl of Derby, who dying without issue, the Lordship of Man (as a barony in fee) became the property of the Duke of Athol, who had married the heiress of a late Earl of Derby. This had well nigh deprived the Clergy of their subsistence; for the livings of the isle of Man consist of a third of the Improvements, which had been originally purchased of a former Earl of Derby, by a collection made in the episcopate of Dr. Barrow, in the reign of Charles the Second. At the same time, to strengthen the title, and secure the purchase, an estate in England, belonging to the Earl of Derby, had been collaterally bound for the payment of the Clergy.

* Peel is about eight miles from Bishop's-Court.

Now,

Now, on the alienation of the island from the Derby family, the Duke of Athol claimed the Improvements as an inseparable appendage of his estate and royalty, of which it could not be divested by any right that had or could be shewn.

The deeds of conveyance from the Earl of Derby to Bishop Barrow, by some means or other, had been lost from the records of the island, and the Clergy were in danger of losing all their property; and to such great distress were they driven, that unable to contest their rights by law, they would have taken a very trifling consideration for their loss.

The Bishop, in a letter to his son,^f says, "What we can do with regard to the Improvements I cannot possibly tell; we would be content to take any reasonable consideration, rather than lose all. Lord Derby offered a thousand pounds, a sum very inadequate to the value of the Improvements."

In another letter, he says, "I have little reason to complain of any indisposition but what always attends old age. I preached yesterday at Kirk-Michael church, and am to do so next Sunday; Mr. Christian, of Jurby, died about a week ago, when I served at his church; so that we are sadly put to it for proper persons to serve the churches. The fear of losing the Improvements for ever discouraging parents from educating their children for the Ministry."

This distress was very considerably alleviated by the kindness of the Duke of Athol, who allowed the Clergy to take the Improvements, giving the Duke bonds of indemnification. But this was no permanent security, and in the end might have been attended with consequences very fatal to the happiness of their several families, if they could not have recovered their right.

The following letter shews the nature of the obligation the Clergy lay under to his Grace:

" May it please your Grace,

" We beg leave to lay before your Grace the hardships and misery that most of the Clergy and Schools of your isle do and are like to labour under, occasioned by the Earl of Derby's denying us the equivalent for the Improvements. We were advised to represent our case to him after a true and humble manner, which we did a great while ago; and it is but lately that we received an answer, which was to this purpose: That he thinks himself not well used by the Clergy, in surrendering the tithes to your Grace, without previous communication with his Lordship, who was concerned in that affair.

^f Dated March 9, 1741. ^g Dated St. John Evangelist, 1742.

And that the Clergy appear to have received both principal and interest for what was laid out in the purchase; which is as much as in equity he thinks himself concerned about; and if the law will oblige him to more, he must submit.

" As to recovering our right by law, his Lordship knows that we are not able to contend with him; and as for having received an equivalent, besides the difference of land and money fourscore years ago, the tithes then purchased were most of them in leases for three lives; and some continued in lease for more than fifty years, before we reaped the least benefit by them.

" This, may it please your Grace, is our unhappy case; and if no expedient can be found to extricate us out of it, not only the present Clergy and Schools, and their families, must sink under it, but the island itself will for ever lose a very considerable income.

" As for ourselves, we have not the least foundation of hope left, unless your Grace shall think it advisable to take our cause into your own hands. Your Grace's council have seen our case, the right we have, and the manner we are to be reimbursed if ever we should recover our rights. And though the law does not generally give costs equivalent to the charges, yet one would hope, that our case would be considered as the case of Paupers, for so in truth it is. And the Clergy will be content, that your Grace should hold the lands in England, and the profits of the tithes here, till you shall be fully satisfied.

" Very thankful they all are for your Grace's exceeding goodness and favours hitherto shewn them; not only for the great compassion your Grace has had for them, in suffering them to enjoy the benefit of the impropriate tithes, upon giving their notes to repay the same when they shall receive the value out of the estates settled for their security; but also, they beg your Grace will accept of their most solemn thanks for permitting them to hold the said impropriate tithes by a yearly setting. Humbly praying, that your Grace will be pleased to continue that favour to the Clergy, upon their giving good security to pay the rents yearly into your Grace's treasury.

" This will make their condition more tolerable, by having the preference of such tithes as lie nearer their vicarage-houses, and will be most convenient; and which they could not always expect, if the setting of the tithes were in the hands of laymen.

" This is all that we have, in behalf of the Clergy and our Schools, to propose to your Grace.

" Begging

" Begging of God to direct both your Grace, and us, in this truly deplorable case; in the mean time, we are, your Grace's most humble, most dutiful, most obliged, and obedient servants,

*Tho. Sodor and Man.
John Kippax.
John Cofnaban.
Edw. Moore."*

" BISHOP'S-COURT,
April 5, 1742.

The Duke of Athol's claim was incontestible; and the deeds which secured the Impropropriations to the Clergy were lost; nor could Bishop Barrow's will or heir be found. But by the pains and industry of the Bishop, and his son Dr. Wilson, they were at last discovered in the Rolls Chapel, where they had been deposited *pro salva custodia*. This put an end to the dispute, and in the year 1745 the deeds were exemplified under the Great Seal of England, and every precaution taken for the future payment of the money.

From that period, a good understanding subsisted between the Earl of Derby and the Clergy, effected chiefly by the amiable and polite conduct and behaviour of the Bishop, to whose care the chief management was committed.

In the year 1740, the scarcity of corn was very great in the Isle of Man. It is to be observed, that the employment of the inhabitants was at that time not so much bent to agriculture as it has been of late years, since the purchase of the island by the crown. Their wealth flowed from a contraband trade carried on there, as a center of traffick, by people of different countries; thus evading the duties and customs of their own, and particularly of the English ports.^a

Thus otherways engaged, they seldom raised corn enough for their own consumption, depending on England for a supply of their wants; but this year their produce was less than usual,¹ and the price in England had produced an embargo on the exportation from thence. The inhabitants were in the greatest distress. The Bishop distributed all his own corn, and bought up what he could

^a This illicit trade gave the Bishop the greatest concern, and he did all in his power to put a stop to it, both by his publick authority and private admonition. " Our people are mighty intent upon enlarging their harbours at Peel, Ramsey, and Douglas. They have laid a small duty on all vessels, which brings in some monies to be laid out on these works among the poor labourers; but the iniquitous trade carried on by some people, especially that of running tobacco, &c. to the excessive damage of the Crown, will hinder other blessings of God from falling upon us!"

Letter to his son, June 29, 1742.

¹ " The severest drought that ever I knew. A great deal of corn will never be mowed or reaped; and the poor farmers, not being able to dispose of their cattle, will many of them be ruined, I fear."

Letter to his son, July 15, 1739.

at a very high price, selling it out to the poor at a low one, confining the quantity to a certain ratio.

In a letter to his son,^{*} the Bishop says, " We have just now an account that Garner, with whom our letters went, was lost on Wednesday last, with eleven or twelve passengers, Charles Killy, Peter Moore, &c. all drowned on Formby sands. The two merchants were going to London, and had with them some hundreds of pounds, which, it is said, were saved. Douglas is a melancholy town, not only on this account, but on account of the famine. Never was such a scarcity of corn! A ship laden with barley was put in by bad weather. I would have bought fifty pounds worth, but it could not be sold, the Master having given large bonds to land it at Whitehaven, but he was cast away going thither. What this poor place will do, God only knows. I shall give as long as I have any; and money, if any to be bought."

Added to this appearance of famine, an epidemic flux raged in most parts of the island, and carried off a great many persons. The Bishop, who was the Physician of the island, says, " The medicine which I find most serviceable in this disease is liquid laudanum, given in large and repeated doses."

The corn of the island being well nigh exhausted, the inhabitants in the utmost distress dispatched a letter to London, representing their situation to the Duke of Athol and Dr. Wilson, and in the most earnest manner desiring them to get the embargo taken off. But as this favour could not be obtained, Dr. Wilson proposed sending for some corn to Holland, which being approved of by the Duke, two ship loads were immediately contracted for, and bonds of indemnification for ships and cargo given by Dr. Wilson. These ships arrived just time enough to save the inhabitants from starving. And afterwards Dr. Wilson, by a petition and his own personal interest with the King, obtained an order of Council, by which the embargo was taken off for a certain time, and to a certain quantity, in favour of the isle of Man. The petition was as follows:

" *To the King's Most Excellent Majesty.*

" The humble petition of Thomas Wilson, D. D. in behalf of his father the Bishop of Man, and the inhabitants of the island, humbly sheweth,

" That by the late embargo, and an Act of Parliament just now passed, corn and provisions are prohibited from being exported to the isle of Man from any port of the three kingdoms, by which means your

^{*} Dated Feb. 2, 1740. ¹ Letter to his son.

Petitioner's father, and the inhabitants of that place, labour under the inexpressible want of provisions, especially bread corn; so that if not speedily relieved, many thousands are in imminent danger of being starved; and what adds to their melancholy circumstances is, that it has pleased God to afflict them with a pestilential flux, owing in a great measure to the want of wholesome food.

"In this deplorable case, they have no other way left, but to apply to his Sacred Majesty, the father of his people, that he will be graciously pleased to order a certain quantity of bread-corn from the ports of Liverpool or Whitehaven, they giving security that it shall be landed and expended only for the use of the inhabitants of the isle of Man. The granting of which will for ever lay the said Bishop and inhabitants under the most lasting sense of gratitude, and the sincerest acknowledgments for a favour to which they are to owe their health and their lives."

This supply of corn saved the whole people from destruction; yet the poor could not even now obtain a support, from the high price it bore. Our good and charitable Prelate, however, assisted them. He says, in a letter to his son dated the 2d of April 1741, "What I give at home to poor people, I give gratis; having, through God's blessing, about 150 Winchester bushels to spare. But my method in the four towns has been to buy it at the market price, (which is high enough indeed) and to order it to be sold at half prime cost, but only to poor people, and not above two pecks to any one body."

In the same letter he says, "The twenty-four Keys, on Thursday was se'nnight, sent his Grace a letter of thanks for his concern for the island in this time of distress; and I find the town of Douglafs have done the same to you."

And in another letter of the 25th of July following, he writes thus:—"I have given this year about 500 bushels of barley, which have been the support of very many families, as well as private persons, which otherwise must have perished, I verily believe."

The letter of thanks which was remitted to Dr. Wilson, the Editor has not been able to discover; however, the two following letters are on the same subject, and testify the distress the inhabitants laboured under, and their gratitude to their friend and benefactor:

"DEAR SIR,

"*Douglafs, March 17, 1740-1.*

"We wrote to you on Friday last our most grateful letter of thanks, by way of Liverpool, in answer to your favours of the second and third instant; but omitted to acquaint you that whatever expence you have been at in soliciting those gracious favours you obtained for us, shall most thankfully be paid to your order.

"We have further to advise you, that as many of the Keys as join in this, dispatched an immediate express to the Deputy-Governors, informing them of the royal favour obtained for us by your mediation; as also of his Grace the Duke of Athol's noble and generous disposition for relieving the wants of his people; desiring, at the same time, that they would be pleased with all convenient speed to convene the council of Officers and Keys to deliberate on these affairs, that the Duke may be no loser on account of his generous favour to us. Pursuant to which our request, Thursday next is appointed for our assembling at St. John's Chapel, where your father, our good Lord Bishop, has promised to meet us with his best advice and assistance. The result of what shall then and there be done, you shall have duly transmitted to you in our next.

"As to what you are pleased to caution, namely, that you hope the officers will not contradict the representation we have made you of our people's necessities, we must observe to you, that the inhabitants of this town have twice, since last Christmas, petitioned the government, importuning them to consider of ways and means to redress their grievances, by obliging the farmers to bring their corn to market, and to prohibit the malting of barley; upon which we were twice assembled, and two several orders issued out according to the tenor of these petitions, but all to no effect. For notwithstanding all these endeavours of the government, the scarcity of corn grew every day more sensible and afflicting, especially to the inhabitants of this town, where there are, to your own knowledge, above one thousand souls that depend on the markets for the subsistence of life, not above ten people in this place being landholders.

"However, since our first letter to you, an affair has happened here which we hope will enable our people to subsist till the Duke's corn arrives; namely, a small vessel with a cargo of Welch oats, bound to Dunsfries on account of Provost Currie of that place, was about the middle of February put in here twice by contrary winds, and detained so long, that the master finding his corn beginning to heat and spoil, was obliged to go to Cattetown to protest against wind and weather.

"In the mean time the populace of this town, enraged by famine, and grieving to see the means of their preservation perishing before their faces, boarded and took possession of the vessel without resistance. The action, though riotous, was conducted with some good order, for they measured out the corn with great exactness, stored it in the School-house, of which they likewise took forcible possession, and compelled the churchwardens to take the care and custody thereof; by whom it has been carefully sold at the prime cost, according to the master's report, whom they have paid his freight, and oblige themselves to be accountable to the proprietor for the value of his corn as sold by them.

"As the Provost is a humane, good-natured man, we hope this affair will be easily accommodated with him, who, in fact, is rather a gainer than aggrieved by this accident; for the corn was so hot when our people seized it, that in four days time it would have been utterly unserviceable either to him or us. However, bad as it is, it is better than no bread, and has been a very seasonable relief to our poor people.

"As my Lord Advocate of Scotland is Member of Parliament for those Boroughs, he may probably have influence and authority enough to prevail with Mr. Currie to take what can be got for his corn. But this we leave to your management and address.

"The only apprehension our poor people are under is, lest the Custom-house bond should be prosecuted, by which all exporters of corn oblige themselves to deliver it at the port for which they clear out. But if ever this comes to be sued in the Court of Exchequer, we must beg of you to use your endeavours in that case for our poor people, who have nothing but poverty, and the most extreme necessity, to plead,—against which, we presume, there is no law.

"If you have any fears of the Duke's ship and cargo falling into the enemy's hands, may not she be insured, or ordered to come North about, as a passage of greater safety and security than through the King's channel, which, we are told, is very much infested with privateers?

"As

"As Douglas is the most convenient port for the disposing of the corn to all parts of the island, we hope she will be ordered in hither. We would also willingly have a copy of the invoice, as soon as it comes to the Gentleman's hands with whom the Duke has contracted, that we may have a proper regulation for the sale of the corn, whenever it arrives.

"As we are in daily expectation of this, which will be sufficient to supply all our wants, we hope there will be no occasion to make use of his Majesty's most gracious permission of importing grain from England, where we hear it is excessively dear; especially as our poor people had that unforeseen providential relief from the Welch oats, without which many of them must have inevitably perished for want.

"We would be glad to hear from you, where and at what rate we could purchase any number of that valuable book, your worthy father's *Instruction for the Indians*; which we will endeavour to disperse among our people, as a most useful and instructive treatise.

"Your generous declarations of friendship and affection to your country, with the many signal proofs you have given thereof, prevents any apology for all this trouble from, Sir,

"Your most obedient,

"and obligated humble servants,

JOHN COSNAHAN,
PHILIP MOORE,
THO. HEYWOOD,
W. MURRAY,

PHIL. MOORE,
JOHN MURRAY,
CHR. MOORE, Jun.

"P. S. Mr. Sanforth, in his letter to your father and Mr. John Murray, intimates, that his Majesty's permission extends only to the 25th instant, of which please to advise us."

"Rev. Dr. Wilson, London."

"DEAR SIR,

"*Douglas, April 21, 1741.*

"Your agreeable favour of the 3d of March, unto your friends in this town, was sent us by your good father, our Lord Bishop; wherein an account of the expenses you have been at in taking off the embargo on corn to this island was inclosed. The charge we acknowledge to be highly reasonable and easy, considering the great offices it went through. The amount thereof we paid unto his Lordship at Bishop's-Court last Friday, where we had the pleasure of being all night. Your friends have a most grateful acknowledgment of your own private expenses in soliciting that affair, since you are pleased to accept of no other return.

"We wrote you two former letters, which we hope you have received, and we are now to advise you, that his Grace the Duke's cargo of corn arrived in Ramsea-bay, Sunday the 5th instant; that three days after, the Governor, Council, and Keys, met at St. John's; Captain Emerton, the commander of the said ship, was also there, who had no letters or orders to produce in relation to his cargo of corn, but his bill of lading, and three letters he had from one Mr. Fryer in London, who was his owner.—The bill of lading intimates his being bound to the Isle of Man, and there to deliver the corn unto the gentleman and son, or their assigns, who shipped the same on board at Rotterdam.

"Two of his letters from his owner order him to proceed to the Isle of Man, and there to deliver his cargo of corn unto his Grace the Duke of Athol's Governor, or Deputy-governors, at the ports of Douglas or Derby-Haven.

"A third letter from his owner, Mr. Fryer, tells him, that the month of April would be as soon, he presumes, as he could be in the Isle of Man. That as his ship was so very sharp built that she could not take the ground, he looked on Ramsea-bay to be the safest place for him to ride in. Upon all which, Captain Emerton demanded a peremptory order where to discharge his corn, as it was impracticable to do it in Ramsea-bay. Whereupon the Deputies, Council, &c. having no letters of advice, charter-party, or any other agreement, concerning the freight, but the first instructions from his Grace, wherein either the ports of Derby-Haven or Douglas were the places mentioned for the corn to be discharged in; and the same being agree-

able to Mr. Fryer's two letters of orders; and Captain Emerton having declared that he had not any further instructions, it was therefore unanimously agreed on, that the port of Douglas was the safest place for the ship to discharge in, more convenient than any other port for warehouses to lodge the corn in, and more easy for a distribution throughout the island, and where the necessities of the people were greater than in any other part. And in pursuance thereto, an order was signed by the Deputies, directing Captain Emerton to proceed to Douglas with his cargo of corn. Upon which he flew out in a most unbecoming manner, insisting upon his last letter from his owner to be what he should obey; that if he went into Douglas harbour, his ship was so built, that she would never bear up herself upon the ground.

"It was then proposed he should discharge in the Bay of Douglas, where a ship was then discharging of a much greater burthen than his; but even with this he would not comply, alleging, that he was credibly informed he could not ride there with half a cable's length.

"But what we presume more principally induced him to adhere so much to Ramsea, was, a Guinea cargo of a considerable value he was to discharge there, part of which lay under the corn; and by the taking it on board, no less than eighteen lasts of the corn were left behind; for by his Grace's letter unto the Deputies, there were seventy lasts of corn ordered to be shipped; and by the bill of lading, there appears to be only fifty-two lasts taken on board.

"Captain Emerton still insisting against going to Douglas, he proposed having two hundred bolls of his corn taken on shore in Ramsea-bay, which would lighten him so, as that he might with the greater safety proceed to Douglas.

"This was immediately agreed to by the Deputies, &c. but no sooner was Captain Emerton returned to Ramsea, whether through the instigation of the people there, or through his own obstinate and perverse temper in not complying with what he had before agreed to, he was then for entering his protest against the Deputies, and so proceed without landing his corn to some part of England, to acquaint his owner with what was done; and accordingly, he lodged minutes of his protest with the Notary Publick. This gave great uneasiness to the Deputies, and all the rest that were concerned, who knew too well the exigencies of the country; and not knowing how or where to be so immediately relieved, should any accident befall the corn through the ill-conduct of the Captain, which we had great reason to be jealous of, from his contemptuous behaviour at St. John's, which would have been repented had it not been for the errand he came upon, &c. as we doubt not but you will have a full account of it from our Lord Bishop, who was then present.

"Upon this, the Attorney Captain Christian met the Comptroller at this town, and consulting with some friends here, it was agreed on to take the corn a-shore from him, even in Ramsea-bay, at all hazards, by boats, wherries, &c. but that it was absolutely necessary for the Deputy-governors first to enter their protest against the Captain, for not proceeding with his corn to the port of Douglas as he was ordered,—for not bringing the full quantity of corn, as they were advised was contracted for,—and for bringing other goods in the stead thereof, which they were obliged to land at Ramsea for the greater convenience of re-shipping,—as also against the ship's bottom being not fit to take the ground, and consequently unfit for such a freight; for which reasons they were constrained to order boats and wherries from all parts of the island down to Ramsea-bay, to take in the corn there, which has put the country to an unknown expence, and in very great hazard of their lives, as they were all our small fishing-boats, and only one wherry could come along-side to get a load.

"We thought it very necessary to apprise you of this, lest his Grace should be any way imposed upon in the freight, from which a reasonable deduction should be made for the corn which was left behind, and for any loss that might happen thereon, upon a falling market, freight for the Guinea cargo, and a reasonable sum to be allowed, between ten and fifteen pounds, for the extraordinary expence and charge the whole country has been put to, by taking it from on board in Ramsea-bay.

"As

"As we doubt not but the Captain will make heavy complaints, we endeavour to give you this early notice of the whole; but we still submit to you whether you should acquaint his Grace with it, as from us, or leave it to be done by his Deputies.

"We are in great hopes that our corn had the luck of being purchased upon the fall of the market; which as we are advised by private letters from Holland, was no less than thirty per cent.

"We have been exceeding troublesome to you all along upon this; but we hope your experienced affections for this poor island, which we have very great demonstrations of, will be a sufficient apology for us, who beg leave to subscribe ourselves, dear Sir,

"Your most obliged,

"and most humble servants,

"THOMAS HEYWOOD.

"WILLIAM MURRAY.

"P. S. Mr. Murray and Mr. Moore not being at the meeting at St. John's, or at Bishop's-Court, is the reason why they do not join with us in the signing this.

"Rev. Dr. Wilson, London."

In a letter dated the 11th of June 1741, the Bishop further says, "We have had, and have even yet, a dreadful time of it. If we had not had the order of Council, many, very many must have died for want of food; and even as it is, many will find it very difficult to see the first week in August, which is the earliest time we can hope for the least new corn. I sent for one hundred and twenty bushels of barley from Liverpool, and Mr. Murray for the same quantity, but we shall want the whole allowed us, except the wheat. It pleased God to bless me last year with an unexpected crop of barley, having not less than six hundred bushels; which, together with what I have purchased, both from England and Ireland, with the assistance of some pious and charitable Ladies, has enabled me to support several hundred families."

In the beginning of the year 1740, the Bishop published his Instruction for the Indians; but he seems to have had no great opinion of its success. In a letter to his son, he says, "I will now fall on the preface without delay. I have the poorest opinion of my own abilities, and I can approve of little that I have done on this head; but since it is gone so far, there is no drawing back."

And in another letter, finding his son kept the property in his own hands, he says, "I very much fear your reimbursing yourself on the account of my book. The work itself will not recommend its sale when it comes to be read, and in the hands of a censorious world."

And again, "I wish you would not be too sanguine in printing another edition of the Instruction for the Indians. The novelty of the thing might take off a large quantity at first, but the book is really not of that value, nor so correct, as to stand the test much longer; and it would be a loss and a shame

to have them lie in the shops, or in your own house, as waste paper."^m

And upon a new edition of the Book on the Sacrament, printed about this time, he says, "I have but few things to add or alter in my book of the Lord's Supper. Pray have a care how you reprint at your own cost; such books will go off but poorly, I fear. What I have to add, I hope, will go by the next. I am not elated with the lettersⁿ you inclose me; if any good is like to be done, far be it from me to take the praise to myself; let it be ascribed to the good Spirit of God; and let me take the shame to myself for the many faults I plainly see in it, and for the negligence with which it is performed. May God forgive me these, and pardon the things I have been wanting in, and the good I might and have not done in the way of my duty, in a long, long life, and in my proper calling; and I shall bless his name for ever."

In the year 1740, an application was made to the Bishop for leave to raise a subscription for a Sunday evening's lecture at Douglass, to be preached by a Clergyman lately come from England. His Lordship refused his assent; and his reasons will be found in the following letter to one of his Clergy:

"SIR,

June 22, 1740.

"Your scheme as you call it, if suffered to take place, would be attended with more evil consequences than I have now time to mention, or, I hope, than what you have thought of; otherwise you would sure have consulted your Bishop before you would have suffered it so much as to have been spoken of. Because, where people have taken a thing in their heads, right or wrong, they will be apt to lay the blame on those that oppose them, and reflect upon their judgment, discretion, or piety; which I expect will be the consequence, because I will not run headlong into your schemes; which would, in a great measure, set aside the express duties of catechising, bound upon us by laws, rubrics, and canons; which, if performed as they should be, with seriousness and pains in explaining the several parts of the Catechism, would be of more use to the souls both of the learned and ignorant, than the very best sermon out of the pulpit.

"This, I say,—after a serious, plain, and practical sermon in the morning, by a Minister of Jesus Christ, who preaches by his pious life and example, as you say that Gentleman doth, and I believe it,—will answer

^m June 11, 1741.

ⁿ These letters were written by some of the most respectable Clergy, and were full of the highest commendations of the Bishop's publications. And the general esteem they have been and are held in, are sufficient testimonials of their great merit.

all

^k Dated Oct. 10, 1739. ^l May 9, 1740.

all the ends of instruction without an afternoon sermon, which, being a novelty in this diocese, may be attended with unforeseen mischiefs, which you yourself may have reason to repent of, and the rest of your brethren have reason to blame you for, if I should be so weak as to comply with your inconsiderate project.

"I thank God, I have not been wanting to lay out either my incomes or pains to serve the necessities of my diocese; but I must be allowed to judge of the fittest ways of doing both the one and the other, after forty years government of the church, without being directed by the unexperienced zeal of others, who are not to be answerable for consequences.

"I thought the town of Douglas was pretty well provided for with labourers in the harvest, much better than any of the other towns of this isle; and for God's sake do your duty, and let your discourses be as serious and practical, and your life as exemplary, as you say that Gentleman's life and discourses are, and the town of Douglas will have no reason to complain for want of instructive sermons in the afternoon of the Lord's Day. He may assist you in the mornings when you think proper, and you may catechise in the afternoon, and enlarge upon the catechism appointed for the use of this diocese, in a manner as affectionately as God shall direct you, and as you are bound to do; by which, if you lay out your talents as I know you are able to do, you will soon stop the mouths of those that desire further instructions. And let me tell you, without boasting, this Catechism is esteemed, and so made use of in very many parishes in England, however it may be little thought of here.

"I have no time to add more, than that, if my non-compliance with your scheme brings any reproach upon me, you will in some measure be answerable to God and his church for the consequences.

"I am, your friend and brother,

"THO. SODOR AND MAN."

The above person, who would not contentedly perform the service of the church in the regular and orderly manner prescribed by the ordinances in which he was himself instructed, for two or three years after gave the Bishop a great deal of vexation, by his irregular, and in many respects indecent behaviour; screening himself under the sanction of a legal ordination, and a pretended patronage of the Bishop of Norwich.

This deceived many; but upon enquiry, the Bishop of Norwich disclaimed him, and by a letter dated the 9th of July 1743, in answer to one from Dr. Wilson at that time

on a visit to his father, we find his general previous character to correspond with his actions there:—

"Norwich, July 9, 1743.

"DEAR SIR,

"The person you enquire about is a native of this country, and has sold an Advowson to my College, in which he was educated, and sold it fairly. He is in Deacon's Orders; and, as I heard it from himself, had no desire to be more than Deacon. Though he was not charged with being vicious, an idler fellow I never knew. I speak of knowing him five or six years ago; and in less time an idle Clergyman may be a very wicked one. Let him be one or the other, I wish you rid of him; for it is not fit that such a person should give trouble to the most primitive, as well as ancient Protestant Bishop, to whom I present my most humble service; and am, Sir,

"Your's very affectionately,

"Rev. Dr. Wilson."

"THO. NORWICH."

In the year 1741, a Jew applied to the Rev. Mr. Moore to be admitted a profelyte to Christianity. On a matter so very extraordinary, Mr. Moore applied to the Bishop for his direction and advice, which this judicious Prelate gave him in the following letter:—

"MR. MOORE, Dec. 23, 1741.

"Tho' charity will oblige us to hope well of men's pretences till the contrary appears; yet we ought to be very careful; and where their and our own souls are concerned, to be very cautious how we receive profelytes.

"His reasons for his conversion must be very strictly enquired into. He must know very particularly what it is to be a Christian, and the obligations he must lay himself under, as ever he hopes for salvation by Jesus Christ. He must be made sensible of the danger he exposes himself to, in being an hypocrite in so solemn a change, and the scandal he will give to Christianity, either by a change hereafter, or by leading an unchristian life, &c.

"This will take some time to be done as it ought to be; and therefore he ought to have patience; and he will have patience, if he be sincerely desirous to become a Christian. You would therefore do well to put into his hands some plain Exposition of the Church Catechism, to be by him well considered; after that foundation shall be laid, I will, with you, examine him upon the chief articles of Christianity.

"This is a busy time, with me at least, so I can add no more, but commend him and you to the blessing of God, and the grace of our Lord Jesus Christ.

"THO. SODOR AND MAN."

O

This

This Jew Convert was afterwards baptized by Mr. Moore, and lived in Douglass orderly and regular in his life, with a wife and several children, natives of the isle.*

In the year 1743, the Bishop wrote a letter to King George the Second, upon the promotion of his son to a prebend of Westminster, which was given to him by his Majesty himself. The Bishop of Salisbury at the same time appointing him sub-almoner.

" May it please the King's Most Sacred Majesty,

" To receive the most grateful acknowledgments of the antient Bishop of Man, for his Majesty's great condescension, and late royal favour, to the son of a Bishop, whose obscure diocese and remote situation might justly have forbid him all expectations of so high a nature from a royal hand. May both the father and the son ever act worthy of so distinguishing a favour! And may the King of Kings bless his Majesty with all the graces and virtues which are necessary for his high station, and for his eternal happiness;—enable his Majesty to overcome all the difficulties he shall meet with Abroad,"—and bring him back to his kingdoms here in peace and safety, and finally to an everlasting kingdom hereafter;—which has been, and shall be, the sincere and constant prayer of his Majesty's most grateful, dutiful, and faithful subject and servant,

" THO. SODOR AND MAN."

" Isle of Man, May 3, 1743."

In a letter to his son, at the same time, he says,

" I am both surprised and pleased with the unexpected favours conferred upon you both by the King and the Bishop of Salisbury. I hope in God you will answer the great ends of his providence in raising you such friends, and in putting into your hands such unlooked-for talents, in order to improve them to his glory and to your own salvation. For my own part, I have ever received such favours with fear, lest I should be tempted to dishonour God by his own gifts; and it shall be my daily prayers for you, that you may never do so. This was the case of the wisest and the greatest of men, whose history and fall was part of this day's service of the Church."

" Inclosed you have a letter to his Majesty. Perhaps you may not approve of the style his instead of your Majesty, but I know it to be more becoming, and will be better

* Letter from Mr. Moore to the Editor.

† The King was in Hanover.

‡ The tenth and eleventh chapters of the first book of Kings, shewing the wisdom and fall of Solomon.

accepted by a foreigner, and therefore it shall so pass.

" I have also written to the Bishop of Salisbury, to whom my most grateful service and thanks. According to my notion of writing to his Majesty, I ought not to have subscribed my name, but I have done it lest you should have thought otherwise."

His letter goes on thus:

" I have a favour to beg of you with relation to Peel school. The cloth-workers company are trustees for the salary, which was twenty pounds per annum, till the fire of London reduced it to ten pounds till the term for re-building the houses expired, which ended a year or two ago. I had a very kind letter some time ago from the warden of the company, with a promise that we should be used after the best manner, &c. but have had no answer since to my last. I wish you would take the trouble of talking with the warden, to whom I have this to propose in favour of that charity; namely, that forty shillings or three pounds per annum of the salary, supposing that the whole twenty pounds be paid us, may be allowed to a mistress for teaching the lesser children; the town being become so populous, that there are often not less than sixty or seventy children, many of them in the primer, horn-book, &c. so that a master cannot possibly take care of more than one half of them. If you can let me know whether the whole twenty pounds per annum will be paid, I would write more fully on this head to the company."

" You will remember the Royal Bounty, and the wants of many of my poor Clergy; and you will not forget my former hints about the two or three vicarage-houses, which I am concerned to see finished, if such a thing should come in your way."

" I bless God I am pretty well. I preached Palm-Sunday; administered the Sacrament Easter-Eve; preached and administered the Sacrament on Easter-day, at Peel; the next Sunday at Kirk-Michael; and last Sunday at Jurby, where I performed the whole service, having no person yet in Deacon's orders for that church; and indeed we are hard set for sober persons for the Ministry."

Such are the contents of the greatest part of the letters to his son; ever anxious for the welfare of his diocese, particularly the clergy and the poor.

One of those addressed to his son is accompanied with the following beautiful letter to his daughter, which breathes the most genuine piety and affection:—

† Dated October 11, 1743.

" My

" My dear Daughter,

" I have the pleasure of yours of the 8th of the last month. You put too great a value upon the little favours I can shew you. My great aim and desire is, that my son and you may make one another so easy, as that it may be a means, through the blessing of God, of lengthening your days to a good old age; and that at last we may all meet in the Paradise of God.

" My eyes, I thank God, are much better, though my sight is a little duller than formerly; but that is what I ought to expect at eighty years.

" You have a share in my prayers every day of my life; and if I am so happy as to find favour with God, I have some reason to hope that my prayers afterwards may be accepted at the Throne of Grace, for our happy meeting, through the merits of the Lord Jesus.

" THO. SODOR AND MAN."

In the year 1744, he purchased some land, and added it to the living of Jurby; and the following year this good man, as well as his Clergy, were made happy by the payment of the Royal Bounty, which had been withheld for some years.

In a letter to his son, dated the 14th of June 1745, he says,

" I have yours by way of Whitehaven and Liverpool, with the account of your receiving the Royal Bounty, which I have paid the Clergy to their great satisfaction; and you have their hearty service and thanks for your great care and trouble about it.

" Our harvest last year was so difficult to be saved, that it has reduced us to as great straits as we were in four years ago, only we have the liberty of having corn from England and Wales brought to us, but at an excessive price; and, which is still worse, there is amongst the people very little monies to purchase it. I have already given most of my own stock of all sorts of grain, and I believe I shall be obliged to lay out twenty or thirty pounds more before August. Ten pounds worth of barley Mr. Murray has promised me this week, which is coming from Wales, and I hope for as much more. It is generally sold for twenty-four shillings our boll; but before this came in, some of our wicked farmers sold it for upwards of thirty, or five or six shillings a Winchester bushel.

" We have also had a very great loss of black cattle and sheep thro' the whole country, occasioned by the badness of the fodder, and the cold and wet season, having had scarce three days together without rain or snow since September last. In short; I can foresee nothing but distress of one kind or other."

In another letter, written the 15th of the following month, he again says, " A most sad dear year, even as hard with the poor as 1741, for though there is corn enough (at a very dear rate) yet the people have no monies. We are perfectly drained. I have bought already near one hundred bushels, and shall make it up that quantity before new corn comes in, besides my own growth. No prospect of a fishery. A fine crop upon the ground, except the Mountains and the Curragh."

Some little time before this the Bishop had settled a plan for translating the New Testament into the Manks language. This had been originally concerted between himself and Dr. Walker, when prisoners in Castle-Rushin.

The Bishop did not live to see a farther progress made in this great Work, than the translation of the Gospels, and the printing of St. Matthew. This however was afterwards completed by his very worthy successor Bishop Hildesley and his Clergy, assisted by the Society for the promotion of Christian Knowledge.

In the year 1746, John Bridson, of Ballasallah, murdered a young woman who was pregnant by him, for which he was condemned and executed. On this melancholy occasion, the Bishop sent the following circular letter to his Clergy:—

" My very dear Brethren,

" We having at this time a mournful instance before us of an unhappy man under the righteous sentence of condemnation for the dreadful sin of murder, attended with uncommon circumstances of the most barbarous cruelty; let us consider, I beseech you, what God will expect, especially of us his Ministers, upon this occasion; what good we may probably do, and what future evils we may hope through the grace of God to prevent, by plainly and affectionately laying before our people the true causes which lead to such dreadful sins.

" The Apostle tells us,* that when men will not retain God in their knowledge, but have cast off the fear of God, God will give them up to a reprobate mind, or a mind void of judgment; so as to commit all iniquity with greediness.

" This was the case of this unhappy man; he had grieved the Holy Spirit of God, by which he had been sanctified at baptism and confirmation; he cast off the fear of God, and grieved his Holy Spirit, till he was left to himself, and to that evil spirit, who goes about seeking whom he may ruin, finding

* See Appendix. † Rom. i. 28.

them

them from under God's especial protection; and we see how it ended.

"And this, or some such sad consequence, will be the case of every finner, who, casting off the fear of God, continues to live in any known sin whatever.

"If people will take themselves from under God's protection, by leaving off to pray daily to God;—if they fall into a careless and idle way of living,—run into loose and wicked company,—hear profane people make a mock of sin;—if they fall into an habit of profaning the Lord's Day, by idleness, sinful diversions, or neglecting the publick worship of God;—these things will certainly grieve the Holy Spirit of God, by which alone we can be kept from the ways of sin and damnation.

"We have here, therefore, a good occasion of admonishing young people, whether men or women, to take care of the beginnings of sin. Nobody is exceeding wicked all at once; the devil is too cunning to startle men with temptations to great and frightful crimes at first; but if he can tempt them to leave off their prayers, to take God's name in vain, to drink, to swear, to hear filthy discourse, to speak of the vices of others with pleasure, &c. he will soon tempt them to crimes of a damning nature.

"Little did these unhappy people think what it would end in, when they gave themselves up to a liberty of uncleanness and whoredom; sins, God knows, too, too common amongst us, too lightly spoken and thought of, too often made a jest of; and yet, we see, it ended most dreadfully.

"This sad instance, my brethren, with your plain and wholesome advice and instructions upon it, while this unhappy man continues amongst us, together with all our prayers, may, through God's grace, put a stop to these sins of impurity and fornication, and avert the guilt and judgments that will follow, if not thus prevented.

"In order to this, *young women* should be made sensible of the great goodness of God, in implanting modesty in the sex, for a guard and security of their innocence and happiness; so that when a woman once loses her modesty, she lays herself open to every sin which the devil or wicked men can tempt her to.

"Young women, therefore, should be plainly told, and from the Pulpit, (that all who hear you may be witnesses against them, if they are not careful of themselves) that if they will give ear to lewd discourses, to filthy company, this will end in undue liberties, and those, too likely, will end in the loss of their reputation and chastity, if not of their souls.

"Above all, they ought to be warned against being tempted to violate their chastity by promises of marriage, though backed by oaths and curses: these promises are seldom kept, and if kept they are often attended with jealousy, shame, and an uncomfortable life.

"A woman must be destitute of common sense, as well as of grace and modesty, who will be prevailed on to believe that any man values her for any thing but his lust, who attempts to make a whore of her.

"*Young men* also should be admonished, at the peril of their souls, not to tempt the chastity of poor thoughtless creatures by such cursed ways, to the loss of their credit, of their happiness in this world, and to the hazard of their souls in the world to come. The pleasure is short, the guilt of it is great, and must be wiped away by a long and bitter repentance, or attended with eternal damnation. Let them therefore be advised to consider how great this sin is, since God has mercifully provided a remedy for such as cannot live single; "Marriage being honourable in all, and the bed undefiled;" and therefore "whoremongers and adulterers God has declared he will judge."

"You will now also have an affecting occasion of exhorting such parents as have any concern for themselves or their children, to take great care of their children's manners, of the life they lead, of the company they keep;—to bring them up in the fear of God, and in a sense of his all-seeing eye;—to keep them strictly from profaning the Lord's Day, and neglecting the publick service of the Church, which is generally the beginning of most evils;—to warn their daughters early of the danger of being deluded and ruined by lewd men, never forgetting what the Spirit of God assures us, that a child left to herself will bring her parents to shame, and sorrow too.

"And if you take this occasion of recommending the necessity of Family Prayer, by which children are brought up to fear God, to honour their parents, and to depend upon God's blessing, you will do a work acceptable to God, and worthy of a good Minister of Jesus Christ.

"Lastly; in order to discourage this vice of whoredom, and the evils that attend it, it ought to be observed, that the children of such women are often neglected for worldly ends, so that they too commonly come to untimely deaths for want of due care, and are in effect murdered, though in a way which the law cannot take hold of; but God will certainly avenge it upon the guilty parents.

"And indeed all such mothers, as without real necessity do neglect their own duty, and encourage

encourage such naughty women by tempting wages to nurse their children, and leave their own to chance, ought to consider what share of guilt may lie at their door.

“ And now, my brethren, we have good reason to hope that none of you will omit this seasonable, though mournful occasion, of speaking from the Pulpit, and other ways, upon these necessary heads, at a time when it will be apt to make lasting impressions upon such as hear you.

“ All that I have now to add is, to let you know that we are well informed, that through the great goodness of God, this otherwise unhappy young man is brought to a deep sense of the guilt of his crimes, and most earnestly desires to be assisted by our prayers, that he may make the best use of the short time he has yet to live,—that God may support him under all his sorrows,—defend him against the temptations and snares of the devil,—give him true repentance for all the sins of his life past,—and that he may find mercy at the great day.

“ To this end, I have sent you a few short prayers proper for this occasion, to be made use of in the service of the Church, immediately after the prayer for the whole state of Christ's Church, on all Sundays and Holidays, either after a sermon on this occasion, or a proper discourse, as you shall judge most edifying.

¶ *Let us offer our devout prayers to Almighty God for the person now under sentence of condemnation.*

“ Almighty God, who by thy grace and providence hast brought this person, now under sentence of death, to glorify Thee for bringing his great and crying sins to light, in an open and free confession of them, and in acknowledging the justice of that sentence passed upon him for them; we most humbly beseech Thee to continue thy grace and mercy to him, that his conscience being awakened by the near approach of death, he may call his ways to remembrance, and confess, and bewail, and abhor, all the sins of his life past. And, O merciful God, give him true repentance for them, even that repentance to which Thou hast promised mercy and pardon, that his death may be a blessing to him, and that he may find mercy at the great day, through the merits and mediation of our Lord Jesus Christ. *Amen.*”

¶ *A Prayer against Despair.*

“ O Father of mercies, and God of all comfort, who by thy blessed Son hast declared, *that all sins shall be forgiven unto the sons of men upon their true repentance*, let this most comfortable word support the spirit

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of this thy servant under the sentence of death, against the temptations of the devil, and the fears that may possess his soul. Though his sins are great, they cannot be too great for thy mercy, which is infinite. O give him true repentance for all the errors of his life past, and stedfast faith in thy Son Jesus Christ, that his sins may be done away by thy mercy, and his pardon sealed in heaven before he go hence; through the merits of the same Jesus Christ our Lord. *Amen.*”

“ O most just and holy God, sanctify, we most humbly beseech Thee, this dreadful example to this whole land, that all may be warned by this fearful judgment to flee from the damnable sins of whoredom and uncleanness, and from all the sins that lead to them; that we may see and adore the providence of God in bringing to light the hidden works of darkness, and be convinced that if we sin against the Lord, our sin will surely find us out. And lastly, that this generation may learn and remember, what an evil thing and bitter it is to provoke the Lord to leave us to ourselves; and that we ourselves may learn, and teach our children, to fear the Lord and his judgments. All which we beg for Jesus Christ's sake. *Amen.*”

From this time the Bishop does not seem to have been concerned in any other matters of a public nature beyond the immediate duties of his Bishoprick, which he continued to execute to the latest period of his life.

On the 6th of March 1745-6, he writes to his son thus: “ This is one of the first letters I have written since Ash-Wednesday, when, being a cold day, I walked a little too fast to Kirk-Michael Church,” which the night following brought on me a sharp fit of the gout, and confined me to my bed and chamber these three weeks past.”

The following Charge, which was delivered to his Clergy in Convocation, on the 11th of June 1747, proves, that although the Bishop was eighty-four years of age, his senses were then perfect, and his care for his diocese undiminished; nay, he continued to deliver his Charges till the year before he died; but they appear (in his own hand-writing) more like sketches of what he intended to say, than as Exhortations written in full; which, considering the infirmities naturally attending his great age, and the disorder in his hand, may be very well accounted for.

“ *Bishop's-Court, June 11, 1747.*

“ MY DEAR BRETHREN,

“ In every one almost of our yearly meetings on this day, I have taken occasion of insisting, more or less, upon the *duty* and the

“ About two miles from Bishop's-Court.

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necessity

necessity of *Catechising in the Church*, bound upon us as strictly as *laws*, and *canons*, and *conscience*, can oblige any Minister of God.

"I hope that these hints have not been altogether lost. Some I know have taken pains to instruct their youth in the principles of Christianity; and such as have not done so, have a great deal to answer for. May God awaken them to a sense of their duty, as those that know they must give an account!

"There is of late a spirit gone out, and many books published, to shew the absolute necessity of setting up a regular course of catechising, in order to recover a regular course of life among Christians.

"I would hope, that we of this Diocese should not be the last that would come into this saving work. We have *petty schools*, which are the foundation of catechising, in every parish; and though they are but meanly endowed at present, yet by the care of every Minister they may become a special means of salvation in every parish.

"We have a most surprising account of what has been done in the south of Wales within these six years in this glorious work: No less than thirty-six thousand eight hundred persons, young and old, have been taught to read; and according to their capacity, to understand their catechism, to say their prayers, and to sing the common psalm-tunes!

"What would every Minister of Jesus Christ, who has the good of souls at heart, what comfort would he have at his dying hour, to be able to say, that something like this has been done in his own parish; and yet this may be done, and by a moderate pains and care, in every parish.

"For example:—If every rector, vicar, and curate, would but spend *one* hour in every week, in visiting his petty school, and see how the children are taught to read, to say their catechism, and their prayers, and how they can answer in the little book called *The Church Catechism broke into short questions*, which every master hath or may have for asking. If this were faithfully done, and the masters reprov'd where they are lazy or negligent, there would soon be a change for the better both among the young and the old. Parents would reverence and esteem the Ministers for the care they have for their children; and the children would be better qualified, when they come to be catechised in the Church, to be instructed and prepared

"The title of the book is, *A Table of Questions for examining Children and Young Persons in the Catechism*, and was written by the Rev. Dr. Sharp, son of the Archbishop of York. The title given by the Bishop is certainly a very exact description of the nature of the work. Mr. Gr. Sharp to the Editor.

for confirmation. And wo to that Minister who will not take this salutary hint, which, through the grace of God, would be attended with so great a blessing.

"This is a truth not to be questioned, that the plainest sermon out of the Pulpit will not be understood, nor profit any one who has not been well instructed in the principles of Christianity contained in the Church Catechism. So that our preaching is in vain to all such, which I fear is often the case of a great part of our hearers.

"The most unlearned know, *by nature*, the things contained in the law as soon as they hear it read; but these are the things which they want to be particularly and often instructed in, and made sensible of; namely, The extreme danger a sinner is in while he is under the displeasure of an holy and just God, who can destroy both body and soul in hell;—how a sinner, made sensible and awakened with the danger he is in, may be restored to God's favour;—of the blessing and comfort of a Redeemer;—what that blessed Redeemer has done and suffered to restore us to the favour of God;—what means of grace he has appointed as absolutely necessary to preserve us in the favour of God, and in the way of salvation.

"Christians too often want to be set right, and very particularly to be instructed in the nature of *repentance*, of that repentance to which God has promised mercy and pardon; and of that *faith* which is saving, and accompanied with good works, and an holy and Christian life.

"These are *foundation principles*, and such as every Pastor of souls is obliged to explain, as he hopes ever to do good by his other labours and sermons.

"We say *to explain*, not only in set discourses out of the Pulpit, but in a plain, familiar manner out of the desk, where questions may be asked, and things explained, so as both old and young may be edified.

"Preaching will always be our duty, but of little use to those who understand not the meaning of the words we make use of in our sermons, as, God knows, too many must be supposed not to do, for want of their being instructed in their younger years.

"Many people labour under a very sad mistake, that people cannot be very ignorant of their duty in a Christian country; and yet we see too many can make a shift amongst us to continue in the ways of sin and damnation, notwithstanding the sermons they hear every Lord's Day.

"One great reason of which is plainly this:—They were never truly made sensible of the danger a sinner is in, without the blessing

blessing of a Redeemer;—they were never regularly instructed in the terms of salvation.

“ We have of late, God be praised, broke through a bad custom of having the Lord’s Supper administered in country parishes only three times a year; and as the people thought that sufficient, I do heartily thank such of the Clergy as have mended in this particular. One thing we still want to be done, if possible—to bring about the observation of the Rubrick, which requires such as intend to receive to give in their names the week before, which would have this blessed effect,—Many would be friendly admonished, many encouraged in the good way of their duty, and very much sin and vices of all sorts would be prevented, when reprov’d after such a kind and private manner. And certainly this might in time be brought about, notwithstanding the difficulties pretended, if every Minister, when he is preparing young people for Confirmation or for the Lord’s Supper, would kindly obtain their promise of giving in their names before they receive that Sacrament. Every well-disposed person, qualified for that holy ordinance, would see the reason and the blessing of doing it plainly laid before them in private.

“ But to return to the duty of Catechising. Every one of you have the Bishop of Salisbury’s *Pastoral Care*, a book which is said to be the best he ever wrote. I wish you would, every one of you, see with your own eyes what he has said upon the *duty and necessity of Catechising*; it would save me the trouble of saying much more on that subject.

“ You will observe, that so many other practical books, procured and purchased at no small expence and labour, for every parish in this diocese, (a blessing which so many thousand parishes in England do want) were not purchased to be laid by, and neglected, and spoiled, as some have been, instead of being read with attention, in order to instruct ourselves and others. This, I hope, will be mended before our visitation.

“ In short; the Lady Hastings’s charity, upon which she comforted herself that it would be especially applied to the glory of God, and the good education of children; this will be sadly perverted, if every one of us do not put to his helping hand to render it more effectual; and other pious people will be discouraged from helping us, when they see so excellent a charity neglected or abused.

“ I have had several complaints that many of the petty schools have been neglected, both those that receive the Royal Bounty, and they that have had that good Lady’s charity.

“ I would be glad you would let the Masters know, that a very strict enquiry and visi-

tation shall be made, that such as are found faulty may be turned out, and such as do their duty may receive further encouragement.

“ To sum up what I would say upon this day’s meeting, which I pray God give his blessing to:—

“ In the first place, consider what an incredible number of wicked and profane persons have got footing amongst us, and visit us daily.

“ Now, this is a certain truth, that every one who doth not know why he is a Christian is in the ready way to become an Infidel. This will in time be the sad consequence of an uninstructed and an uncatechised generation.

“ Let us therefore, my brethren, for God, his Church, and our own souls’ sake, every one of you, as I hinted before, seriously resolve to visit the petty schools regularly one hour in every week, to see how the masters and mistresses do their duty,—to hear the children read, to say their prayers, and their catechism,—whether they can readily answer such easy questions as are in the little book I mentioned before, *The Church Catechism broke into short questions*;—a most sure and good way to make children attend to what is said to them, and to keep them from answering by rote.

“ If this were done faithfully, and young people spoke to after a familiar way, and suitable to their age and capacities;—if they were shewn the dangers of the world they are going into, the temptations they will meet with, the necessity of the grace of God, to keep them from falling into the greatest sins and wickedness they ever heard of;—if they were often told, that the great end of going to school is not purely to learn to read, but to be able to see with their own eyes how they must live so as to please God, and be happy when they die:—These and such-like short hints would, through God’s grace, fix in them a serious and thoughtful temper of mind, fit to receive future instructions, when they shall be fit to come before you in the Church to be catechised and instructed in the great principles of Christianity.

“ It is then that every Clergyman and Pastor of souls will have a work upon his hands of the greatest consequence, not merely to hear the young people hurry over the Catechism by rote, to the offence of all serious people, but to instruct them in a plain and familiar way in the great truths they are required to get by heart, and whereby they must be saved.

“ Now, if any amongst us shall think these duties too great a trouble to be performed, or not worthy of so much pains, and so neglect them, which God forbid; all one can say

say is, that every such person will surely be accountable to God for what he has now been put in mind of, and for the loss of many a soul, and for the loss of his own soul at last; from which judgment good Lord deliver every one of us, for Jesus Christ's sake. *Amen.*"

The Bishop continued to ride on horseback till the year 1749. In a very long letter dated the 11th of October in that year, he says, "I have at last got a horse, such as I could get, and now and then ride into the fields." In the former part of his life he had been an excellent horseman, seldom getting into a carriage. Mr. Moore (in a letter to the Editor) says, "Prince Eugene did not sit on horseback better than the Bishop."

In June 1751, he wrote a letter to the new Governor, who was lately arrived in the island. This letter is equally legible, tho' not so finely written as some of his letters in the prime of life.

"Honoured Governor,

"I hope my great age, and the infirmities that attend it, will be some excuse for my forgetting so long to enquire after your health, and settling in your government. I promise to make some amends for that fault by my daily prayers, that God may bless you, and make you an happy instrument of good to this people, and comfort and satisfaction to yourself, this being the duty of, honoured Sir, your affectionate friend and humble servant,

"THO. SODOR AND MAN."

"June 21, 1751."

The Bishop held an Ordination in the year 1751, and another in 1752. In the year 1753, he consecrated a new Chapel at Ramsea, his son preaching the Consecration Sermon. His death followed two years after.

In summing up THE CHARACTER of this truly great man, every part of his life affords a display of the most genuine charity and benevolence. Whether we consider him as a son, a husband, a parent,* a master,^y or a Bishop, we shall find few equal,—no one superior to him.

* "I never rise nor lie down without recommending you and my daughter to the mercy and goodness of God."

Letter to his son, Feb. 20, 1741-2.

^y In a letter to his son we meet with the following proof of his attention to the memory of a faithful servant: "I have set a handsome stone at the head of John Ryddiard's grave, with the following inscription:—John Ryddiard died at Bishop's-Court, April 27, 1738, aged 47; whose master hath here given this testimony of his integrity, that in more than twenty years service he found no cause to charge him with eye-service, fraud, or injustice."

Dated August 16, 1739.

Having the precepts of his divine Master constantly before him, with the Lives and Writings of the Apostles and primitive Christian Fathers; he from them laid down his plan of life, and steadily copied their example.

There is scarcely a part of human science that could be valuable or serviceable to his diocese, which he did not understand. He was well acquainted with the Latin, Greek, and Hebrew Languages. In the younger part of his life he had a poetical turn, but afterwards he laid aside such amusements, as thinking them inconsistent with his episcopal character. The Editor has been favoured with the following, which is perhaps, the only effort of his poetical genius now existing.

In Imitation of HORACE'S 14th Ode, Lib. I.

[Wherein, under the Allegory of a Ship, he laments the Distractions of the State.]

"O goodly Ship, that once didst ride
The stateliest Admiral of all the tide;
How I regret, and all good men,
To see thee, now thy Pilot's lost,
By roughest waves of faction tost,
And quite disabled ere to reach thy port again!

Thy foes, alas! have spy'd
The weakness of thy side;
How scarce of hands thou art,
How poor, defenceless, thin, in every part!

Thy lofty masts by northern winds are torn;
Thy yards, by adverse storms outworn,
Do seem to sigh at thy distress:
And by thy breaking cables we may guess,
(Those nerves which move thy course,
And to thy keel give all its force)
How much thou art in danger to be o'erborn!

Thy very sails, those ensigns of thy pride,
Are lopp'd down to thy humble side:
Nay, more; thy guardian Angels fly
From thy pathetic cry;
And will not help, though danger be so nigh.

They all forget thy antient name,
The strength and beauty of thy frame!
Nor dare the seamen now rely,
Upon the arms and flag thou bear'st so high;
Thy ammunition growing scant,
There's little comfort to be had in paint!"

But let the dangers of the sea,
(Unless thou hast a mind,
To be to every puff of wind,
To every wave, a prey)
Warn thee, at last, to quit that coast,
Where rocks and shelves annoy thee most;
I mean the Belgick; ere a wreck,
Beyond repair, thy cordage crack;
And challenge fate itself to bring thee back!

T. W."

He had studied and he practised Physick with success. For some time after he settled there he was the only physician in the island; keeping a shop of drugs for general

^z *Nil piæis timidus navita puppibus
Fidit.*

use,

use, which he distributed, as well as his advice, gratis; but when some Gentlemen of the Faculty came to settle on the island, he gave up to them that part of the practice which alone could conduce to their emolument—attendance on the rich, but the poor he kept always to himself.

He instructed young Candidates for Orders, and maintained them in his house under his own immediate care; nor did he ordain them, until he found, on a strict and careful examination, that they were perfectly qualified.

He was an able Mathematician; an excellent Botanist; and if we view him as a Farmer, we find, that by a judicious and successful cultivation, from the ecclesiastical demesnes (which before his coming to the island produced little or nothing) he in a few years fed and clothed the poor of his diocese. The whole was a sheep-walk, but by tillage and manure, it bore excellent corn; and his coffin was made from one of the elm-trees that he planted soon after his coming to the island, which was cut down and sawed into planks for that purpose a few years before his death.

He was so charitable, that it was not unaptly observed by a Gentleman of the island who knew him well, that “he kept beggars from every body’s door but his own.”

He always kept an open hospitable table, covered with the produce of his own demesnes, in a plentiful not extravagant manner. As the friendly host or master of that table, he was the most entertaining and agreeable, as well as instructive of men; his manners, though always consistently adorned with Christian gravity, were ever gentle and polite; and from his natural sagacity, and distinguished erudition, he seemed to have the world in his possession. He was the Divine, the Scholar, and the Gentleman.

In the year 1750, Dr. Pocock, after his return from his travels, went to see the Bishop of Man, and sent him his Works handsomely bound, to announce his arrival. The Bishop received him with a graceful welcome; but told him, he ought not to address the poor Bishop of Man with a present as to an Eastern Prince.

Cardinal Fleury wanted much to see him, and sent over on purpose to enquire after his health, his age, and the date of his consecration; as they were the two oldest Bishops, and he believed the poorest, in Europe; at the same time inviting him to France. The Bishop sent the Cardinal an answer, which gave him so high an opinion of him, that he obtained an order that no French privateer should ravage the isle of Man.

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He often on a Sunday visited the different parishes of his diocese without giving them notice; and, after doing the duty of the day, returned to Bishop’s-Court to dinner; and this after he was eighty years of age on horseback. This was a constant obligation on the clergy and the people to be mindful of their duty. And four times in every year he made a general visitation, enquiring into the behaviour and conduct of all the parishioners, and exhorting them to the practice of religion and virtue. And at his annual Convocation, he delivered his Charges with the divine pathos, grace, and dignity of an inspired Apostle.

He was so great a friend to toleration, that the Papists who resided in the island loved and esteemed him, and not unfrequently attended his sermons and his prayers. The Dissenters too attended even the Communion-Service, as he had allowed them a liberty to sit or stand; which, however, they did not make use of, but behaved in the same manner with those of the established Church. A few Quakers who resided on the island visited, loved, and respected him.

He was so fond of his flock, and so attached to his diocese, that no temptation could seduce him from their service, no offers could remove him.

I have already mentioned, that Queen Anne would have given him an English Bishoprick; King George the First made him the same offer; and in the year 1735, Queen Caroline was very desirous of keeping him in England; but though he was much bound to her Majesty’s goodness, he would not be persuaded. One day, as he was coming to pay his duty to the Queen, when she had several Prelates with her; she turned round to her levee, and said, “See here, my Lords, is a Bishop who does not come for a translation.” “No, indeed, and please your Majesty,” said our good Bishop, “I will not leave my wife in my old age because she is poor.”

He never interfered in temporal or political concerns, unless when called upon at the request of the inhabitants to serve them on particular occasions. The whole conduct and every action of his life shewed him to be no otherwise a man of this world, than as a Minister to do good to his fellow-creatures, while living in it; and the people of the island were so thoroughly persuaded of his receiving a larger portion of God’s blessing, that they seldom began harvest till he did; and if he passed along by the field, they would leave their work to ask his blessing, assured that that day would be prosperous. Nor was this opinion confined to the obscure corner of the world where he resided; in Warrington,

Q

ton, nay, in London, there are those now living who can remember crowds of people flocking round him with the cry of "Bless me too, my Lord!"

The charities he bestowed himself, and the contributions he obtained of others, are proofs of his munificence and the benevolence of his disposition. The following only appear in his Memorandum-Book:

"A very small page will serve for the number of our good works, when vast volumes will not contain our evil deeds.

"A. D. 1697. The Royal Bounty having been in arrears, I made interest to get it, with part of which I paid the great fine of *One Hundred and Thirty Pounds*, payable every thirty years.

"July 16, 1698. I laid the corner-stone of Castle-town chapel, built out of the episcopal revenues.

"The same year I began to build the houses, barns, out-houses, &c. which together with fencing, planting, &c. has cost me upwards of *One Thousand Four Hundred Pounds*.

"1699. By the encouragement and assistance of my worthy friend Dr. Thomas Bray, and other benefactors, I began a foundation of Parochial Libraries in my diocese, which, by the good blessing of God, I have been improving ever since with books practical and devotional.

"1701. April 11. I consecrated the chapel of Castle-town, the Lord of the isle being present, who desired me to give orders touching the seats, &c.

"1703. Sept. 6. This day we came to an agreement about the settlement of the island, I being one of the Lords Commissioners.

"1704. August 4. I finished the body of St. John's Chapel, which I began in 1699, at my own expence. It cost me *Forty Pounds*.

"1704. Rendered, flagged, and a new east window to Kirk-Braddon chancel.

"1705. I gave *Six Pounds* towards Kirk-Braddon vicarage-house.

"1706. Chapel at Ramsea rebuilt, to which I gave *Five Pounds*. Kirk Christ Lezair church and chancel rebuilt and enlarged, to which I gave *Five Pounds*.

"1708. Sept. 21. Consecrated the chapel of Douglafs, having contributed *Ten Pounds*, and begged *Sixty Pounds* more, towards the building of it.

"1710. April 2. New Library at Castle-town finished. It cost 83l. 5s. 6d. Subscription 14l. 6s. 3d.

"1712. Kirk-Arbory. I supplied the vacant vicarage for one year, and applied the incomes towards building a new vicarage-house; with this, and what I begged, and *Two Pounds Ten Shillings* I gave myself, and the assistance of the parish, we have erected one of the best houses in the diocese.

"1715. Sulby school-house, to which I gave *Five Pounds*.

"1715. Ruthin vicarage-house rebuilt, to which I gave *Two Pounds*.

"1715. St. Patrick's new church consecrated, St. Peter's day; built new from the foundation. And besides my charge, I added *Fifty Pounds* towards bettering the endowment.

"1715. The Improvements having been sadly mismanaged, and the Lord's rents in arrears, I took the management of them into my own hands, and have now (A. D. 1722) not only paid all arrears, but have already raised *Seventy Pounds* towards paying the fine of *One Hundred and Thirty Pounds* payable to the lord 1726.

"1716. I built a new school-house at St. Patrick's, and recovered the Glebe, which had been leased out by Governor Ireland.

"1717. June 19. Then laid the foundation of an addition of twenty-one feet to the Church of Ballagh. The worthy rector Mr. Walker, and I, engaged to finish it, the parish contributing only *Twelve Pounds*. Steeple at our own expence.

"1722. A new school-house in Kirk Christ Lezair, to which I have given *Three Pounds*.

"1722. Kirk St. Anne vicarage-house built, to which I gave *Five Pounds*.

"1722. I made interest with Dr. Crow, Bishop of Cloyne, to add a small estate of his in the parish of Lezair to the Glebe, to which it is joined. And the vicar is now in possession of it.

"1724. This year I built a school-house at Burton in Wirral, the place of my nativity; which, together with the land I have improved, has already cost me 379l. Makes 25l. per annum, besides &c.

"1725. Steeple of St. Anne, *One Pound*.

"August 3, 1728. Mr. Stephen Hales, Minister of Teddington, near Hampton-Court, gave or procured about *Fifty Pounds*

* Dr. Hales was recommended by Archbishop Sharp to Queen Anne and her Ministers to be appointed a resident preacher in Germany, with a proper salary, (for he could preach as well in the German Tongue as in English) that he might thereby promote my grandfather's favourite design of introducing Episcopacy and the Liturgy of the Church of England into Prussia and Hanover.

Gr. Sharp to the Editor, Dec. 27. 1780.

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in Bibles, Common-Prayers, Testaments, and Whole Duties of Man, for the use of the poor; and Law's Christian Perfection, for our Parochial Libraries. May God restore it seven-fold into his bosom!

" July 10, 1729. I gave *Five Pounds* towards building a petty school and house for the master of Ballaugh.

" June 22, 1730. Madam Levinz, my predecessor's widow, sent to my brother *Fifty Pounds* towards a fund for Clergymen's Widows and their Children, at my son's instance.

" Sept. 22, 1730. Mr. Stephen Hales sent me, from an unknown benefactor, (a Gentlewoman) Bibles, Duties of Man, Common-Prayers, and other books of Christian Devotion, to the value of *Fifty Pounds* for the use of my diocese.

" Sir Jo. Phillips (at the request of my son) sent me *Thirty Pounds* towards a fund for the Widows and Children of my Clergy.

" The Widow of Bishop Crow, at my son's instance, sent *One Hundred Pounds* Irish, for the same use.

" The Lady Betty Hastings (at my desire) has promised *Twenty Pounds* per annum for ever, after her death, to the petty schools of my diocese.

" November 1731. The same Lady has sent my son *Twenty-five Guineas* towards a fund for the Widows and Orphans of the Clergy of my Diocese. Towards which good work I have given this year *One Hundred Pounds*, which I pray God accept from his servant.

" May 3, 1734. I gave *Two Pounds* towards building a school-house in Kirk-Rushin, and a good one is now built, which saves the Church from being abused.

" 1735. Sir John Cheshire gave *Twenty Pounds*; Mrs. Williams, *Sixteen Pounds*; Lady Harold, *One Hundred Pounds*; and Mrs. Tollet, *Five Pounds*, for Clergymen's Widows and Orphans, by my son.

" Mrs. Grace Butler, *Twenty Pounds* for books, by Dr. Hales.

" March 20, 1739. I gave *Twenty Pounds* towards buying a Glebe to Kirk-Braddon; with *Thirty-five Pounds* of Mr. Thompson's.

" I gave *Twenty Pounds* for a Glebe to Kirk-Patrick and German.

" March 23, 1741. I gave *Fifteen Pounds* towards building a new house for the vicarage of Kirk-Braddon.

" Nehemiah v. ult. *Think upon me, my God, for good, according to all that I have done for this people.*"

The Author of an *Appeal to Common Reason and Candour*, in behalf of a review of our Liturgy, published in the year 1750, having taken notice of the state of Christianity in the North of Scotland, and in some parts of Ireland, proceeds thus:—

" It will be unpardonable, after these, to mention the Isle of Man in any other expressions than those of gratitude and praise, delight and joy. Happy island! May thy worthy Bishop live, and continue with the assistance of his God, to make thee an example of religion and holiness to all Islands and Kingdoms of the world! May his works also live, and the good effects of them continue to a thousand generations! When he has been long dead, he will yet speak; and the happy influence of his works will remain in this world, whilst he is enjoying the glorious reward of them in another. May I live the life, and die the death of that righteous Man; and may my latter end and state of eternity be like his!"

Thus, by living a sober, righteous, and godly life, this excellent Divine attained to the ninety-third year of his age, and the fifty-eighth of his consecration, and gently expired on the 7th of March 1755.

The immediate cause of his death was a cold caught by walking in his garden in very cold damp weather, after Evening Prayers; dying as he lived, praising God in Psalms, and detached sentences of the Te Deum.

The tenants about his demesnes were the persons appointed to bear the Bishop to his grave; and each had a mourning coat given to him for the occasion: But from the Palace to the Church, which is a distance of two miles, he was attended by all the inhabitants of the island as mourners, except those whom necessity, age, or sickness, confined at home; and at every resting-place was a contest among the croud, to bear him on their shoulders; and happy were they who could pay this last sad office to their friend and benefactor.

His funeral sermon was preached by the Reverend Mr. Moore of Douglafs.^b

He was interred at the east end of Kirk-Michael Church-yard, near to the Chancel, which being in a ruinous condition, was taken down and entirely rebuilt in the year 1776, at the sole expence of Dr. Thomas Wilson, the Bishop's son.

^b This sermon, which is printed at the end of the works, is a sufficient proof that Mr. Moore wanted neither zeal or abilities for this last testimonial of his friendship and regard.

Over his grave is placed a square marble | which may be read the following too modest monument, surrounded with iron rails, thro' | inscription:

On the Sides.

SLEEPING IN JESUS, HERE LIETH THE BODY OF
THOMAS WILSON, D. D. LORD BISHOP OF THIS ISLE,

Who died March the 7th, 1755,

Aged 93, and in the Fifty-eighth Year of his Consecration.

At the Ends.

THIS MONUMENT WAS ERECTED

BY HIS SON THOMAS WILSON, D. D. A NATIVE OF THIS PARISH;

Who, in Obedience to the *express Commands* of his Father, declines giving him the Character he so justly deserved.

LET THIS ISLAND SPEAK THE REST.

And so it will!

When turning to the stranger or their children, the grateful Mankymen will relate a tale of the wondrous goodness of their dear, their much-loved, much-lamented Bishop. Telling them, (and witnesses they were) whose hunger he had satisfied; to whose thirst he had given drink; what strangers he had relieved; whose nakedness he had clothed; whose sickness he had administered to; and what prisoners he had visited.—The Widow, comforted by his bounty, with her lisping orphans, shall declare the praises of their pious benefactor.—And perhaps some faithful Minister of the Gospel may conclude the story, by saying, that he was a Bishop “ blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate: holding fast the faithful word as he had been taught; and that he was able by sound doctrine, both to exhort and to convince the gain-sayers.”

A P P E N D I X.

Papers relating to the Bishop's Imprisonment and Trial.

" At a Convocation of the Clergy held at Kirk-Michael, Nov. 29, 1721.

THIS day the Reverend Mr. Horrobin, archdeacon of this island, being required to give his reasons why he repelled Mrs. Puller from the Holy Sacrament, gave this for one;—That there had been some undue familiarities betwixt her and a certain gentleman in Castle-town, who, he afterwards said, was Sir James Poole. And being desired to tell who was his author, he answered, Madam Horne; who, he said, informed him, that she coming at a certain time to Mrs. Puller's chamber-door, (when she lived at Mr. Allen's) found it shut, at which she knocked several times before it was opened; afterwards Mrs. Puller came and opened the door, and when Madam Horne came into the chamber, she there found or saw Sir James Poole in an indecent posture, and not convenient to be mentioned. And being asked, whether Madam Horne gave him this information before he repelled Mrs. Puller, answered, she did."

" At a Court held in Kirk-Michael, December 5, 1721.

" Madam Horne has owned, that the substance as it is here set down, was related by her to the Archdeacon, and declared, she had no witnesses to prove it.

" She added, some time afterwards, that Mrs. Puller could not go under any other notion than that of a kept-mistress."

" Eodem die et loco.

" After the oaths of the Reverend Mr. Ross, academical professor, and of Elizabeth Coat, and Ellin Shimin, (which two young women had been one of them laundresses, and the other maid-servant to Mrs. Puller) were taken in court, that they never saw, nor heard, nor even suspected, any immodesty by her; then the court permitted Sir Ja^r Poole, and Mrs. Rebecca Puller, to take their oaths, which they solemnly did on the Holy Evangelists, on their knees, and deposed, they never were guilty of adultery or fornication together, nor of any immodesty whatsoever. After which, Mrs. Alice Stevenson, and Mrs.

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Catharine Halsal, (on Mrs. Puller's part) and Mr. Thomas Harley, and James Gerard, (who had been a servant to Sir James Poole about four years) on Sir James's part, solemnly deposed also, on the Holy Evangelists, that they verily believed the said Sir James Poole and Mrs. Puller to be clear of the sins of adultery, fornication, or unchastity; and that they also believed the said persons have deposed the very truth in the oath of purgation which they have now taken."

" At Bishop's-Court, Dec. 19, 1721.

" Though the court has a due regard to persons in Madam Horne's station, yet the benefit of the law being desired, for the gross slanders and abuses before-mentioned, which must needs have subjected the persons concerned (if guilty) to a severe censure; and on account of which Madam Horne had been liable to perform publick penance, and ask solemn forgiveness; but that the persons injured have, at our desire, been prevailed upon to accept of a publick acknowledgment, &c. We do therefore hereby order, that the said Mrs. Jane Horne acknowledge her offence accordingly, in St. Mary's chapel of Castle-town; or (if the parties shall be therewith satisfied) before the vicar of the parish, asking forgiveness for the great injury done. And this in penalty of confinement in St. German's prison (by the sumner, or a soldier from the constable of Castle Rushin) until she give bonds to perform publick penance as aforesaid; and also ask forgiveness as the laws of the church direct.

" Publication is likewise to be made that no person whatsoever presume to revive the said slanders, sub poena £. iii, ad usum Domini, forty days imprisonment, &c.

THO. SODOR AND MAN.

WM. WALKER.

JOHN CURGHEY."

" The Reverend Mr. Archdeacon Horrobin having, pursuant to the directions of the Rubrick, given us an account that he had repelled one Mrs. Puller from the Holy Sacrament, and the said Mrs. Puller having likewise made complaint of the grievous injury done her by being so repelled, and praying

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ing that satisfaction may be made her for so great an injury :

“ Upon hearing the whole matter, it appears, *First*, That the said Mrs. Puller was repelled without any previous notice, or admonition. *Secondly*; That the causes of the said repulse alledged by Mr. Archdeacon were not sufficient, being either personal injuries, of which he had no right to be the judge, or a private information of a scandal of which she has since cleared herself to the satisfaction of the Court. We do therefore declare and adjudge, that the repelling Mrs. Puller as abovesaid was irregular.

“ And forasmuch as the said Mr. Archdeacon, in his defence, did insist upon a right of repelling any person from the Holy Sacrament, whom he in his conscience thought unworthy, notwithstanding he was often told of the evil consequence and tyranny of such a procedure: We do hereby declare, that the said assertion is contrary to the rule of the church in all ages:—And to the end that Christians may not be deprived of the means of grace through the private resentments of their Pastors, We do order and require, that neither the said Mr. Archdeacon, nor any other Minister, do for the future presume to repel any person from the Holy Sacrament, whose crimes have not become *notorious*, either by their own confession, by presentment, or adjudged to be so by some sentence of law.

“ And that no private Christian may be discouraged from going to the Sacrament for fear of the like usage, we do require, that this our order be read the next Lord's Day, in the parish church of Kirk Malew; and that our Register do give the said Mr. Archdeacon a copy thereof, and communicate the same, if need be, to the rest of our Clergy.

“ Given under our hand this 19th day of December 1721.

“ THO. SODOR AND MAN.”

The following extract, from Hooker's Ecclesiastical Polity, was read by the Bishop's direction on the day of the trial of Mrs. Puller and the Archdeacon at Kirk-Michael church, when the latter defended his repelling her the Sacrament, insisting he had a right to do so, if he thought in conscience she was unworthy:

“ In cases where any have wronged their neighbours, there may arise difficulties about the exercise of this power, if men shall presume to define or measure injuries according to their own conceits, depraved oftentimes as well by error as partiality; and that no less to the Minister himself than in any other of the people under him. The knowledge therefore which he taketh of wrongs must arise, not

from his own opinion or conceit, but from the evidence of the fact which is committed; yea, from such evidence as neither doth admit denial nor defence. For if the offender, having either colour of law to uphold or any other pretence to excuse his own uncharitable or wrongful dealings, shall wilfully stand in defence thereof, it serveth as a bar to the power of the Minister in this kind. Because, (as it is observed by men of very good judgment in these affairs) although in this sort our separating of them be not to strike them with the mortal wound of Excommunication, but to stay them rather from running desperately headlong into their own harm; yet it is not in us to sever from the Holy Communion but such as are either found guilty by their own confession, or have been convicted in some publick, secular, or ecclesiastical Court. For who is he that dare take upon him to be any man's both accuser and judge?

“ Evil persons are not rashly, and as we list, to be thrust from Communion with the Church; insomuch that if we cannot proceed against them by any orderly course of judgment, they rather are to be suffered for the time than molested. Many there are reclaimed, as Peter. Many, as Judas, known well enough, and yet tolerated. Many which must remain undescried till the day of *his* appearance, by whom the secret corners of darkness shall be brought into open light.”
Lib. vi. p. 347.

“ February 29, 1721.

“ We, the Bishop and Vicars-general of this isle, having by a paper sent us without date or subscription, in the name of the Attorney-general, been unworthily accused of mal-administration in sundry particulars which are equally groundless and injurious, do make it our request (as it is the undoubted right of any of the Lord's Council to do) that the Deemsters and twenty-four Keys be called to deem the law truly in this great and high point; namely,

“ Whether by the law and practice of this isle, the Attorney-general can exhibit accusations against the Magistrates, either spiritual or temporal, no appeal being brought in due form against their proceedings by the persons pretended to be injured?

“ And whether by a procedure of this kind in matters purely spiritual, as the particulars charged upon us certainly are, the metropolitical rights of the See of York be not manifestly impugned, and endeavoured to be set aside?

“ Had a consultation or conference been required, as is usual where one court desires to be informed of the reasons of proceeding in another, we should, in respect to the Governor's

vernor, and the authority he bears in this isle, have been ready, as we are very well able, to give satisfaction that we have no way assumed an authority beyond what is allowed by the laws of the isle, nor deviated from the legal and accustomed method of proceeding in our courts.

“ But forasmuch as we are called after this unusual manner, and charged as aforesaid with crimes of a high nature, tending to the diminution not only of the episcopal authority, but also of the Lord's prerogative and profit: We think ourselves obliged to desire and insist upon the benefit of the law, (touching the calling of the Deemsters and twenty-four Keys) as before-mentioned.

THO. SODOR AND MAN.
W. WALKER.
JO. CURGHEY.”

“ February 9, 1721.

“ Whereas a most scandalous libel has been exhibited by the Attorney-general against the Bishop and Vicars-general of this isle, touching our oaths, state, and government, and tending to the defamation of our office and places: We desire the benefit of the law, by a trial of the matter before the twenty-four Keys of this isle, as has been usual in such cases.

THO. SODOR AND MAN.
W. WALKER.
JO. CURGHEY.”

The Law referred to. Anno 1647.

“ It is enacted, That if any person or persons whatsoever shall accuse, or speak any scandalous speeches against, any chief officer of this island, either spiritual or temporal, or any of the twenty-four Keys, touching either their oaths, or state, and government, or any other scandalous speeches which might tend to the defamation of their offices or places, and be not able to prove it; he or they shall, for every time so offending, forfeit Ten Pounds, and his or their ears to be cut off for punishment besides.”

*Bishop of Man's Letter to the Earl of Derby,
March 12, 1721.*

“ May it please your Lordship,

“ My last was in behalf of one of my Clergy, who petitioned your Lordship as one oppressed by severe fine and imprisonment; this further trouble is given your Lordship in behalf of myself and Vicars-general, who have lately met with very severe treatment, not to give it a worse name, from your Governor and officers here. The occasion was this: The Archdeacon having repulsed one Mrs. Puller from the Sacrament, gave

me notice thereof, in order to an hearing; amongst other reasons he gave for so doing, one was; that Madam Horne, the governor's lady, had informed him, that she had seen Sir James Pool and the said Gentlewoman in so indecent a manner together, as that he thought it a sufficient reason for expelling her from the Lord's Table, which he did without any previous admonition.

“ Sir James and the Gentlewoman complaining of this as a grievous slander, demanded of us power to charge the Archdeacon to make it good, or to suffer as a slanderer. The Archdeacon to free himself brought Madam Horne, who owning herself to be the author of the information, and having no evidence to support the charge, and also refusing to declare how the matter was, unless she might do it upon oath, which the law not admitting of, in regard she could not be both accuser and witness; Sir James and the Gentlewoman demanded the benefit of the law, which was to clear themselves upon oath, and which they did after a very solemn manner, with lawful compurgators, and then petitioned for reparation for such an unjust reproach cast upon them. This we could not in justice deny, and therefore Madam Horne was only to ask them forgiveness for the slander, and that under such penalties as the law directs.

“ This, my Lord, is plain matter of fact; and were we to die for it, we could not have done otherwise, if we resolved to act agreeably to the law, our oaths, and duty.

“ But now, instead of being countenanced by the Civil Power, for a faithful discharge of our duty, or any appeals from our proceedings offered; I and my Vicars-general were summoned after a very unusual way to appear before the Governor and officers, and there treated after the most contemptuous manner imaginable, as if we were the vilest of the people, or as if we were not magistrates of the country, and ministers of justice, as well as those who pretended to sit in judgment upon us; for we were made to stand for several hours (unless I would have sat down below the meanest clerk of the court) like criminals at the bar, and such we were repeatedly called, and then also charged and accused as malefactors, only for exercising several parts of the episcopal authority, of which that court could not be competent judges; namely, Convocating the clergy according to law, in order to advise with them in difficult cases,—censuring offenders in matters purely spiritual,—suspending a Clergyman pursuant to law and canon,—and lastly, for having censured the Governor's Lady, as if she were above the law of the country, and were not under our jurisdiction in spirituals.”

Suspension

Suspension of Archdeacon Horrobin.

"HAVING duly weighed the annexed proceedings, occasioned by a complaint of Mr. Archdeacon Horrobin against Mr. Thomas Harley, for charging him with preaching false doctrine, and having compared the several depositions with the sermons to which they refer, it appears to us, and so we adjudge, that the said Archdeacon, either from a fond imitation of some late heterodox writers, or from a desire of novelty, has delivered several things from the Pulpit not agreeable to truth and sound doctrine; and by an obstinate defence of them, after he was seriously admonished to forbear giving offence, he has done what in him lay to involve in endless disputes a Church, which, at his coming hither, he found in perfect peace and unity.—And this he has done,

"*First*; By endeavouring to fix an unjust and groundless reproach upon his brethren of the Clergy, as if *they* had carried the doctrine of absolution so high as to persuade weak minds that they assume to themselves a power of pardoning sins.

"*Secondly*; By asserting, in direct contradiction to the first Exhortation to the Communion-Service, that the Absolution of a Priest, whether Papist or Protestant, is at the best a false foundation of comfort. Which expression being made use of (without any regard had to the fifty-third canon) in opposition to a sermon concerning the power of the Keys, preached but two Sundays before in the same Pulpit, did manifestly tend to render the excellent discipline of this Church contemptible; to encourage offenders to despise her censures, as if publick satisfaction, and absolution thereupon, were not necessary parts of repentance, where publick wrong or offence has been given.

"*Thirdly*; By limiting the words of Christ, *Whosoever sins ye remit, they are remitted unto them,* to the Apostles only, and affirming, that men uninspired, weak and fallible men, must no more appropriate this to themselves, than the power of working miracles; and this in contempt of that very office, and the very words by which he received the order of Priesthood; as if the Church usurped a power which she neither understood, nor had any right to.

"*Fourthly*; And, in consequence of the foregoing assertion, by affirming, that God's Ministers have only authority to declare the terms of salvation, and to tell people, that if they come up to those terms, God will pardon them; and that *this, in truth, is all they can do*;—a position for which the followers of Socinus stand justly condemned by all orthodox churches.

• John xx. 23.

"*Fifthly*; By perplexing his hearers with his uncertain conjectures of God's uncovenanted mercy; making it a question not yet determined, whether the heathens, and such as have never embraced the Christian religion, shall not receive the like benefit with Christians of pardon and salvation by Christ; laying too great stress of men's salvation upon their living up to the light of nature; and affirming, that it is no where said in Sacred Scripture, nor can be inferred from thence, that no man can be saved unless he believe in the name of the Lord Jesus Christ, and have the Gospel preached to him.

"*Lastly*; By speaking of the controversies in the primitive Church after a very loose and suspicious manner. For, not content with calling the disputes about the time of keeping Easter, and the Fast preceding it, (which Fast is strictly and almost universally observed here) a trifling controversy, he immediately added, 'the wrangling jangling disputes about the Divinity of our Saviour,—the two natures in Christ,—the doctrine of the sacred Trinity,—heretical baptism, &c. are niceties in religion, which consists not in the knowledge of such things;' expressing himself so as if he designed (for so the evidences understood him) that his hearers should look upon them all of the same importance; namely, all trifling.

"All which, and many more novel assertions of the said Archdeacon, having, during the course of this controversy, been frequently represented to him as very shocking and offensive to Christian ears, we were in hopes our patience and forbearance hitherto might have had so good an effect upon him, as to have made him sensible of his errors, and induced him to have given satisfaction to the Church, and thereby prevent a publick censure.

"But instead of this, he has not only presumed to repel one of the evidences in this controversy from the Holy Sacrament, without any previous admonition, and for which he has been already declared irregular, but also, forgetting his ordination vows, and oath of canonical obedience, has since done his utmost to supersede our judicial acts, and to wrest the episcopal authority out of our hands, by admitting unto the Lord's Table Mrs. Horne, whom he knew to be under the censures of the Church, and this deliberately, and in contempt of the Rubrick before the Communion, the canons, and the laws and statutes of this Church and Nation.

"It being therefore high time, and our express duty, to remove the offence given to the flock of Christ, by laying him under ecclesiastical censures, we do accordingly pronounce him the said Mr. Robert Horrobin, archdeacon, suspended, *ab officio et beneficio*, until

until he give such satisfaction to the Church as the nature of his crimes before-mentioned requires. Dated May 17, 1722.

“THO. SODOR AND MAN.”

N. B. After the Lord Bishop had pronounced the above sentence, he desired the Clergy now assembled in Convocation, to declare their minds freely, if they observed any harshness or illegality either in the foregoing proceedings, or censure; to which they severally answered, They did not; and added, that the said censure was so mild, as they could hardly expect the like, were they themselves in the same circumstances. Only the Vicar of Kirk-Marown apologized for the Archdeacon, imputing his last crime to his ignorance or inadvertency, and hoping he might be pardoned for the same.

“The Reverend Mr. Ross, academical professor, is authorised and required to officiate in Castle-town chapel, during the Archdeacon's suspension, or until further orders from us. Dated at Bishop's-Court, 25th of May 1722.

“THO. SODOR AND MAN.”

Directions to our Archbishops and Bishops, for the preserving of Unity in the Church, and the Purity of the Christian Faith; particularly in the Doctrine of the Holy Trinity.

“GEORGE R.

“MOST Reverend and Right Reverend Fathers in God: We greet you well. Whereas we have been given to understand that divers impious tenets and doctrines have been of late advanced and maintained with much boldness and openness, contrary to the great and fundamental truths of the Christian religion, and particularly to the doctrine of the holy and ever-blessed Trinity; and that moreover divers persons, as well of the clergy as laity, have presumed to propagate such impious doctrines, not only by publick discourse and conversation, but also by writing and publishing books and pamphlets in opposition to the said sacred truths, to the great dishonour of Almighty God, the disturbance of the peace and quiet of this our church and nation, and the offence of all pious and sober-minded Christians.

“We therefore, out of our princely care and zeal for preserving the purity of the Christian Faith, of which we are, under God, the chief defender, and also for preserving the peace and quiet of Church and State, do strictly charge and require you, our Archbishops and Bishops, to whom under us the care of religion more especially belongs, that you do without delay signify to the Clergy of your several dioceses this our

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royal command, which we require you to see duly published and observed; namely, That no preacher whatsoever, in his sermon or lecture, do presume to deliver any other doctrine concerning the great and fundamental truths of our most holy religion, and particularly concerning the blessed Trinity, than what are contained in the Holy Scriptures, and are agreeable to the three Creeds, and the thirty-nine Articles of Religion.

“And whereas divers good laws have been enacted for restraining the exorbitant liberties aforesaid; one particularly in the thirteenth year of Queen Elizabeth, chap. 12, entitled, *An Act for Ministers of the Church to be of sound religion*, by which it is provided, ‘That if any person ecclesiastical, or which shall have an ecclesiastical living, shall advisedly maintain or affirm any doctrine directly contrary or repugnant to the thirty-nine Articles, and being convened before the Bishop of the diocese, shall persist therein, or not revoke his error, or after such revocation, estoons affirm such untrue doctrine; such maintaining, or affirming and persisting, or such estoons affirming, shall be just cause to deprive such person of his ecclesiastical promotion; and it shall be lawful for the Bishop of the diocese, or the Ordinary, to deprive such person so persisting, or lawfully convicted of such estoons affirming; and upon such sentence of deprivation pronounced he shall be indeed deprived.’

“And one other Act of Parliament, made in the ninth year of King William the Third, entitled *An Act for the more effectual suppressing of blasphemy and profaneness*; by which it is provided, ‘That if any person shall, by writing, printing, teaching, or advised speaking, deny any one of the persons in the Holy Trinity to be God, or shall assert and maintain there are more Gods than one, or shall deny the Christian religion to be true, or the Holy Scriptures of the Old and New Testament to be of Divine authority; and shall, upon indictment or information in any of his Majesty's courts at Westminster, or at the assizes, be lawfully convicted hereof by the oath of two or more credible witnesses; such person, for the first offence, shall be adjudged incapable and disabled in law to have or enjoy any office or employment ecclesiastical, civil, or military. And if any person so convicted as aforesaid shall, at the time of his conviction, enjoy or possess any office, place, or employment, such office, place, or employment, shall be void; and if he offend and be convicted a second time of any of the said crimes, he shall be disabled to sue, prosecute, plead, or use, any action or information in any court of law or equity, or to be guardian of any child, or executor or administrator of any person, or capable of any legacy,

gacy, or deed of gift, or to bear any office civil or military, or benefice ecclesiastical, for ever, within this realm, and shall also suffer imprisonment for the space of three years without bail or main-prize, from the time of such conviction.'

" We therefore, being desirous to discountenance and suppress all such impious attempts and practices to the utmost of our power, do strictly charge and command you to make use of your own authority for that end, according to the tenor and direction of the said act made in the thirteenth year of Queen Elizabeth, together with all other means and endeavours suitable to your holy profession, for opposing and suppressing all such practices; and we on our part will give strict charge to our Judges and all other civil officers, to do their duty in executing the said act made in the ninth year of King William the Third, and all other good and wholesome laws made for the preservation of our holy religion, upon such persons as shall offend against the same, and thereby give occasion of scandal and disturbance in our church and kingdom.

" Given at our Court at St. James's, the 7th day of May 1721, in the seventh year of our reign. By his Majesty's command,

" CARTERET."

Censure of the Vicar of Kirk-Marown.

" *At a Court held in Kirk-Michael, the 27th of June 1721.*

" Whereas it appears by the annexed depositions, that Mr. W. Bridson, vicar of Kirk-Marown, did affirm he could make the Lord Bishop a liar, only he was ashamed to do it, touching a censure granted by his Lordship and the whole court against Henry Balfour; which censure he also called unjust and illegal, and that he would prove it so; and in pursuance of his said false and scandalous aspersions, presumed to administer the Holy Sacrament to the said Balfour, whilst under the censure aforesaid. And all this under pretence of a verbal order being granted by his Lordship with the consent of the court, for the said Balfour's only asking Mr. Christian's forgiveness; the contrary to which has been affirmed and subscribed unto by the whole court; and likewise fully appears, as well by the depositions of four persons of undoubted credit who were then present, as by the written order that day granted in the said case:

" For these and other instances of great contempt and insolence towards his Lordship at sundry times, particularly in a full consistory court, in the face of the country; and for his long and malicious persisting therein,

contrary to the laws of the Church, and in utter disregard of his Ordination vows, &c. he the said Mr. Bridson is hereby suspended *ab officio et beneficio*, and is so declared to be and continue until sufficient satisfaction shall be made for the great injury done his Lordship, and the offence given to all sober Christians within this diocese.

" And of this Censure publication is to be made in Kirk-Marown church next Lord's Day; and notice to be then given who shall be the persons appointed to officiate there during the suspension aforesaid.

WM. WALKER,
JOHN CURGHEY."

" *Memorandum.* Besides the Lord Bishop, Vicars-general, and Episcopal Register, the following Clergy were present:

The Rev. Mr. Cha. Wattleworth,
Mr. Matthias Curghey,
Mr. William Gell,
Mr. Cosnahan, senior,
Mr. Cosnahan, junior,
Mr. John Woods, jun."

To the Right Reverend Father in God Thomas Lord Bishop of Sodor and Man.

" *The humble Petition of William Bridson, of Kirk-Marown.*

" SHEWING,

" That your Petitioner in his passion at a certain time in Peel-town, very insolently and rudely expressed himself in relation to your Lordship, of which he is now very sensible, and for which he is also heartily sorry. And being for that and other reasons suspended, he has now no other refuge to fly unto but your Lordship's clemency and forgiving temper; hoping that that may prevail, and receive him again into favour.

" Therefore your Petitioner, with all submission imaginable, begs of your Lordship to forgive him this great offence, and to intercede with the Vicars-general to take off his suspension, and to restore him to the exercise of his office, which shall be a perpetual obligation on your Petitioner to take special care of his future behaviour, and for his Lordship's happiness and theirs also to pray.

" My Lord, I am heartily sorry for the great wrong and injury done your Lordship in saying I could prove your Lordship a liar, for which offence I humbly beg your Lordship's pardon, and for all my other offences whatever; beseeching your Lordship to pass them by, and to order my restoration to the exercise of my function. And I hope, by God's grace, I shall for the future approve myself, my Lord, your Lordship's most dutiful son and servant,

" WILLIAM BRIDSON."

" Our

" Our Right Reverend Diocesan having extended his fatherly favour and indulgence to Mr. Bridson, in accepting his submission and humble acknowledgment of his offence, which we hope may beget in him a grateful and lasting sense of his Lordship's clemency and tenderness, and consequently of his own obligations to the profoundest reverence and obedience: We have therefore thought fit, in observance of his Lordship's good pleasure in that behalf, to determine, that the sentence of suspension *ab officio et beneficio*, passed on the 27th of June last, shall take no further effect against the said Mr. Bridson; namely, when this our order, with the petition, &c. thereto annexed, shall be published the next Lord's Day, (after the reading of the first service) by the vicar, chaplain, or curate, whose course it is to officiate at Kirk-Marown, who is also to give the sense of the same to the people in the native language; after which, the said Mr. Bridson is allowed to proceed to the reading of the second service, and to the performance of all other parts of his office, being hereby declared to be restored to his office and benefice, in all points as heretofore.

" Dated this 29th of August 1721.

WILLIAM WALKER.
JOHN CURGHEY."

" MY BRETHREN,

" Whereas a most pestilent book, entitled *The Independent Whig*, has been lately brought into this diocese, and as we are certainly informed industriously handed about, with a manifest intent to beguile ignorant and unstable souls, and to render the doctrine, the discipline, and the government of this Church contemptible; and this without any regard had unto his Majesty's directions lately sent unto me by his Grace our Metropolitan, and communicated unto you, expressly condemning such vile books and the spreading of them. I think it my duty to acquaint you therewith, and with some of the baneful contents thereof, that you may be upon your guard, and that we may endeavour to secure the flock over which the Holy Ghost hath made us overseers, from the mischief intended by this and such-like blasphemous books, which God, whether for our punishment or trial, has suffered to be sent amongst us.

" That the great design of the book above-mentioned is to undermine the Christian religion, appears,

" By the author's representing all religion as the mere contrivance of ecclesiasticks, for their own interest:

" By his rage and malice against the ancient Creeds, even that called the Apostles'

not excepted; and by his treating all such as at any time have contended for the faith once delivered to the Saints, as the tools of Princes, and as the pest of mankind:

" By ridiculing the venerable Fathers and Councils of the primitive Church after the most scandalous manner, and thereby depriving, as much as lies in the power of hell to do it, the Church of Christ of their testimony to the truth, and of the then received sense of the Sacred Scriptures:

" By making a very jest of the Ordinances of the Gospel, and prostituting the Sacraments ordained by Christ himself to contempt, magnifying those hereticks who do avowedly reject them:

" By making the peace of the Church the bane of society; and unity amongst Christians, so much required by Jesus Christ, the very cause and badge of slavery:

" By scoffing at Holy Orders, and making a blasphemous comparison betwixt the powers conveyed by the Apostles to their successors, and those given by an Attorney-general.

" And that we may be assured that all this is from that spirit of Antichrist, which St. John saith should come into the world, the author of this book makes the want of faith an indifferent matter, and expressly saith, that no man will be rewarded or punished for having or not having right or wrong conceptions of the incarnation, that is, concerning Jesus Christ's being come in the flesh; which the Apostle gives as the very mark of Antichrist.

" In short; the whole book is one continued design, in which the devil and the authors have shewed the utmost skill to lay waste the Church of Christ; to overthrow all revealed religion; to reduce men to a state of nature; and to bring all things into confusion, both sacred and civil.

" Lest, therefore, we should provoke God to deprive this Church and nation of the blessings of truth and unity, and the means of grace which we have so long enjoyed, by seeming to sleep while the enemy is so busy in sowing tares, and by neglecting to make use of all means becoming the spirit of the Gospel, to hinder such vile tenets from spreading to the manifest danger both of Church and State; I beseech you, my brethren, to join with me in putting a stop, if possible, to the beginnings of profaneness and infidelity;

" By convincing our people from the Word of God, of the necessity of holding fast the mystery of faith in a pure conscience; that is, of believing well, as well as living well; not being like children carried away with every blast of vain doctrine; and of the prodigious sin of those who teach, countenance, or embrace,

brace, any thing contrary to the Gospel we have received: (The Apostle saith, and repeats it, Let such be Anathema, let them be accursed:)

“ By detecting the agents and abettors of this anti-christian spirit, that either they may be convinced of their error in the spirit of meekness, or cut off from the body of Christ, that they may learn not to blaspheme.

“ And for ourselves, my brethren, let us endeavour by *well-doing, to put to silence the ignorance of foolish men*, holding fast the faithful word as we have been taught; that we may be able, by sound doctrine, both to exhort and to convince the gainfayers.

“ Given under my hand this 27th of January, in the year of our Lord 1721, and the 25th of our consecration.

“ THO. SODOR AND MAN.”

“ To the Rev. Mr. Woods, Episcopal Register; to be communicated to the Clergy of this Diocese.”

To the Right Reverend the Bishop and the Vicars-general of this Isle.

“ Whereas, by an order of the 9th of February last, you were required to retract and cancel your late proceedings against certain persons therein mentioned, exempt by the laws of this island from the jurisdiction of your court, which proceedings were found to be contrary to the laws and the Lord's prerogative within this island: And forasmuch as I do not find that you have yet observed the aforesaid order, *These* are therefore to require you to give obedience thereunto, according to the tenor and purport thereof, and forthwith make a due return of your performance therein, under the penalties the law prescribes in such cases.

“ Given under my hand at Castle-Rushin, the 20th day of June 1722.

“ ALEX. HORNE.”

To Captain Alexander Horne, Governor of this Isle.

“ Whereas by an order dated the 9th of February last, and sent us the 24th of May following, your Honour, together with the Comptroller, the late Water-bailiff, and two Deemsters, have taken upon you (after we had been most ignominiously treated, and threatened with the consequence and punishment of standing mute, because we could not submit to your authority in spirituals) to arraign and censure us the Bishop and Vicars-general of this isle, for several matters in your said order mentioned of a merely spiritual nature; namely,

“ For suspending a delinquent Clergyman according to the canons and laws of this

Church, for breach of his ordination vows, and violation of his canonical obedience.

“ *Secondly*; for convocating the Clergy of the diocese, in order to advise with them in difficult cases, in pursuance of the very direction and tenor of the law.

“ *Thirdly*; for requiring your wife, according to the rules of the Gospel, and the laws of this church, to be reconciled to her neighbour; namely, to ask forgiveness of Sir James Poole and Mrs. Puller, whom she had grievously injured by a slanderous charge, in which she had not one evidence to support her; and of which slander the said persons cleared themselves upon oath, with lawful compurgators.

“ *Lastly*; for declaring the Archdeacon to have acted irregularly in repelling the said Mrs. Puller from the Holy Sacrament, without a previous admonition, or any regard to the rubrick and canons of the church.

“ In all which cases there neither was offered us, nor did any appeal lie to you from our proceedings; we having a Metropolitan to whom we are accountable, and before whom, or any other competent judge, we are able to justify all our acts to be legal, regular, agreeable to the law and constant course of justice in this isle, and not in the least tending to the diminution of the Lord's prerogative, or the subversion of the government; imputations which we abhor and deny, though the same be injuriously affirmed in your said order; by which we are likewise required and menaced, as we are also by another order of the 20th instant, under severe penalties, to retract and cancel our proceedings in the cases aforesaid, (though all of them be matters of express duty) and not to presume to act in such cases for the future.

“ And whereas, in the late proceedings against Mr. Henry Halsal, our spiritual jurisdiction, exercised as usual over the soldiers, is called an *unlawful power*, though the law expressly provides, that *no person whatsoever shall be privileged from Church Censures*; which said censures he having submitted to, (as became a good Christian) in order to be restored to the peace of the Church which he had forfeited by his sin of fornication, was so severely dealt with on that account that he was constrained, after desiring time to make application to the Lord of the Isle, to appeal to his Majesty in Council, for which he was thrown into the dungeon, where he lay two days and two nights as if he had been a condemned malefactor.

“ By which, and by the other instances before-mentioned, you have endeavoured not only to make it penal for the Bishop to take care of the souls committed to his charge, and

and to obstruct us in the faithful discharge of our duty; but also, by taking cognizance of acts purely episcopal, you have, as much as in you lay, divested his Grace the Archbishop of York of his metropolitan authority established by acts of parliament.

"Lastly; forasmuch as having been charged with having acted contrary to law and the Lord's prerogative, we have four several times desired and demanded, (as by an express law we have a right to do) and have as often been denied, to have the Deemsters and twenty-four Keys called to deem the law truly in several high points in debate; this being the legal and usual way of resolving doubtful points in law, and the most effectual means of determining whether any magistrate has invaded the Lord's just prerogative, or subverted the laws of the isle.

"We therefore hoping to find redress for these great injuries done to us and the offices we bear, and purposing to use all just and legal ways of obtaining the same, do in the mean time for ourselves, and likewise for his Grace of York our metropolitan, until he shall be fully apprized of these matters, PROTEST against all your proceedings in the cases before-mentioned, as no way belonging to your cognizance; desiring that this our protestation may remain on record, as a testimony of our integrity and endeavours to preserve the constitution of this isle, both in church and state, inviolate to posterity.

"Given in at the Tinwald-Court, June 25th, 1722.

THO. SODOR AND MAN.
WM. WALKER.
JOHN CURGHEY."

To the Honourable the Governor of this Isle.

"Having just now had an account from the Reverend Mr. Rofs, whom I appointed to officiate in Castle-town chapel during the Archdeacon's suspension, that the doors of the said chapel are shut up, and that you have refused to deliver him the keys, whereby the people are deprived of the publick worship of God, and the chapel of that town, which has ever been subject to me and my predecessors, is endeavoured to be made independent; I do therefore again complain against your said act, as a fresh instance of your intrenching on the episcopal authority, and which (if not speedily remedied) may open a gap for a much greater and more pernicious innovation.

"THO. SODOR AND MAN."

"At a Tinwald-Court, June 25, 1722."

"At a Tinwald-Court, holden the 25th of June 1722.

"Forasmuch as the Bishop and Vicars-general of this island were, by an order of the 9th of February last, required to retract and

cancel several late proceedings in their courts, which were contrary to the laws of this island and the state and government thereof; and were again required by precept to observe and perform the same as the law directs in such cases; and having this day publicly refused to give due obedience to either of them:

"Therefore for their contempt, the said Bishop is fined in Fifty Pounds, and the Vicars-general in Twenty Pounds a-piece, which the Coroner is required forthwith to demand.

ALEX. HORNE."

"To the Coroner of Michael-Sheading."

"N. B. Although the above order is said to be given at a Tinwald-Court, yet that Court (which of necessity must consist of the Governor, Officers, Deemsters, and twenty-four Keys) was departed, and the twenty-four Keys and several of the Council absent, when the said order was made.

"THO. SODOR AND MAN."

To the twenty-four Keys, Representatives of the Commons of this Isle.

"GENTLEMEN,

"Among the many indignities put upon us the Bishop and Vicars-general of late years by the Temporal Court, that of being fined at the last Tinwald is not the least affecting, in regard that whatever is said to be done at that solemn assembly (as is the order for fining us) will by posterity be understood to have been done with the knowledge and approbation of the whole Court, which consisting of the Governor, Council, Deemsters, and twenty-four Keys, we desire to know whether you the said Keys were made acquainted with, or gave your consent to the said order, or to our present imprisonment?

"And forasmuch as we were that day openly charged with exercising a spiritual tyranny, you who dwell in several parts of this isle may do us the justice of testifying whether you know, or believe, there be any just cause for so heavy, and (as we persuade ourselves) so groundless an imputation.

"Dated in Castle-Rushin, July 10, 1722.

THO. SODOR AND MAN.
WM. WALKER.
JOHN CURGHEY."

"My Lord, and Reverend Gentlemen,

"We the Keys of Man, as well to satisfy your Lordship and you the Ecclesiastical Judges, as to justify ourselves to posterity, do hereby certify and declare, that though we were present at the Tinwald during the whole time of the sitting of the Court, and until the same was dismissed as usual, we neither were made acquainted with, nor gave our consent to, the order you mention; nei-

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ther was any such order there made or concerted. And therefore we could not but be much surprised to hear of your being then fined and afterwards imprisoned.

“ And as to the charge of exercising a spiritual tyranny, we do solemnly testify (as we are in justice bound) that there is no cause to us known for so strange an imputation, being verily persuaded, that you have been so far from assuming to yourselves any undue authority, that the Church was never better governed than in your time, nor justice more impartially administered in the Ecclesiastical Court of this isle.

<i>J. Stevenson,</i>	<i>Phil. Moore,</i>
<i>Robert Curghey,</i>	<i>J. Wattleworth, jun.</i>
<i>Wm. Christian,</i>	<i>James Christian,</i>
<i>Sil. Ratcliffe,</i>	<i>John Curghey,</i>
<i>Tho. Corlett,</i>	<i>John Murray,</i>
<i>James Banckes,</i>	<i>Edm. Corlett,</i>
<i>Tho. Christian,</i>	<i>John Christian.</i>

“ I Thomas Stevenson, not being present at that Tinwald, agree with my brethren, only in respect of the latter clause.

“ THO. STEVENSON.”

“ Mem. Five of our Members were absent at the signing hereof.

“ JOHN STEVENSON.”

“ Castle-town, July 11, 1722.”

L. S. “ At the Court of Kensington, the 19th of July 1722.

“ Present, the King's Most Excellent Majesty in Council.

“ Upon reading this day at the board the humble Petition of Thomas Bishop of Man, and of William Walker and John Curghey, presbyters, pastors, and vicars-general, of the diocese and isle of Man, complaining of the proceedings of Captain Alexander Horne, governor of the said island, Mr. John Rowe, comptroller, Mr. William Sedden, then water-bailiff, and Mr. Daniel M'ylrea and Mr. Charles Moore, deemsters, for taking upon them a pretended authority to examine into several ecclesiastical censures the petitioners had passed in their spiritual court, and for requiring the petitioners, under penalties to be inflicted, to retract and cancel the said censures, which the petitioners not obeying, they fined the said Bishop in the sum of Fifty Pounds, and the said Vicars-general Twenty Pounds each for contempt; and on the 29th of June last, the petitioners were imprisoned for not paying the same; and therefore praying, amongst other matters, that his Majesty will please to order the said Alexander Horne, &c. to return their answer to this complaint, and that the petitioners may have copies of such of the records as they may have occasion for.

“ His Majesty in Council, taking the same into consideration, is pleased to order, that a copy of the said petition (which is hereunto annexed) be transmitted to the said Alexander Horne, John Rowe, William Sedden, Daniel M'ylrea, and Charles Moore, who are hereby required to return their answer in writing hereto with all speed; and his Majesty is hereby further pleased to order, that the said Bishop and the other complainants be allowed free recourse to any of the records in the said isle of Man, and to have authentick and attested copies of such as they shall have occasion for, upon paying the accustomed fees for the same. And the Right Honourable the Earl of Derby, proprietor of the said isle, the said Alexander Horne, and all others concerned, are to take notice of this his Majesty's pleasure, and govern themselves herein accordingly.

“ JA. VERNON.”

To the King's Most Excellent Majesty in Council.

“ The humble Petition of Thomas Bishop of Man, and of William Walker and John Curghey, presbyters, pastors, and vicars-general of the Isle of Man, now prisoners in Castle-Rushin, within the said Island;

“ SHEWETH,

“ That your petitioners, and the rest of the clergy of that diocese, on the 27th of June 1721, regularly proceeded to suspend, *ab officio et beneficio*, Mr. William Bridson, vicar of Marown, for contempt and insolence to the said Bishop in a full consistory court, and breach of his ordination vows:

“ That on the 19th of December 1721, they also proceeded to make two other ecclesiastical censures, one against Mr. Archdeacon Horrobin, whereby his repelling Mrs. Puller from the holy sacrament without cause was declared irregular; and the other against Mrs. Jane Horne, whereby she was ordered to acknowledge an offence committed by her, and to ask forgiveness of the persons offended for the great injury done them, either in St. Mary's chapel of Castle-town, or (if the parties were satisfied therewith) before the vicar of the parish:

“ That all these censures being regularly pronounced, and in cases merely spiritual, no appeal has to this day been offered to your petitioners by or on behalf of any of the said persons; but on the contrary, the said Mr. Bridson has acknowledged his offences for which he was deprived, submitted to the censure, and interceded with your petitioners to have his suspension taken off:

“ That had the said censures been irregularly pronounced, any appeal could only have lain

lain before the most Reverend Father in God his Grace the Archbishop of York, as Metropolitan; the bishoprick and diocese of Man being, by act of Parliament of the thirty-third year of the reign of King Henry the Eighth, annexed to the province of York.

" Notwithstanding which, upon the 24th of May last, your petitioners were served with an order or writing, made by the pretended authority of Captain Alexander Horne, governor of the said island, Mr. John Rowe, comptroller, Mr. William Sedden, then water-bailiff, and Mr. Daniel M'ylrea, and Mr. Charles Moore, deemsters, in the said island; which writing bore date the 9th of February last, wherein the aforesaid proceedings were arraigned, and your petitioners injuriously charged to have acted therein contrary to law, to the diminution of the Lord's prerogative, and to the subversion of the government, and by which your petitioners were in a menacing manner required, under penalties to be inflicted, to retract and cancel their proceedings in the aforesaid cases.

" And on the 21st of June last, your petitioners were served with another order in writing, made and signed by the said Alexander Horne, governor, and dated the day before, taking notice of the said order of the 9th of February, and that the proceedings thereby ordered to be retracted and cancelled had been against persons who by the laws of the island were exempt from the jurisdiction of your petitioners court, (although, in fact, the law expressly provides that no person whatsoever shall be privileged from Church censures; and besides, two of the said persons censured were Clergymen within the said island) and requiring again under penalty, that your petitioners should not only obey the order of the 9th of February, but also make a due return of their performance.

" That what makes these orders more irregular and surprising than they yet seem to be, is, that they do not appear to have been issued or granted at the request of the several parties censured by your petitioners as aforesaid, but rather to proceed from the mere motion of the said Governor, and other officers aforesaid.

" That on the 25th of June last, (being four days after your petitioners were served with the said second order of the 20th of June) at a Court of Tinwald held in the said island, at which the said Governor and officers assisted, your petitioners presented a protest (signed by them, and directed to the said Governor) in behalf of themselves, and of his Grace the Archbishop of York their Metropolitan, against all the said officers' proceedings in the cases before-mentioned, as no way belonging to their cognizance; your petitioners at the same time declaring by the

said protest, that they purposed to use all just and legal ways of obtaining redress.

" Whereupon a pretended order of the said Tinwald-Court was made the same 25th of June, taking notice, that your petitioners had refused to comply with either of the said orders of the 9th of February, or 20th of June, and therefore fining your petitioner the Bishop in Fifty Pounds, and your petitioners the Vicars-general in Twenty Pounds a-piece, for their contempt; which fines the Coroner of Michael-Sheading was thereby required to demand forthwith.

" That this last order, though said to be made at a Tinwald-Court, was not made till after that Court was dissolved; and the majority of the members necessary to hold such court were neither present at making that order, or acquainted therewith; nor would that order or sentence have been at all legal or regular, if all the members of such court had been present at the making thereof.

" That about two days after making the last order, the Coroner demanded the said fines of your petitioners, but your petitioners could by no means submit to pay the same; whereupon, on the 29th of June last, being St. Peter's-Day, your petitioners were by three soldiers taken and carried to prison, in Castle-Rushin aforesaid, and are there still detained by means of the aforesaid orders, without any hopes of relief, save from your Majesty's goodness and justice.

" Your petitioners, therefore, most humbly pray your Majesty, that they may have your Majesty's immediate order for their release, they being ready to give security for the said fines, if the same shall be legal; and that the said Alexander Horne, John Rowe, William Sedden, Daniel M'ylrea, and Charles Moore, may be directed to return their answer in writing forthwith to this your petitioners' complaint, and that your petitioners may be allowed free recourse to any records in the island, and to have authentick and attested copies of such as they shall want, paying the accustomed fees; and that a day may be appointed for hearing this your petitioners complaint, and the answer of the said officers, when the same shall arrive; and that your petitioners and their witnesses may come over to attend such hearing without performing quarantine, (which the age and infirmity of some of them will not allow them to undergo without hazard of their lives) the commissioners of your Majesty's customs having, as your petitioners are informed, no objection to the taking off the quarantine from the isle of Man.

" And that upon such hearing, your petitioners may have such relief against the said orders of the 9th of February 1721, and the 20th

20th and 25th of June 1722, either by reversing the same, or by allowing your petitioners to appeal therefrom, as against the said Governor and Officers before-named, and may have such reparations and satisfaction for the great injuries done to them, and such costs, charges, and other relief, as to your Majesty in your great wisdom and goodness shall seem meet.

“ And your petitioners as in duty bound shall ever pray, &c.”

A true copy. J. A. VERNON.

L. S. “ *At the Court at Kensington, the 7th day of August, 1722.*

“ *Present, the King's Most Excellent Majesty in Council.*

“ Upon reading this day at the board a report from Mr. Attorney and Mr. Solicitor-general, dated the second of this instant August, on the petition of Thomas Bishop of Man, and William Walker and John Curghey, presbyters, pastors, and vicars-general of the diocese of Man; complaining of the proceedings of Captain Alexander Horne, governor of the said island, Mr. John Rowe, comptroller, Mr. William Sedden, then water-bailiff, and Mr. Daniel M'ylrea, and Mr. Charles Moore, deemsters, for taking upon them a pretended authority to examine into several ecclesiastical censures, requiring the petitioners, under penalties to be inflicted, to retract and cancel the said censures, which the petitioners not obeying, they fined the said Bishop in the sum of Fifty Pounds, and the said Vicars-general Twenty Pounds each, for contempt: and on the 29th of June last, the petitioners were imprisoned for not obeying the same; and therefore praying, amongst other matters, that his Majesty will grant them an immediate order for their release, they being ready to give security for the said fines, if the same shall be found legal, upon hearing the matter before his Majesty in Council, and to be otherwise relieved in the premises.

“ His Majesty in Council, taking the said report into consideration, was well pleased to approve thereof, and to order, and it is hereby ordered, that a copy of the said report (which is hereunto annexed) be transmitted to the said Bishop and Vicars-general.

“ TEMPLE STANYAN.”

To the King's Most Excellent Majesty.

“ *May it please your Majesty,*

“ In humble obedience to your Majesty's order in council of the 19th of July last, referring to us the petition of Thomas Bishop of Man, William Walker and John Curghey,

presbyters, pastors, and vicars-general of the diocese of Man; we have considered the said petition, which complains of the proceedings of Captain Alexander Horne, governor of the said island, and others, taking upon them a pretended authority to examine into several ecclesiastical censures which the petitioners had passed in their spiritual court, and for requiring the petitioners, under penalties to be inflicted, to retract the said censures, which the petitioners not obeying, they fined the said Bishop in the sum of Fifty Pounds, and the said Vicars-general in Twenty Pounds each, for a contempt; and sets forth further, That on the 29th day of June last, the petitioners were imprisoned for not obeying the same; and therefore prays (amongst other matters) that your Majesty would be pleased to grant the petitioners an immediate order for their release, they being ready to give security for the fines, if the same should be found legal, and to be otherwise relieved in the premises.

“ And your Majesty having been pleased by the said order to command us to report our opinion what method will be proper to be taken for the release of the petitioners; and also, that your Attorney-general should give notice in writing of the said complaint to the Earl of Derby, proprietor of the isle of Man, and to know from his Lordship, whether he has any objection to the petitioners being released from prison upon their giving security to answer the said fines if found legal: We humbly certify your Majesty, that in obedience to the said order, a letter was sent to the Earl of Derby, together with a copy of the said petition and order, whereby his Lordship was desired to let us know whether he had any objection to the petitioners being released from prison upon their giving security to answer the fines if legal? To which letter his Lordship was pleased to return an answer, dated the 29th day of July last; the substance whereof is,

“ That his Lordship not having had the least intimation of the contents of the said letter from the Governor of the isle of Man, or Council, or twenty-four Keys; till he heard from them (which he would endeavour to do as soon as he could, by sending a copy of the Bishop's petition, and of the said letter, to the island, by the first opportunity) he did not know what answer to make to the letter or the order inclosed therein.

“ That till his Lordship hears what the Governor, &c. have to say for themselves, it is impossible for him to give any opinion.

“ That he believes the matter contained in the Bishop's petition to be misrepresented, but hopes in a little time to give a more satisfactory account of the whole proceeding; which

which till he is able to do, his Lordship hopes he may be excused from giving any opinion in this matter, since he really thinks that the persons complained of are honest and very well-meaning men.

"His Lordship is pleased to conclude with saying, that it will be made very plain that he is not as yet in the least, either directly or indirectly, concerned in this matter; or that any thing has been done therein either by his direction or the least hint about it to any person whatsoever; but on the contrary, that he never gave any directions to the officers in the island, but that they should be careful to observe very strictly the laws.

"And we beg leave further humbly to certify your Majesty, that upon consideration of the allegations of the said petition, we apprehend that the imprisonment of the petitioners hereby complained of is in the nature of a commitment in execution, for fines imposed by judgment of a court claiming to act by a legal authority, for which the petitioners have appealed to your Majesty; and therefore we are of opinion, that pending the appeal, and before any determination made thereupon, no order can by law be made for the discharge of the petitioners out of custody upon giving security for the fines, without the consent of the person interested therein; but the commitment being only for non-payment of the said fines, we apprehend that in case the petitioners pay down the same, they ought to be forthwith set at liberty; and such payment being compulsory, will be no prejudice to the appeal, or any other remedy they may think fit to take by due course of law. All which is most humbly submitted to your Majesty's royal wisdom.

Aug. 2, 1722.

A true copy. TEMPLE STANYAN.

ROB. RAYMOND.
P. YORKE."

*To the Right Reverend Father in God Thomas
Lord Bishop of Sodor and Man.*

*"The humble Petition of Robert Horrobin,
Archdeacon, &c.*

"SHEWETH,

"That your petitioner wanting neither a desire or disposition to pay your Lordship all that duty and regard which becomes a Clergyman to his Bishop, and in all other respects to act agreeably to his ordination vows, does therefore the more lay to heart his great misfortune in having been involved in several troublesome disputes with reference to his ministerial performances; and that much against his intention it should have happened that he has so far incurred your Lordship's displeasure, or given offence, as to induce your Lordship to lay him under the heavy sentence of suspension from his place and office.

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"Your petitioner therefore humbly prays your Lordship, that all past mistakes or offences pardoned or overlooked, he may be restored (so soon as your Lordship shall think fit) to your Lordship's favour, and to the publick exercise of his holy function; he hereby acknowledging, in whatever circumstances he has erred, his hearty concern for the same, and promising all due obedience to your Lordship's authority, admonition, and judgment, and in all respects to behave himself agreeably to his sacred character and profession.

"And your petitioner shall ever pray," &c.

"The sentence I passed upon the petitioner in Convocation, with the advice and approbation of my Clergy, was either legal and just, or it was not; if the latter, he had a legal remedy, and was very often told, that if he thought himself aggrieved, his appeal to our Metropolitan, the Archbishop of York, should be accepted, and reasonable time allowed him to make it good; but if my sentence was legal and just, as I must have leave to believe it was, then I do expect (before I can think of restoring him) that he shall acknowledge it to be so, as well as the just occasion of offence he has given to bring such a censure upon him; that he own my authority and jurisdiction over him, which he has openly denied; and that he promise for the future to avoid giving any occasion of disturbing the peace and unity of this Church: And this with a sincerity becoming a Christian, and in terms bespeaking a real conviction.

"When this is done, I shall then do what becomes a Bishop, who has nothing more at heart than the welfare of his brethren, and the safety of the flock over which the Holy Ghost hath made him overseer.

"Dated at Bishop's-Court, Dec. 21, 1722.

"THO. SODOR AND MAN."

"N. B. The petitioner is required to own the justice and legality of our censure against him, for that he had the assurance, in a former petition, to urge, in extenuation of his crime, that the proceedings of our Court in the case of Mrs. Horne (one of the causes of his suspension) had been found irregular and contrary to the laws of this isle, and therefore declared invalid by a sentence of the temporal officers, who could have no jurisdiction over us in matters purely spiritual, as we doubt not to make appear before his Majesty in council, where our appeal now lies."

L. S. "At the Council-Chamber, Whitehall,
the 15th day of Feb. 1722.

"By the Right Honourable the Lords of the Committee of the Privy Council for hearing Appeals, Complaints, &c. from the Plantations, &c.

"Whereas, by order in council of the first of this instant, there stands referred to this committee

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committee the humble petition of Thomas Lord Bishop of Man, and of William Walker and John Curghey, presbyters, pastors, and vicars-general of the diocese of Man, concerning the behaviour of the Governor of the said isle, and also of Mr. John Rowe, Mr. William Sedden, Mr. Daniel M'ylrea, and Mr. Charles Moore, upon their being served with his Majesty's orders in council, made on a former petition of the said Bishop of Man, and William Walker and John Curghey, and humbly praying that this petition, together with the said former petition, and all proceedings thereon, may be referred to a committee of council, and that the said Governor, and other persons, may be ordered to attend and answer for the said contempt, and other matters complained of; and that a short day may be appointed for hearing the whole matter; and that they may have such relief as to his Majesty in his great wisdom shall seem meet:

" Their Lordships this day, pursuant to the said orders, considered thereof, and are pleased to order, That the said petition (a copy whereof is hereunto annexed) be transmitted to the said Alexander Horne, John Rowe, William Sedden, Daniel M'ylrea, and Charles Moore, who are hereby required to be prepared to answer the matters therein contained upon Wednesday the 22d of May next, which time their Lordships are pleased to appoint for hearing this petition, as well as the former petition of the said Bishop and Vicars-general, with all proceedings thereon: whereof the said Alexander Horne, and others complained of, and also the said Bishop and Vicars-general are to take notice, and be prepared to be heard thereon, at the said time accordingly.

" TEMPLE STANYAN."

L. S. " At the Court at Kensington, the 4th day of July 1724.

" *Present, the King's Most Excellent Majesty, the Lord Chancellor, Lord President, Lord Privy Seal, Lord Chamberlain, Duke of Newcastle, Earl of Cadogan, Lord Viscount Townshend, Lord Bishop of London, Lord Carteret, Mr. Vice-Chamberlain, Mr. Chancellor of the Exchequer, Lieutenant-general of the Ordnance, Sir Robert Sutton.*

" Upon reading this day at the board a report from the Lords of the Committee of his Majesty's most honourable Privy Council, dated the first day of this instant July, upon the petition of appeal of Thomas Lord Bishop of Sodor and Man, and of William Walker and John Curghey, vicars-general of that diocese, against Captain Alexander Horne, governor, John Rowe, comptroller, William Sedden, late water-bailiff, and Daniel M'ylrea senior, and Charles Moore, deacons, in the

isle of Man; and also against Daniel M'ylrea, junior, attorney-general of the Earl of Derby; which petition sets forth the proceedings and censures of the said Bishop and Vicars-general in the ecclesiastical courts in the isle of Man, against Mr. Bridson, vicar of Kirk-Marown in the said diocese, and Mr. Archdeacon Horrobin, and Mrs. Jane Horne, wife of the said Captain Horne; and that the said Bishop had called an assembly of the clergy in his diocese, to be present at the proceedings against the said Mr. Horrobin; and that after those proceedings were over, the said Daniel M'ylrea, junior, as attorney-general of the Right Honourable the Earl of Derby, preferred a representation to a new and unheard-of court, consisting of the said Captain Horne, Rowe, Sedden, M'ylrea senior, and Moore, complaining against the ecclesiastical court for the said proceedings and censures. Whereupon the said pretended court (notwithstanding the petitioners insisted to have the twenty-four Keys called in to deem the law) proceeded to make two several orders of the 9th and 10th of February 1721, adjudging the petitioners' proceedings in the said cases to be irregular and contrary to law, and ordering the petitioners to retract and cancel their proceedings upon the register, under penalties to be inflicted, and not to presume to proceed in such matters, or against such persons, for the future.

" That upon the 20th of June 1722, the said Captain Horne signed a precept, enforcing the said order of the 9th of February 1721. And upon the 25th of June, the said Captain Horne singly signed an order, dated as at the Tinwald-Court, by which the petitioner the Bishop was fined Fifty Pounds, and the petitioners the Vicars-general Twenty Pounds each, for their pretended contempt, in not submitting to the afore-mentioned orders. And presentments were made in the Exchequer-book of the petitioners refusing to pay the said fines.

" That upon the 29th of the said month of June, the petitioners were seized by three common soldiers, and carried prisoners to Castle-Rushin, and there detained during nine weeks, where the petitioners suffered very great hardships. And that upon the 31st of August following, the petitioners paid the said fines.

" And the said Bishop and Vicars-general pray, for the reasons afore-mentioned, and for several others contained in the said petition, that all the said orders and proceedings against them may be reversed and set aside, and the said fines restored with interest. And that the said Mr. Horne, and the other officers, may satisfy and pay to them all their charges and expences, and that of their witnesses (from the time the petitioners were first

first imprisoned) as well in the prosecution of this business, as in their journies hither, or any other way whatsoever thereunto relating; and that they may have such other relief as in the said petition (a copy whereof is hereunto written) is mentioned. By which report it appears, that the said Lords of the Committee have heard all parties by their council learned in the law, and considered several copies of records which were produced to support the jurisdiction of the said pretended court held before the said Governor, Council, and Deemsters, and that they are of opinion, that the judgments or sentences given by the Governor, Council, and Deemsters of that isle, on the 9th and 10th days of February 1721, ought to be reversed, in regard they had no jurisdiction; and that the order signed by the Governor, as made at the Court of Tinwald the 25th of June 1722, was not an order of that Court; and that therefore the fines imposed by the said order upon the Bishop and Vicars-general ought to be restored to them.

“ And that as to that part of the said petition, praying that the said five officers may pay to the petitioners all the charges and expences they have been at in the prosecution of this affair from the time of their imprisonment, as also the charges and expences of their witnesses; the said Lords of the Committee are of opinion, it should be referred to the consideration of his Majesty's Attorney and Solicitor-general.

“ His Majesty in council, taking the said report into consideration was pleased to approve thereof; and pursuant thereto, to refer that part of the said petition of the said Bishop and Vicars-general relating to the charges and expences to Mr. Attorney and Mr. Solicitor-general to consider the same, and report to his Majesty at this board what method may be most proper to make satisfaction to the petitioners therein.

“ And his Majesty is hereby pleased to order, that the aforesaid judgments or sentences given by the Governor, Council, and Deemsters, of the isle of Man, on the 9th and 10th days of February 1721, be reversed and set aside, in regard they had no jurisdiction.

“ And for that the order signed by the Governor, as made at a Court of Tinwald the 25th day of June 1722, was not an order of that Court; that therefore the fines imposed by the said order upon the said Bishop and Vicars-general be restored to them.

“ And the Right Honourable the Earl of Derby, proprietor of the isle of Man, the Governor or Commander in Chief for the time being of the said isle, and all others

whom it may concern, are to take notice of his Majesty's pleasure hereby signified, and cause this order to be registered in the records of the said isle, and duly complied with.

“ TEMPLE STANYAN.”

To the King's Most Excellent Majesty in Council.

“ *The humble Petition of Thomas Lord Bishop of Sodor and Man, and of William Walker and John Curgbey, vicars-general of that diocese,*

“ SHEWETH,

“ That Mr. Bridson, vicar of Kirk-Ma-row in the said diocese, having been accused before your petitioners the Vicars-general, for contempt and insolence towards your petitioner the Bishop, for breach of his ordination vows, and for administering the holy sacrament unto one Balfour, whilst contumacious under the church's censure, your petitioners the said Vicars-general (several of the clergy being present) did, at a consistory court upon the 27th of May 1721, suspend the said Bridson *ab officio et beneficio*, after he had confessed some, and been proved guilty of the rest of the said crimes. And upon the said Bridson's making his submission, your petitioners the Vicars-general, upon the 29th of August 1721, restored him again; many months after which restoration, your petitioners the Vicars-general were required by the temporal officers of the isle of Man, to retract and cancel their proceedings upon the registry, and not to proceed in such matters for the future; and for refusing so to retract and cancel, (amongst other things) your said petitioners the Vicars-general were fined and imprisoned as hereafter mentioned.

“ That Mr. Archdeacon Horrobin having, on the 11th of October 1721, given your petitioner the Bishop an account in writing, (wherein he says, it was his bounden duty to send your said petitioner such account) that he had on the Sunday before repelled one Mrs. Puller from the holy sacrament; and the said Mrs. Puller having some little time after presented her petition to your petitioner the Bishop, grievously complaining, that she had been so repelled, not only without cause, but even without previous admonition; after a hearing of the said matter, your petitioner the Bishop, at another court held the 19th of December 1721, only declared and adjudged that the said repulse was irregular. Which judgment the Bishop was afterwards required by the temporal officers to retract and cancel on the registry, and not to proceed in such matters for the future; and for refusing so to retract and cancel, (amongst other things) your petitioner the Bishop was fined and imprisoned nine weeks, as hereafter set forth.

“ That

" That in the course of the complaint against Mr. Horrobin, he insisting upon a right of repelling from the Lord's Table any person whom he should think unworthy; your petitioner the Bishop ordered the Clergy in his diocese to attend him upon the 29th of November 1721, in order to advise with them, as well as to convince them all of the ill-consequence and tyranny of any Clergyman assuming such a power; and likewise to be present at the hearing the said complaint against Mr. Horrobin, a dignitary of the Church; which assembling of the Clergy by your said petitioner the Bishop, though according to law, was assigned as one other of the reasons for fining and imprisoning your said petitioner, as hereafter expressed.

" That in the said hearing relating to Mr. Horrobin, he, desirous at any rate to justify the repulsion of the said Mrs. Puller, insisted in open court upon his having received a private information from Mrs. Horne, of the said Mrs. Puller's having undue familiarities with Sir James Poole, bart. And the law of that island inflicting punishments on the authors of all slanders, and expressly disabling the author of a slander from being the witness to prove it unless there be some concurring witnesses; and both the said Mrs. Puller and Sir James Poole demanding verbally, and by formal complaints exhibited, to have redress and relief, either against the said Mr. Horrobin, who had then reported the said slander, or against any person he could fix it upon as his author; the said Mr. Horrobin summoned in Mrs. Jane Horne, who appeared in court on the 5th of December 1721, and then and there owned herself the author of that slander; and she being acquainted of the consequence of such slanders, and being asked if she had any witness to prove it, declared in court she had none. Whereupon justice being demanded of your petitioners by the said injured persons, who by their own oath and that of lawful compurgators, voluntarily purged themselves of the said charge;

" Your petitioners, before they proceeded to make the common judgment pointed out by the law in such cases, did, in respect to the said Mrs. Horne, endeavour to soften the injured parties' just resentments, and dispose them to a reconciliation, who thereupon consented to abate the rigour of the law; and your petitioners upon such their consent, on the 29th of December 1721, only adjudged the said Mrs. Horne to acknowledge her offence in the chapel of Castle-town, or (if the parties should be satisfied therewith) privately before the vicar of the parish, asking forgiveness for the great injury done; which order or judgment, though passed between party and party, your petitioners were also

required to retract and cancel, and not to proceed in such matters for the future. And the not cancelling the same was the fourth and last reason assigned for fining and imprisoning the petitioners in the manner herein-after-mentioned.

" That during these several proceedings, the parties proceeded against appeared and submitted themselves to your petitioners' jurisdiction, which indeed they could not legally avoid; nor did any one of the parties ever offer to your petitioners any appeal to any court from the said proceedings or judgments, or any of them. And if appeals had been, your petitioners humbly rely on it, they must have been made to his Grace the Archbishop of York, by virtue of the act of parliament of the thirty-third of King Henry the Eighth, chap. 31, and in regard the aforesaid proceedings were in matters purely spiritual.

" But nevertheless in February 1721, some months after the said proceedings and judgments were over, all your petitioners were served with a summons signed by Captain Alexander Horne, governor of the isle of Man, commanding your petitioners to appear at the Castle the 9th of the same month, and answer to a charge against them; and your petitioners accordingly attending, found there a new and unheard-of court sitting, consisting of the said Captain Alexander Horne the governor, Mr. John Rowe the comptroller, Mr. Wm. Sedden then water-bailiff, and Mr. Daniel M'ylrea and Mr. Charles Moore, two of the deemsters or judges in that island; and there was then read a paper called a representation of Daniel M'ylrea, junior, attorney-general of the Right Honourable the Earl of Derby, setting forth that the ecclesiastical court assumed a power of hearing and determining the cause against Mr. Bridson, (which he called a scandal) contrary to the law of the island; also, that your petitioner the Bishop had called a convocation in Mr. Horrobin's case, (which he alledged to be at the time and for a cause not comprehended in the law for calling a convocation) also that the ecclesiastical court had summoned and censured persons not within their jurisdiction, as contrary to the law; namely, Mrs. Horne, and Mr. Horrobin. All which proceedings he charged to be irregular and inconsistent with the laws, the Lord's prerogative, and the rights and immunities of the Lieutenant and his family, and all others in the Lord's pay. And therefore he, the said attorney-general, set forth the said matters to be considered and rectified.

" That your petitioners were not more surprised at the said new and extraordinary court, than at this very strange charge or representation, for which the said Lord's attorney had no legal warrant or authority, and immediately

immediately demanded in writing of the said pretended court, agreeably to law and custom, that the Deemsters and twenty-four Keys should be called to deem the law in these two points,—Whether the Attorney there could by law and custom exhibit accusations against magistrates, no appeal being brought by the parties said to be injured? And whether a procedure of this kind, in matters purely spiritual, did not impugn and set aside the metropolitical rights of the See of York? But this their legal demand was verbally, without any written minute, rejected by the five said officers. Whereupon, as the matter in dispute seemed to be touching the jurisdiction of the spiritual and temporal courts and officers, your petitioners the same day by another writing demanded in court of the said five officers the benefit of the law of having the twenty-four Keys (who are the representatives of the people) called, as had been usual in such cases: But the said officers also refused to grant that demand, and called it a base and scandalous libel, and kept your petitioners standing at the bar five hours together, and arraigned them as criminals and malefactors in publick court, in the face of the country, repeatedly calling them malefactors, and threatening your petitioners that they should be shewed how a Bishop ought to be used, and how some of his predecessors had been treated. And your petitioners, upon this strange behaviour, and refusal of their said just and legal requests, declining to admit that new-invented jurisdiction, were asked by the said officers if they knew the meaning of the words *STAT MUTUS*, and what the consequence of standing mute was; and upon your petitioners' persisting to have the Keys called in, as aforesaid, they were by the said officers compared to a thief, who, finding his judge ready to pass sentence of death upon him, offered to swear the peace against such judge.

“ That your petitioners were again summoned before the said five officers the next day on the 10th of February 1721, and again treated in the same manner, and at last dismissed: but what orders or determinations were made by the said officers your petitioners never knew until the 24th of May 1722, on which day your petitioners were served with a writing signed by the said five officers, and dated as on the 9th of February, wherein the said officers stiled themselves a court, and declared and adjudged your petitioners' proceedings in the said cases to be irregular and contrary to law; and ordered your petitioners to retract and cancel their proceedings upon the registry, under penalties to be inflicted, and not to presume to proceed in such matters, or against such persons, for the future.

“ That upon the 20th of June 1722, the said Captain Horne signed a precept directed

to your petitioners, taking notice of the writing of the 9th of February, and that he did not find your petitioners had yet observed the same; therefore requiring them not only to give due obedience to the said writing of the 9th of February, according to the tenor thereof, but also to make a due return of their performance therein, under penalties in general terms therein threatened to be inflicted on your petitioners.

“ That your petitioners were served with this last writing also. And about the same time the said Governor Horne took upon him to lock up a Chapel of Ease in Castle-town, belonging to the parish of Kirk-Malew, whereby the people were deprived of the publick worship of God in the principal town in the island, and which chapel has now been so shut up almost two years.

“ And it happening that a Tinwald (which is a general court of all officers spiritual and temporal, and of the twenty-four Keys of the island) was appointed to be held in a few days then after, your petitioners prepared and signed a legal protest, directed to the said Governor; and upon the 25th of June 1722, at the said Tinwald, publickly delivered in the same to him, thereby declaring, they purposed to use all just and legal ways of obtaining redress for the great injuries done to them and their offices; and in the mean time protesting, as well for themselves as for his Grace of York their Metropolitan, against all the said five officers' proceedings in the cases before-mentioned, as no way belonging to their cognizance; and desiring that their said protest might remain on record. And your petitioner the Bishop, at the foot of the said protest, likewise complained of the said Mr. Horne's shutting up the said chapel in Castle-town, and your petitioners attended the whole time that the Tinwald-Court was assembled, but could not prevail on any of the said five officers to record the said protest either then or at any time after.

“ That upon the 27th and 28th days of June 1722, your petitioners were served by the Coroners with an order signed by Mr. Horne only, but dated and worded as if made at and by the said Tinwald-Court held upon the 25th of June, although no such order was made by that court; and for a pretended contempt in not submitting to the two before-mentioned writings or orders, they were fined as follows: The Bishop in Fifty Pounds, and the Vicars-general in Twenty Pounds a-piece, which fines the Coroners demanded accordingly of your petitioners respectively. And your petitioners not paying the same, presentments were made in the Exchequer-book of your petitioners' refusal; and they were put in mercy for other fines in respect of the same, which is a matter warranted

neither by law nor practice in the said island. And upon the 29th of June 1722, your petitioners were seized by three common soldiers and carried prisoners to Castle-Rushin, and there detained during nine weeks, where your petitioners suffered very great hardships, and your petitioner the Bishop contracted such infirmities as are likely to attend him during his life.

“ That your petitioners humbly conceiving that an appeal from these proceedings did immediately lie before your most sacred Majesty in council, and the rather so, in regard this prosecution was carried on by the said M'ylrea junior, as attorney to the Earl of Derby, whom therefore your petitioners apprehended to be a party, and to whom the fines legally assessed would have belonged: Your petitioners immediately upon their imprisonment sent over to England, and preferred their humble appeal and complaint to your Majesty so soon as upon the 19th of July 1722. And your Majesty was most graciously pleased, by your order in council of that date, to require the said five officers' answer thereto in writing with all speed. And your Majesty, by another most gracious order of the 7th of August 1722, was pleased to approve of and transmit to your petitioners the report of your Majesty's then attorney and solicitor-general, That your petitioners, on paying down the fines, ought to be released from prison; and that such payment being compulsory would be no prejudice to your petitioners' appeal.

“ In pure and humble obedience to which order, and with intent to gain their liberty to pursue their said appeal before your Majesty, your petitioners presented to the said Governor regularly both your Majesty's gracious orders afore-mentioned.

“ That the said governor Mr. Horne, who then was, and still is, in half-pay under your Majesty, and the said other officers, having highly contemned your Majesty's royal orders aforeaid, and treated the same with great indignity and want of respect and duty; and the said Mr. Horne having grossly insulted and abused the person who served the same. And besides, the said Governor and Officers having actually disobeyed your Majesty's said orders, and not returned any answer whatever in five months time after service, your petitioners conceived themselves indispensibly bound in duty humbly to lay the said matter before your most gracious Majesty in a second petition for that purpose, which was presented to your Majesty in council upon the 1st of February 1722.

“ That both your petitioners' said former petitions coming on to be heard before their late Excellencies the Lords Justices in council, upon the 18th of July 1723, their Ex-

cellencies were pleased to order, that your petitioners' first petition of appeal should be dismissed, in regard the same ought to have been made in the first instance to the Earl of Derby, as Lord of the isle, from whom it would regularly have come before your Majesty. But their Excellencies were pleased to respite the second petition relating to the contempts for future consideration.

“ That your petitioners hereupon went down purposely into Lancashire, and upon the 31st of July 1723, humbly tendered their appeal to the Right Honourable the Earl of Derby, who then, and at several times after, did not think fit to receive or hear the same, or even to permit your petitioners to have access to his Lordship; and whose officers demanded and insisted on extravagant bonds of Five Hundred Pounds sterling from your petitioners, to be forfeited if your petitioners should not prevail in and make good their appeal; which demand (unreasonable as it was) your petitioners offered to comply with, so as they might but get their appeal received. Although at the same time your petitioners could not but represent that such bonds tended manifestly to obstruct the course of justice, and to prevent your Majesty's royal prerogative of receiving appeals, as well as the subject's right of laying their grievances humbly before your Majesty as the last resort for justice.

“ But all your petitioners' endeavours and attendance since July 1723, proving ineffectual to get their appeal received by the said Earl of Derby, your petitioners (to whom such long attendance and the expences consequent thereon were insupportable) were of necessity constrained to present a third humble petition to their late Excellencies the Lords Justices in council on the 5th of December 1723, setting forth the several applications that had been made to the said Earl of Derby, and the difficulties they laboured under. Which third petition, together with the said Earl of Derby's answer thereto, having been referred to your Majesty's attorney and solicitor-general, the said Earl by his council, and your petitioners, have been heard thereon; and your petitioners humbly apprehend, that the report of your Majesty's attorney and solicitor-general upon the said reference, may be now laid before your Majesty in council, and may wait your Majesty's gracious and royal determination.

“ That your petitioners having pursued all methods in their power to have their said appeal received by the said Earl of Derby, and he entirely declining the same, your petitioners do most humbly implore your Majesty's justice and goodness, and do hereby with all imaginable duty appeal to your most sacred Majesty in council, from all the said writings

writings or orders of the said Messrs. Horne, Rowe, Sedden, M'ylrea, and Moore, in the premises, and all the consequences thereof.

" And forasmuch as your petitioners are advised that their several proceedings, complained of by the said Daniel M'ylrea junior, were in matters purely spiritual, and within the cognizance of the ecclesiastical court in the said isle of Man, agreeable to the law there, and for that if your petitioners had erred in their judgments, yet no appeals were or could have been made to the said five officers, much less did any such unusual and unheard-of criminal prosecution lie against your petitioners.

" And the said Daniel M'ylrea junior was not any way warranted or qualified either by his oath or office to impeach your petitioners in the manner aforesaid. And in regard that the said five officers had no authority or jurisdiction to proceed upon such a charge, and to fine and imprison your petitioners. And moreover, that the requiring your petitioners to retract and cancel judicial proceedings between party and party upon the registry, as well as several other matters contained in the said writings or orders, were, as your petitioners humbly conceive, highly wrong and irregular, and very grievous and oppressive to your petitioners. And in regard that the said five officers, by their contempt and disobedience to your Majesty's said orders, delayed your petitioners then five months; and that your petitioners, since July last, have been again delayed by the not receiving your petitioners then appeal to the said Earl of Derby, and have been put to most grievous expences.

" Your petitioners most humbly beseech your Majesty, that you will be graciously pleased to appoint a short day for hearing and finally determining this your petitioners' appeal, and also your petitioners' said second petition relating to the contempts, which was reserved as aforesaid, with summons for said Daniel M'ylrea junior, Alexander Horne, John Rowe, William Sedden, Daniel M'ylrea senior, and Charles Moore, to attend the same; and that thereupon all the said orders or writings of the 9th and 10th of Feb. 1721, and of the 20th, 25th, 27th, and 28th of June 1722, with all manner of proceedings in the said isle thereupon, may be entirely reversed and set aside, and declared illegal and void:

" That the said fines, with interest for the same, may be immediately restored to your petitioners:

" That the said chapel in Castle-town may be forthwith opened:

" That the said five officers may be exemplarily censured and punished for their high contempt and disobedience of your Majesty's royal authority; and their cruel vexatious proceedings against your petitioners reversed:

" That the said five officers may satisfy and pay to your petitioners all their charges and expences, and that of their witnesses, (from the time your petitioners were first imprisoned) as well in the prosecution of this business, as in their journies hither, or any other way whatsoever thereunto relating, and may give security here, that all your Majesty's orders in this business shall be fully executed in the island, as was required by order in council in another case relating to the said isle of Man:

" That your Majesty will be graciously pleased to grant your petitioners your royal protection and indemnity, in respect of their long absence from the said island in attending this affair:

" And that your petitioners may have all such other effectual relief and redress in the premises, as to your Majesty in your royal wisdom and justice shall seem meet.

" And your petitioners as in duty bound shall ever pray, &c."

" A true copy of the petition.
TEMPLE STANYAN."

*The Clergy's Acknowledgment (in Convocation)
of the Bishop's care in collecting the Impro-
priations.*

" At Bishop's-Court, June 2, 1726.

" We the Clergy of the diocese of Man, in convocation assembled, being very sensible of the great care, trouble, and fidelity, of our Right Reverend Diocesan the Lord Bishop in setting the Impropropriations, and receiving the money due for the same, and paying it to us; do, with the utmost humility and gratitude, acknowledge this favour; and do also submissively beseech his Lordship to accept this our sincere and publick acknowledgment of his Lordship's management of an affair so conducive to our subsistence.

Hen. Allen,	Wm. Walker,
Wm. Bridson,	Jo. Curgbey,
John Quayle,	Rob. Parr,
John Woods,	Matth. Curgbey,
Jo. Cosnaban,	J. Woods,
Edw. Moore,	Wm. Gell,
Matthias Curgbey,	Jo. Christian.

" Copia vera, J. Woods, Reg. Episc."

*Papers relating to the Fund for Clergymen's
Widows, &c.*

" Lib. Convoc. 1731. INSULA MONÆ.

" Bishop's-Court, August 6, 1731.

" Whereas my Father was pleased to give One Hundred Pounds towards raising a fund for

for the perpetual use of desolate widows and children of the Clergy of this isle; and being very desirous to forward so good a design, I applied to some of my friends, and received the following sums; namely, from Madam Levinz, widow of the late Lord Bishop of this isle, Fifty Pounds; from Sir John Phillips, bart. Thirty Pounds British currency; as also from Madam Crowe, relict of the late Right Reverend the Lord Bishop of Cloyne, the sum of One Hundred Pounds Irish value. These sums being lodged in my hands for the above-mentioned use, I do desire my Father, the Right Reverend the Lord Bishop of this isle, to lay out these and such other sums as may hereafter be given in some secure fund in England; and that he would also dispose of the interest arising from the same as it shall become due, to such person or persons as he shall think the most proper objects of this charity. And I also beg that he would be pleased to nominate and appoint such trustees, in whose hands he shall think this charity will be most securely lodged and faithfully distributed after his death. And I do by these presents, as far as I am concerned, make over the entire and sole disposal of the above-mentioned sums to my father, as also the power of nominating trustees for the same. As witness my hand, the day and year above-written.

THOMAS WILSON."

Additional Rules and Orders to be observed by the Trustees of the Fund established for the Benefit of the Clergymen's Widows and Children in the Isle of Man.

"That the present Bishop of Sodor and Man be requested to accept of being head of the Trust, by what description or title his Lordship shall think most honourable to his own dignity and the good of the trust:

"That the Rev. Mr. Ewan Christian, vicar of Kirk-Patrick, be appointed trustee, agent, or secretary of the said trust for his life, with such an allowance for his trouble as the major part of the trustees shall think reasonable and proper:

"That there shall be a commemoration sermon preached annually at Kirk-Michael Church the Sunday after the distribution of the said charity, and that by rotation as the Lord Bishop shall direct; and that One Guinea shall be paid to the preacher; and that at the same time shall be publickly read, the orders and regulations of the said charity, and the distribution of it:

"That the widow or widows of clergymen for the future, who have for their respective lives Ten Pounds British per annum, shall not be entitled to any share arising from this fund, unless they should be afflicted with any long and painful illness, and then at the

discretion of the major part of the trustees at their annual meeting; and that each Widow shall, if required, make oath of the premises before she receives her respective dividend,—as distressed widows only are meant to be relieved by this charity:

"That an attested copy be fairly written on parchment of the late Duke of Athol's conveyance of a third of the tithes of Kirk-Michael to Dr. Wilson, and Dr. Wilson's assignment of it, and the orders and directions how it shall be disposed of:

"That the said parchment be framed, and hung up in the chancel of Kirk-Michael, as the Bishop shall direct:

"Lastly; that whatever money shall be sent to the trustees of this charity shall be laid out on land security in the isle of Man, and the annual interest be appropriated for the further support and education of the children of the clergy of the isle of Man, as the major part of the trustees shall direct, over and above what is before directed in the deed of trust.

"Given under my hand and seal this tenth day of October 1780. THO. WILSON."

"*Alfred-House, Bath, Somersetshire.*"

Witnesses, R. Hippeley, C. Cruttwell.

Character of Bishop Hildesley.

Bishop Wilson was succeeded, and worthily so, by Dr. Mark Hildesley; who made it the great and invariable rule of his conduct through his whole episcopate, to tread as nearly as possible in the steps of his excellent predecessor, though he often lamented his inferiority, and the peculiarity of his situation, in immediately following a man so remarkable for his piety and charity.

Dr. Hildesley was born at Marston in the county of Kent, in the year 1698, and had his education at the Charter-house; from whence, at the age of nineteen, he was removed to Trinity-College, Cambridge, of which college he was elected a Fellow in October 1723.

In February 1724-5, he was appointed preacher at Whitehall, by Dr. Gibson, Bishop of London; in October 1735, he was presented to the rectory of Holwell in Bedfordshire; and on the 27th of April 1755, he was consecrated Bishop of Man, being installed at St. German's on the 6th of August following.

On his coming to the diocese, he undertook the arduous task of getting the Scriptures translated and printed in the Manks language;—a work which had been begun by

by Bishop Wilson, who at his own expence had printed the Gospel of St. Matthew, and had prepared the other Evangelists and the Acts of the Apostles for the press.

Impressed with the deepest solicitude and concern for the spiritual welfare of the flock committed to his care, his Lordship could have no rest till he had accomplished this glorious work, which he at last did, by the divine blessing on his endeavours, and successful application to the Society for promoting Christian Knowledge, together with the aid of many persons of eminence and distinction, who were pleased to patronize the undertaking. Dr. Wilson sent him the first Twenty Guineas, and greatly assisted the work by giving up such parts as had been printed or translated by his father.

At first he only printed the New Testament, the Common Prayer, the Christian Monitor, Lewis's Catechism, and Bishop Wilson's Form of Prayer for the Herring Fishery; but the benefactions coming in beyond his expectations, he was encouraged to set on foot a translation of the Old Testament entire, which, with the assistance of his Clergy, he also happily accomplished. The Clergy of the island were particularly

active in this good work, apportioning out their several parts, which they finished with zeal and judgment.

Bishop Hildesley had this work so much at heart, that he often said, "He only wished to live to see it finished, and then he should be happy die when he would." He received the last part of the Bible on Saturday the 28th of November 1772, and emphatically sung his *Nunc Dimittis* in the presence of his family; and next day in the evening, after family prayers, he preached a lecture on the uncertainty of human life, how many instances were constantly happening in which people were deprived of their senses in a moment: Thus, in a prophetic manner foretelling his own death; for on Monday, after dining cheerfully at Bishop's-Court with his family and one of his Clergy, he was seized with a stroke of the palsy, which in a moment deprived him of his senses, and in this situation he remained till the Monday following, when he died.

According to his own desire he was buried as near his predecessor as could be, wishing to be united in death with that man, whose example he had endeavoured to imitate while living.

An E L E G Y

On the much-lamented DEATH of the Right Reverend Father in God,

THOMAS, LORD BISHOP OF SODOR AND MAN.

[By a GENTLEWOMAN of the ISLE OF MAN.]

A Chilling damp invades my trembling heart,
Steals through each vein, and sickens ev'ry part!

The morning weeps, and wears a sullen face;
Sure Nature feels some sudden sad distress.
Dejected looks, and deep-corroding care,
Display the sable ensigns of despair.
What mean these dire presages?—Hark, the bell!
It sounds a solemn, slow departing knell.
Ah! hold, my boding heart—Is Sodor dead?
Is *Mona's* Guardian-Angel from her fled?
Yes: His pure active soul has took its flight
From these dark regions to the realms of light;
There tunes his voice with Angels sacred strains,
And soars sublime above the lucid plains.

Ah! hapless *Mona*! Long shalt thou lament
Thy parent, patriot, prelate, from thee rent.
No balmy hope remains to heal thy wound,
That such a pastor may again be found.
Revolving suns shall light a thousand years,
Ere such a phoenix in the world appears.

Weep on, ye helpless Orphans, now you may;
He's gone—who us'd to wipe your tears away.
And you, pale sons of Penury, deplore
The liberal hand that gave you all his store;
And thought his ALL too little to be given,
For he laid up no treasure—but in Heaven.
For you the yellow harvest crown'd his field;
To you his snowy flocks their fleeces yield:

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With undissembled sorrow you will mourn;
Till now you ne'er were wretched nor forlorn.
To all degrees his swift compassion flew;
Their soul's physician, and their body's too.
For his benevolence was unconfin'd;
All shar'd th' immortal treasures of his mind:—
An universal friend to all mankind.

Oh, *Bishop's-Court*! Now at thy hallow'd gate
No hospitable harbinger doth wait,
To welcome in the tired hungry guest,
Where elegance and temperance crown'd the feast.
FIFTY-EIGHT autumns his paternal hand
The Crosier held in this late happy land.

Tell me, ye learned, what enraptur'd flight
Can wing its way to his superior height?
His merit would exhaust the florid store
Of elocution, and make rhetorick poor.
His learn'd and pious works demonstrate best
What holy ardour glow'd within his breast;
Diffusing round the globe its radiant beam,
Remotest *India* blest the sacred flame.
His reverend looks had sweetness that might win
Obdurate sinners from their darling sin;
Inspiring virtue with emphatic grace,
We saw her lovely image in his face.
When he declaim'd, vice hung its guilty head;
Before him ignorance and error fled.
Divine persuasion dwelt upon his tongue,
Dispensing wisdom to th' admiring throng,

Y

With

With so much energy, such heavenly art,
He drew compunction from the hardest heart.
With sanctity of manners richly fraught,
His life evinc'd the doctrine that he taught;
A venerable life of NINETY ODD,
Spent in the fervent service of his GOD.

Away, fond heralds, with your mouldering praise,
His glorious deeds his monument shall raise.
T' illustrate latest time his fame shall live;
To worlds unborn a bright example give.
So long her Patriarch shall *Mona* mourn;
The best that ever mitre did adorn.

On the Death of BISHOP WILSON. By Dr. COOPER, of Chester.

His saltem accumulem donis, et fungar inani
Munere.

A DIEU, most worthy Prelate, now releas'd
From mortal toils! Thou, whom indulgent
Heaven
Lent us so long (if long in life can be)
Who well attentive faithfully hast watch'd
Thy little sea-girt See, contented there
Still to remain devoted to thy charge.
Thy care the hungry fed, the naked cloath'd,
Reliev'd the friendless orphan in his want,

And caus'd the widow's heart to sing for joy.
The ear which heard thee blest'd thee, and the eye
That saw thee sparkled with all grateful beams.
Each day, each hour, still properly employ'd,
Shone with the merit of thy pious deeds.
Thy tasks discharg'd, mature for Heav'n, thou'rt
gone,
Antient thyself, to th' Antient of all days:
There in a moment, glorious meed! thy staff
Episcopal and rochet are exchang'd
For dazzling robes, and a triumphant palm.

*An ODE to the Memory of the Right Reverend THOMAS WILSON,
LORD BISHOP OF SODOR AND MAN.*

By the Reverend W. TASKER, A. B.*

I.
NO:—I invoke not thee, AONIAN MAID!
Though duly priz'd and exquisitely fair;
Though Phœbus' laurel grace thy flowing hair:
Nor call thy virgin sisters to my aid.
Above their fabled shades, my thoughts aspire
To where URANIA strikes th' immortal string;
Oh, might I but at distance hear, and bring,
With feeble voice adapted to my lyre,
Some scatter'd notes of her's from that celestial
choir!

II.
Not war alone demands my lays,
Nor heroes, whom their country's plaudits raise
High in the temple of renown;
Each milder virtue, where it lies
Shunning the glare of day, with piercing eyes
Truth sees delighted; and inspires the Muse,
Diffusing round ethereal dews,
With freshest wreath the Brow of Worth to crown.

III.
Since the bright star of Gospel light
Shone through the cloud of Gothic night,
And with celestial radiance deign'd to smile
On Britain's happy isle;
Since mitred Prelates at the spotless shrine
Of true religion bow'd the knee,
And pale-ey'd superstition fled;
Where did the mitre's lustre fairer shine,
(Meekness attempering dignity)
Than when with rays divine encircling WILSON'S
head?

IV.
E'en from his earlier years,
Rising above the grosser spheres,
To human science perishable lore,
He join'd celestial wisdom's copious store:
Though born of high illustrious line,
Descendant of the Palatine;
Though he drew his antient blood
From the bold undaunted flood
That boil'd in Norman William's fiery breast;
The crossier'd Shepherd, unallied
To the stern Conqueror's tyrant pride,

With more refin'd and softer nature blest'd,
Affliction's drooping sons caress'd,
Rais'd up the children of despair:
Where had pierc'd corrosive care,
Where pain and penury had fix'd their dart,
He o'er the wounds the genial balm bestow'd,
While forth the milk of human kindness flow'd,
An healing stream, warm from his inmost heart!

V.
"While CONTENT my path illumines,
"Far hence Ambition stretch thy plumes!
"Hence Lucre's base desire!" he cries:
"But Thou, conversing with the skies,
"In robes of white, unblemish'd FAITH, appear!
"Let Angel PIETY be near!
"And on *Monada's* rugged land
"Let CHARITY complacent stand,—
"Essential grace of heavenly birth,
"Pattern of godlike worth on earth;—
"Her many-colour'd wing unfold,
"The shivering pilgrim rescue from the cold,
"Bid hunger feed, and modest want be bold!"
"Oh! teach me thus to imitate the plan
"Of DEITY himself transform'd to man!"

VI.
Nor vain his prayer: For from their bright abode,
Cherubic PIETY appear'd,
And spotless-cinctur'd FAITH her forehead rear'd,
And loveliest CHARITY before him stood:
They came, and on *Monada's* sea-beat shore
Want of its sting beguil'd,
While pining hunger smil'd;
The CHRISTIAN GRACES throng'd his dome
around,
BENEVOLENCE her liberal zone unbound,
And open'd wide to all his hospitable door.

VII.
By Thee, O WILSON, check'd, impell'd, refin'd,
Was form'd young STANLEY's generous mind:
Thy fostering hand the noble youth
Conducted through the paths of truth
To Virtue's towering height,
(Whence beams her radiant light)

* Translator of Select Odes of Pindar, and Author of an Ode to the Warlike Genius of Britain, and many other ingenious Poems.

Tutor'd by Thee, to climb the arduous steep of
fame,
His bosom caught the kindred flame;
By Thee with noblest sentiments inspir'd;
By Thee with patriot emulation fir'd,
With talents that a sinking state might save;
But to its fatal aim, how true!
Unseen the mortal arrow flew,
And sunk the work of wisdom to an early grave.

VIII.

Why fainter glows poetic fire?
Why jars with dissonance the lyre?
I see the blush of shame arise
Upon the ethereal Muse's cheek;
From holy Truth's indignant eyes
I see the flash of anger break.—
Where were ye, Powers Angelic! say,
Where from your sacred office did ye stray,
When Oppression's iron rod
Dar'd to afflict—the Man of God?
If Innocence itself must feel
The rack of Persecution's wheel;
If woe and sufferings be her dower,
Who shall escape the giant hand of power?

IX.

Or say, bright essences above!
Is such the hard condition of our birth?
Thus do ye try the Saints on earth,
Thus with Affliction's touchstone—Virtue prove,
That from her fiery trial she may brighter shine,
Exalting Human Nature to Divine?

X.
So WILSON shone. The mists of dark disgrace,
Rais'd envious to o'er shade his face,
Flew, like some night-born vapour's floating
stream,
Before the solar warmth and strong meridian beam.
Mazy, but just, are all the ways of Heaven!
Though often merit seems to shrink aghast,
Expos'd to Fate's tempestuous blast;
Yet on its head, e'en in this world below,
From Heav'n's high King superior blessings flow.

To Thee, pure subject of my song, were given
His choicest favours! Thine were length of years,
Each joy which self-applauding conscience bears;
Reflection's golden-imag'd train,
Which banish every mental pain,
While in pity to frail man,
By thy example taught and precepts sage,
To Thee was stretch'd life's narrow span,
Protracted to a Patriarch's age.
At placid eve, e'en like the gently-setting sun,
Thy finish'd course of earthly pilgrimage was run;
When like a ripen'd sheaf of corn,
Mature in heavenly works, thou to thy grave wast
borne;
Destin'd completion of thy birth,
Thy mortal part mix'd with its parent earth.—
Tho' dead the man, no death his works shall find,
But in the living page inspire mankind:
Celestial Truth shall from his ashes rise,
On JESSE's sacred branch aspiring to the skies.

O D E O N T H E I S L E O F M A N :

Inscribed to the Memory of BISHOP WILSON.

By a S U B S C R I B E R.

ARGUMENT.]—The Poet begins with a Romantic Description of Druidism, and traces back in Fancy, the Scenes of Antiquity. He laments the Fall of Antient Castles, the Abolition of Druid Ceremonies, and the Ruins of Pagan Temples. But his Strain of Enthusiasm is interrupted by the Appearance of a CHERUB in the Clouds, who reprobates his idle Warblings; and takes Occasion to display the Superiority of Christianity to Paganism, by contrasting the Cruelty of Druidism with the Benevolence of the Gospel. —He then descants on the Virtues of the late Bishop Wilson; and exhibits, in that truly amiable Character, the Christian Graces in their full Perfection.

I.

AS erst my steps in Fancy stray'd,
Where MONA cloth'd with many a shade
O'erbrows the westering wave,—
Sudden appear'd, in Fairy maze,
The pictur'd forms of other days,
And soft to Memory's eye their transient colours
gave.

II.

And "ah! ye fleeting Shapes, (I cried)
"Amidst these glooms in pity glide;
"For here ye joy'd to rove
"In elder times, when mystic strains
"Echoed through consecrated fanes,
"And rites of magic charm'd the reverential
"grove.

III.

"Oh! by your wands of vervain blue,
"Of power to chase with purging dew
"The vapoury mists away!
"And by the deep-incavern'd chest,
"Where lies Belinus' charmed vest,
"Again, ye Druid Tribes! your awful forms
"display.

IV.

"Who now, while memory views in tears
"The curtain'd scene of former years,
"Shall guard these magick rocks;
"Where Genii oft, on founding wings,
"Flutter'd at evening o'er the springs
"That lav'd the wreathing roots of yon fantastic
"oaks?

V.

"Who now shall join the minstrel's lay,
"When glitter to the full moon's ray
"Their high-strung harps of gold?
"Or who survey the sweeping pall
"Of bards amid the emblazon'd hall,
"The Druids' floating pomp, and hoary Seers of
"old?

VI.

"Who now, where stain'd with sacred blood,
"The central oak o'ertops the wood,
"Shall see the victim laid;
"As midnight stills the specter'd vale,
"All on the shrine aghast and pale,
"And Flamens brandish wide the lightning of the
"blade?

VII. "Ah!

VII.

" Ah! these from MONA vanish'd long,
 " Scarce live amid the flights of song,
 " The Poet's breast to warm!
 " And e'en from Fancy's eagle eye
 " The soul-entrancing visions fly,
 " Each Druid sinks away, and fades each fairy
 " form!

VIII.

" Yet where the lurid nightshade blooms—
 " Within some ruin's awful glooms,
 " The musing poet steals;
 " Oft as he marks the Druid graves,
 " And crumbling piles, his bosom heaves
 " With thoughts of antient days,—and pleasing
 " horror feels!"

IX.

Thus whilst the Muses taught to glow
 The spirit of elegiac woe,
 Soft melting o'er my breast!
 Instant along the shadowy way
 Shot a full stream of brighter day,
 And from an opening cloud a CHERUB shone con-
 fess!

X.

" Suppress, fond youth! th' unhallow'd strain,
 (The Cherub cried) " ne'er thus profane
 " These groves with Pagan sighs!
 " Rejoice that now no more th' abodes
 " Of Druids and their fabled Gods,
 " Rear'd vainly by the hand of Superstition, rise!

XI.

" What! Dost thou mourn the vanish'd rite,
 " That gave to horror the pale night,
 " And shook the blasted wood;
 " While, as the victim's dying cries
 " Announc'd the human sacrifice,
 " Scar'd at th' infernal scene, the moon went down
 " in blood?

XII.

" No! let the star, whose orient ray
 " Those Druid orgies beam'd away,
 " Thy lov'd attention claim!
 " No! let the Gospel-light inspire
 " (Far purer than a Poet's fire)
 " Thy fiction-purged soul with true religion's
 " flame!

XIII.

" No;—call with ardour to thine aid
 " A WILSON's venerable shade!
 " Oh, bid thy raptur'd mind,
 " Full of the blest idea, soar
 " To heavenly regions, and adore
 " The gracious Power that gave a WILSON to
 " mankind.

XIV.

" Prophetic we survey'd the morn,
 " Whose smiles proclaim'd a WILSON born;
 " And Angels hail'd his birth:
 " Inspir'd with more than Cherub's joys,
 " We saw the 'Man of God' arise,
 " And, like another Saviour, bless the sons of
 " earth!

XV.

" With joy look round this little isle,
 " And see the genial virtues smile
 " The Christian planted here!
 " 'Twas his, where pain had fix'd the dart,
 " To heal with lenient balm the smart;—
 " From penury's pale eye, 'twas his to wipe the
 " tear!

XVI.

" With more than all a Shepherd's care,
 " He rais'd the Children of Despair,
 " By conscious guilt oppress;
 " He bade Repentance ease the load—
 " Point to the bosom of their God,
 " And guide their fainting souls into the realms
 " of rest!

XVII.

" His flock with undissembled air
 " Gather'd around, a smile to share,
 " Benevolently warm!
 " And, as by miracle, they thought
 " A portion of his worth they caught
 " If haply veil'd beneath the shadow of his form!

XVIII.

" Thus flow'd in joy full many a year.
 " While Charity and Meekness near
 " Illum'd his faint-like face!
 " Yet Dignity her lustre shed
 " Around the Prelate's mitred head,
 " And o'er Benevolence diffus'd peculiar grace!

XIX.

" But oh! the sad reverse of fate,
 " That neither spares the good nor great,
 " Not e'en can Cherubs paint!
 " Lo! ENVY, brooding o'er the scene,
 " Dash'd with a cloud the bright serene,
 " And bore to RUSHIN's walls the persecuted
 " Saint!

XX.

" There, as immur'd the good man lay,
 " Awhile to tyranny a prey,
 " Sat Patience with calm eye!
 " And there too Faith, who gives to flow,
 " Oh Innocence! thy robe of snow,
 " Op'd through the vale of tears a vista to the sky.

XXI.

" But, WILSON! like a shadow flew
 " The storm, which Envy sought to brew
 " Around thy holy head!
 " Soon thy fair orb resum'd its light,
 " And grew more beautifully bright,
 " As chas'd by Truth away, the murky Darkness
 " fled.

XXII.

" At length, dear Saint, thy journey run,
 " With placid close, thy evening sun,
 " On Friendship's trembling tear,
 " Glanc'd its last beams—and sunk away—
 " But rose to everlasting day,
 " And now in glory gilds the Seraph's happier
 " sphere!"

* Castle-Rushin, where the Bishop was imprisoned.

A
SHORT AND PLAIN INSTRUCTION
FOR THE
BETTER UNDERSTANDING
OF
THE LORD'S SUPPER;
WITH THE
NECESSARY PREPARATION REQUIRED:

FOR THE BENEFIT OF YOUNG COMMUNICANTS, AND OF SUCH AS HAVE
NOT WELL CONSIDERED THIS HOLY ORDINANCE.

TO WHICH IS ANNEXED,

THE OFFICE OF THE HOLY COMMUNION,

WITH PROPER HELPS AND DIRECTIONS FOR JOINING IN EVERY PART THEREOF
WITH UNDERSTANDING AND BENEFIT.

REPORT AND PLAIN INSTRUCTION

THE

UNITED STATES OF AMERICA

OF

THE JORDAN RIVER

THE

UNITED STATES OF AMERICA

THE JORDAN RIVER

THE OFFICE OF THE HOLY COMMUNION

THE JORDAN RIVER

THE JORDAN RIVER

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THE JORDAN RIVER

THE JORDAN RIVER

THE EPISTLE DEDICATORY. 87

EPISTLE DEDICATORY.

TO OUR UNKNOWN BENEFACTRESS.*

MADAM,

SINCE we are not permitted to know you, but only by your good works, you cannot be offended by this public acknowledgment of the great good you have done, and of the good example you have given, in an age abandoned to all the profane and idle ways of squandering estates and riches, without the least dread of an account to be given for such talents received and abused.

Your commendable zeal to restore and promote the knowledge and love of the *Bible*, at a time when this sacred book is attacked by infidels, and too much neglected by Christians, will, one would hope, be imitated, at least by all such as consider that the *Christian Religion* at first, and afterwards the *Reformation*, which we all pretend to value, were carried on and established by publishing and dispersing the *Scriptures* in the language of every nation. And indeed it is to be suspected, that many of those who now set themselves so industriously to revile the revelations and doctrines of the Gospel, are in the service of that church which denies Christians the free use of the *Bible*.

If this excellent kind of charity has suffered in the opinion of some, when they have not found the wished-for effects of distributing good books amongst the common people, it is much to be feared, that this has been too often occasioned by those who have had the part of distributing them: For it will be found—that the best of books, *when lightly given, will be lightly valued, and as lightly made use of.*

This I hope, Madam, has in some measure been prevented by those who have been your Almoners; who have taken care to give some suitable advice and instructions how to make use of your charity to the purposes of a Christian Life.

I have often considered, and found by experience, that there is no way so likely to influence the lives of Christians,—to inspire young people with a sense of religion,—to keep them from backsliding,—and to secure, if possible, the growing age from the sad contagion of the present,—as by leading them *very early* to an ordinance in which all the means of grace and salvation are exhibited to their view; and in order to which they are always required to consider their ways,—to renew their purposes of obedience,—and to beg those graces which are necessary to fit them for heaven and happiness. I have therefore in the following papers endeavoured to make this holy ordinance, and the duties required, as plain as may be to the meanest capacity.

And I hope I have taken care, as on one hand not to flatter sinners, so on the other—not to fill the minds of young people with unnecessary fears and scruples, or with the difficulties of a due preparation, with respect to a duty which ought to be the practice of their whole lives:—As if nobody ought to go to this sacrament, but such as are as perfect as ever they hope to be.

* This Lady [Mrs. GRACE BUTLER] had laid out very considerable sums of money in purchasing *Bibles* and other Books of Devotion and Piety, for the use of the people of the isle of Man.

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I have therefore, in these short devotions, consulted both the capacities and tempers of *Young Communicants, for whose use this is chiefly intended*, who are apt to be impatient, and weary of longer prayers.

And I would hope, that the specimen of Devotions before and after the Communion will not only answer that end, but will be of use to lead Christians to make proper reflections when they read or hear the Scriptures read at other times:—For want of which, these Holy Writings are too often read and heard without any great benefit, and without affecting the minds, or influencing the lives, of those that hear them daily.

Having observed with concern, how often people distract themselves with turning to other books of devotion when they should attend to the public service of the church; to prevent this, I have added the whole Communion-Service, with such short *observations, prayers, ejaculations, &c.* as may be proper to help devout minds, without diverting them from the duty they are about.

And the *Observations* upon the *Rubrics*, upon the *Commandments* and *Warnings, &c.* which should be consulted at home, will be of use to shew those of our communion, how well the Church has provided for the *instruction, edification, and salvation*, of all her members.

In short; there is nothing wanting to make this *Holy Ordinance* to be revered and closed with by all persons, and upon all occasions, but a true understanding of its meaning, and the blessings annexed to it. Where this end is in any good measure attained, either by this or any other books on this subject, God will be greatly glorified; which is the great end intended by the following papers, and prayed for by,

MADAM,

Your affectionate Friend,

and Servant in JESUS CHRIST,

THE AUTHOR.

A SHORT INTRODUCTION TO THE TRUE UNDERSTANDING OF THE LORD'S SUPPER.

S E C T I O N I.

THERE are two Holy Ordinances or *Sacraments* appointed by Jesus Christ, as most especial means of obtaining grace and salvation; which no Christian, who hopes to be saved, must wilfully neglect. These are, BAPTISM, and the LORD'S SUPPER.

It must be supposed, that you have already been made partaker of one of these two Sacraments; namely, that of BAPTISM; by which you were admitted into the congregation of Christ's flock,—were restored to the favour of God,—and had the *Holy Spirit* communicated to you, for a principle of a new and spiritual life; in order to awaken you, and to direct and assist that natural reason with which God has endued all mankind.

But forasmuch as you have done many things contrary to the promise made in your name when you were baptized, and will stand in need of greater degrees of *grace* and *assistance*, to enable you to resist the temptations of the world, the flesh, and the devil, and to do your duty in that state of life unto which the providence of God shall call you; you are therefore now called upon to be partaker of the other Sacrament—that of the LORD'S SUPPER; by which, upon your sincere repentance, you may obtain the pardon of all your past sins, and such other graces as you stand in need of, to bring you to eternal life and happiness.

Take care, therefore, that you understand what you are called to, as well as you are able; and God expects no more. For if you go to the *Lord's Supper* without considering the reason of that ordinance, and the very great concern you have in it,—without seeing the necessity and blessing of a *Redeemer*,—you will go with indifference, and return without such benefit as you might otherwise hope for.

To prevent this, you should seriously consider what account the Holy Scriptures have given us of the condition we are in, both with respect to this life, and the life which is to come; that is, That we are by nature sinners, and that as such God cannot take pleasure in us; and that if we die before we are restored to his favour, we shall be separated from him, and miserable for ever.

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This will lead you to enquire, how the nature of man came to be thus disordered, and prone to evil: for you must not imagine that God, who is infinitely good, created man in such a state of corruption as you now see and feel him to be; but that he must have fallen into this wretched condition since he came out of the hands of his Creator.

And so the Scripture informs us. In the third chapter of *Genesis*, we have this following account of the state of Man, before and after the Fall:—That *Adam* and *Eve*, from whom sprang all mankind, were created in the image of God; that is, holy and innocent; having a perfect knowledge of their duty, a command of their will and affections, and a power, through the grace of God, to do what they saw fit to be done.

In this condition they were placed in *Paradise*, in a state of trial, with a promise of immortal life and happiness, if they should continue to fear, to love, to honour, and obey their Creator; as also with an express warning of the dreadful consequence of their disobedience.

Notwithstanding which warning, they, through the temptation of the devil, transgressed the commands of God; and, by doing so, they did not only forfeit all right to the promise of eternal life and happiness, but also contracted such a blindness in the understanding, such a disorder in their will and affections, as all their posterity feel to their sorrow; and became subject to sin, and the punishment of sin, which is misery and death.

Concerning the nature and greatness of this sin, we are to judge of it by the greatness of the punishment inflicted upon them and their posterity. For God, being infinitely just and holy, could not inflict a punishment greater than their sin deserved.

Now this was the occasion of that universal corruption and wickedness which you see and hear of in the world, and which you cannot but in some measure feel in your own nature. For, as the Scriptures inform us, *Adam* begat his children in his own likeness; that is, with such a depraved nature as his was then become.

And now consider into what a sad condition these unhappy offenders had brought

* Gen. v. 3.

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themselves;

themselves; and remember, *that this is your own condition, and the condition of all their posterity.*

The law of nature and reason was full in force, and could not possibly be dispensed with. At the same time they found, by sad experience, that, as St. Paul describes the fallen state of man,^b *There was a law in their members warring against the law of their mind; so that the good which they would, they did not; but the evil that they would not, that they did.*

There could not sure be a condition more deplorable than this:—To live only to contract evil habits; and by doing so, to increase their guilt, to displease their Creator, and to leave an offspring as miserable as themselves.

This therefore gave occasion to God to manifest another of his most glorious perfections, that is, his infinite *goodness* and *mercy*.

For God, foreseeing this lamentable condition into which they had fallen by departing from their obedience, his *goodness* had provided such a remedy, as that neither they nor any of their posterity should, on account of *their* fall, be eternally miserable, except through their own fault.

He therefore, in consideration of a *Redeemer*, one of the seed of the woman, who should make full satisfaction to the Divine Justice for their transgression, and who should *bruise the head*, or break the *power* of that *serpent* (the devil) which tempted them to sin;—in consideration of this promised seed, God entered into a *new covenant* with them, by way of remedy for what was past, and could not be undone.

We have reason to believe that this *new covenant* was more fully explained to *Adam*, than is set down in this short account given us by *Moses*, and as it is more fully explained in the Gospel; and which was to this purpose:—*That, on condition of their sincere repentance, and sincere obedience afterwards, they should be restored to the favour of God; and, after death, to that life and happiness, which in their state of innocence was promised to them without tasting of death; which favour they had forfeited by their disobedience.*

And when we consider that our *first parents*, now become sinners, stood in need of an *atonement*, without which, while under the displeasure of God, their very lives must be a burthen; and it being decreed by God, as it afterwards appeared, *that without shedding of blood there was to be no remission of sin*;—that is, without the death of a sinner, or some one in his stead;—we do therefore conclude, that at this time God did appoint *sacrifices*, or *sin-offerings*, to make an *atonement* for the soul, and to foreshew the *sacri-*

fice of Jesus Christ (which we now commemorate) until he should be offered in behalf of them and all their posterity.

And this appears from what follows in the next chapter of *Genesis*, where we find *Abel*, by faith, (that is, believing and depending upon this ordinance of God for the remission of sins, until the promised Redeemer should come; we find him) offering a *sacrifice* which was acceptable to God, that is, a *sin-offering*, which his brother not doing was rejected.

But here take notice, and remember, that these *sacrifices* could not take away sin, but only through obedience to the ordinance of God, and through faith in the promised seed.

They were indeed very instructive, and proper to lead sinners to repentance and amendment of life, when they saw that their sins could not be forgiven, *but by the death of an innocent creature*, bleeding and dying before their eyes, to make an atonement for sin.

And *as all good men*, before the coming of Christ, did most religiously keep up the remembrance of the promised seed, and obtained the pardon of their sins, and acceptance with God, *upon offering sacrifices through faith in a Redeemer which was to come*; so all *Christians*, since the coming of that Redeemer, are obliged, as they hope for pardon and favour from God, to keep up the remembrance of God's great mercy, in sending us a Redeemer, and of what that Redeemer has done to save us; and this in the manner which he himself hath ordained.

Now, that you may be more sensible of, and thankful to God for, this his infinite loving-kindness,—and that you may be fully convinced of the necessity and blessing of a Redeemer,—you ought to know and consider, that our *Saviour and Redeemer* came not, *until man had been tried in all conditions*;—IN A STATE OF INNOCENCE,—UNDER THE GOVERNMENT OF HIS OWN REASON,—and UNDER THE LAW GIVEN BY MOSES. All which methods of providence, through the perverse will of man, had been rendered ineffectual for the amendment of the world. Notwithstanding which, such was the goodness of God, that he sent, after all, *his own beloved Son*, to take our nature upon him, and to assure mankind of the tender love which he had for his poor creatures, which were ruining themselves, without perceiving the danger they were in.

This was the *promised Seed*!—promised to *Adam*, as *he* that should break the serpent's head, or power of the devil;—promised to *Abraham*, as *he* in whom all the nations of the earth should be blessed;—promised to the people of *Israel*, as *that prophet* whom they should

^b Rom. vii.



should hear and obey at their peril;—lastly, promised to *David*, as *one whose kingdom should have no end*. And indeed it was with *this promise* that God supported the spirits of all who feared him, and were in fear for themselves, until the fullness of the time for his appearance should come.

And now this *promised Redeemer* being come, he first shewed by his own example, recorded in the Gospel, how men must live so as to please God. And the law of Nature, as well as the law of *Moses*, having through sin been much obscured and perverted, he explained them, and gave us such other laws and rules as were absolutely necessary—to mend our nature,—to restore us to the image of God,—to keep us from backsliding,—and to fit us for heaven and happiness.

And because in the decrees of God, as was before observed, *without shedding of blood there could be no remission of sin*; and it being impossible that the *blood* or *life* of any other creature, or of any mortal man, could take away the guilt and punishment due to sin; our gracious God, both to give to mankind the greatest token of his love, and at the same time to shew how great his hatred to sin is, by the greatness of the punishment it required, *He sent his own Son to be the propitiation for our sins*; that is, to make satisfaction to his justice, and to take off the just displeasure which he had declared against sinners.

And his Son, (blessed for ever be his goodness!) knowing how dreadfully sad the condition would be of all such who should live and die under the displeasure of God, and what inconceivable happiness they would deprive themselves of; he therefore, moved with compassion for so great a calamity, undertook to obtain their pardon.

In order to this, he clothed himself with our flesh, that, as *Man*, He might suffer what our sins had deserved; and as he was the *Son of God*, he might make a full and suitable satisfaction to the Divine Justice, offering himself a *sacrifice* for the sins of the whole world; and for the joy of delivering so many millions of souls from misery, he endured *the death of the Cross*, and all the afflictions leading to it, which we find recorded in the Gospel.

And by this worthy *sacrifice*, all mankind are restored to the favour of God, and put into a way and state of salvation; God having, for his Son's sake, promised to pardon all such as shall repent and forsake their sins, *and bring forth fruits meet for repentance*;—as also to give his holy Spirit to all such as shall sincerely desire him;—and lastly, to make them eternally happy after death, if during this short state of trial, which is de-

signed to mend our corrupt and disordered nature, they endeavoured to observe the rules which he has given them, and which are absolutely necessary to make them capable of heaven and happiness.

Stop here a-while—and adore the infinite goodness of God, who did not overlook lost mankind, but sent his Son to redeem us.

He might in strict justice have required men to have lived up to the law of *nature* and *reason* given in the state of innocence, on pain of being for ever separated from his presence: But instead of that, he has been graciously pleased to accept of our sincere though imperfect obedience, and of our sincere repentance, when we have done amiss, and return to our duty.

Consider this seriously; and you cannot but express your thankfulness after some such manner as this:

The PRAYER.

Blessed be God for ever for this instance of his love to fallen mankind, in committing the miserable case of his unhappy creatures to no less a person than his own Son!—We are not worthy of all the mercies which Thou hast shewed thy servants.—Grant, O God, that this wonderful love may not be lost upon me: But, that knowing my sad condition by Nature, I may be truly convinced of the necessity and blessing of a Redeemer; and that I may, with a heart full of gratitude, join with thy Church in giving our devoutest thanks to Thee, and in keeping up the remembrance of what thy blessed Son has done and suffered for us; to whom, with Thee and the Holy Ghost, be all honour, praise, and thanksgiving, for ever and ever. *Amen*.

S E C T. II.

The End and Institution of the LORD'S SUPPER.

ST. Paul concludes his first Epistle to the *Corinthians* with this remarkable direction;—"If any man love not the Lord Jesus, let him be Anathema Maranatha;" that is, Let him be separated from your Communion, as one under the displeasure of God, and, without a timely repentance, in no possibility of being saved:—Nothing being more grievous in the sight of God, than for a sinner to slight the greatest instance of his mercy that ever was offered to man, as well as the only means of his salvation.

To prevent this,—and to hinder sinners from forgetting (which they are but too apt to do) this token of God's infinite love,—and

and to fix the love of Jesus Christ more surely in our hearts and memory,—he himself hath taken care that his love and mercy should throughout all generations be remembered;—he did therefore ordain this Sacrament as a memorial of our redemption, and of his love for us,—as a pledge to assure us of it,—and as an outward means and sign of testifying, as well as increasing, our love to him.

The holy Apostles of Christ, who were present when he first administered this Sacrament, give us the following account of its end and institution:—

They signify to us, in the first place, that *this Sacrament* was ordained by Christ the same night in which he was betrayed; and after they had observed the *Passover*, which had been ordained to preserve the memory of their great deliverance from the bondage of *Egypt*, and which did prefigure, and was a prophecy of a much greater deliverance, which *Jesus Christ* was to be the author of, not only for them but for all mankind:—And which *prophecy* was surprisingly fulfilled by that people, without knowing what they were doing when they crucified Jesus Christ, *the true Paschal Lamb*, the very same month, the very same day of the month, and the very same hour of the day, that the *Paschal Lamb* was first ordained to be sacrificed.

Now, after the *Paschal Supper*, as the Apostles relate it—“Jesus Christ took bread and blessed it, and brake it, and gave it to his disciples, saying, Take, eat: This is my Body, which is given for you: This do in remembrance of me. He took also the cup, and gave thanks, and gave it to them, saying, Drink ye all of this; for this is my blood of the New Covenant, which is shed for you, and for many, for the remission of sins: This do, as oft as ye shall drink it, in remembrance of Me. For as oft as ye shall eat this Bread, and drink this Cup, ye do shew the Lord’s death till he come.”

In obedience therefore to this command of Jesus Christ, who has delivered us from a much greater bondage than that of *Egypt*,—the Christian Church keeps up the memory of *his Love, his Sacrifice, and his Sufferings, and Death*, after this solemn manner:

First; as an acknowledgment that our lives, and all that we eat or drink to preserve them, are owing to the bounty of God, we present upon *his table*, by the *hands* of his own Minister, a portion of his creatures, the best we have for the support and comfort of our natural life, namely, *Bread and Wine*. After this the *Bread and Wine* are consecrated, the *Bread* is broken, and the *Wine* poured out, to represent the death of Christ,

whose Body was broken, and whose Blood was shed for us.

Then the *Minister of GOD*, as the *Steward* of Christ’s Household, applies these blessings to every person who receives this Sacrament, in this devout prayer:—“The Body and Blood of Christ, which were given and shed for thee, preserve thy body and soul unto everlasting life.”

And we may be assured of it, that this *Sacrament* will be to every worthy Communicant, what the *tree of life* would have been unto *Adam and Eve* in Paradise:—And that as *they*, had they continued obedient, would have been in no danger of temporal death; even so *we*, while we feed on this Bread, now endued with a life-giving spirit, and live as we ought to do, are in no danger of death eternal.

These being *pledges* to assure us, that as certainly as bread and wine do nourish our bodies, so do these seal to us all the benefits which Jesus Christ hath purchased for us by his sacrifice and death.

And when any *Christian* does wilfully, and for want of faith, deprive himself of this spiritual food, he falls, as our *first parents* did, into a state purely natural, and destitute of the means of grace and salvation.

For the happiness of the world, and of every soul in it, depends upon the sacrifice of Christ; of which we are bound to keep up the remembrance after this solemn manner:—That, whenever we pray for any favour or blessing, we may remember to do it *in his name*:—That, whenever we are so unhappy as to have done any thing which may displease God, we may remember to pray to be forgiven *for Christ’s sake*.

For God grants whatever we ask, and which he sees to be for our good, when we ask *in faith*, that is, *in his Son’s name*; and therefore the Church concludes all her prayers in these most prevailing words;—*for Jesus Christ’s sake*.

In one word; we do by this Sacrament keep up a continual correspondence with our Lord in heaven; and hold communion with him, and with all the members of his Body, which receive nourishment and growth from him, as the branches from the tree in which they are grafted, and from which, when they are separated, they can bear no fruit, and are only fit to be burned.

And as every Christian is obliged, at the peril of his soul, to observe it, so the duty must be such, as every one, even the most unlearned, may understand, if it be not his own fault. And so indeed it is: For as an *Israelite* under the law, being obliged to lay

Levit. i. 4.

his

his hand upon the head of his sacrifice, confessing his sins, and laying them as it were upon that creature,—as he did easily understand, that this was to shew him that death was the due reward of sin; that this ought to humble him before God, and to give him the greatest abhorrence of sin, which could not be pardoned but by the loss of the life of an innocent creature:—

As this was plain to the meanest *Israelite*; even so the most unlearned *Christian*, when he considers that our Lord Jesus Christ became a sacrifice for us, and that on him all our sins were laid,—on him who knew no sin;—he will easily understand how sad our condition was, which required such a sacrifice:—That this therefore ought to humble us,—to lead us to repentance,—to make us fearful of offending God,—and to abhor those sins which cost *Jesus Christ* his life, before God could be prevailed with to pardon them.

He will also easily understand, that the love of Christ, and the remembrance of his death, ought to be very dear to us; and that the oftener we remember it in the manner he ordained, the more graces we shall receive from God,—the firmer will be our faith,—the surer our pardon,—and the more comfortable our hopes of meeting him, not as an enemy but as a friend, at whose table we have been so often entertained.

And now, if you have considered what you have read with any degree of attention, you will pause a-while, until you have expressed your gratitude for this mercy, after some such manner as this following:

The PRAYER.

O JESUS! who hast loved us, and washed us from our sins, and purchased us by thy own Blood, and didst ordain this Sacrament in order to secure us to thyself, by a grateful remembrance of what Thou hast done and suffered for us,—make me truly sensible of thy love, and of our sad condition, which did require such a sacrifice.

May I always receive this pledge of thy love,—the offers of mercy, pardon, and grace tendered to us in this holy ordinance,—with a thankful heart, and in remembrance of Thee, our great and best benefactor; in remembrance of thy holy example,—of thy heavenly doctrine,—of thy laborious life,—of thy bitter passion and death,—of thy glorious resurrection,—of thy ascension into heaven,—and of thy coming again to judge the world!

And may I never forget the obligations Thou hast laid upon us, to live as becomes thy disciples; and to forsake every course of life contrary to thy Gospel! Cease not, O

Lord, to love us; and by the grace vouchsafed in this ordinance, cause us to love Thee with all our hearts. *Amen.*

SECTION III.

How a Christian ought to prepare himself for this Sacrament.

AS the above account of this holy ordinance is easy to be understood, even by the most unlearned Christian; so the preparation required is such as will neither puzzle the understanding, nor burthen the memory, nor take up too much of the time of those that are engaged in the most necessary employments of life.

The Church had regard to all her members, when she gave this short and plain direction to such as prepare to go the Lord's Supper:—

That they examine themselves, *Whether they repent them truly of their former sins?—Whether they stedfastly purpose to lead a new life?—Whether they have a lively faith in God's mercy through Christ?—Whether they have a thankful remembrance of his death?—And, Whether they be in charity with all men?*

Now, forasmuch as all Christians, who are capable of examining themselves and their own consciences, are bound, as they hope for salvation through Christ, to go to this Sacrament: And because young people are often at a loss how to examine themselves upon these several heads: Here follow a few plain directions, which they that can read should read with care; and they that cannot, if they have a true concern for themselves, will find some good Christian, who will be glad to read it to them, and do thereby a work which must be well pleasing to God.

The *First Head* on which you are to examine yourself is,

Concerning your REPENTANCE.

BY what you have already heard concerning the *Fall of Man*, you understand how all men became subject and prone to sin; and you cannot but feel it to be so by sad experience. We are assured also, and this by the Spirit of God, that without a sincere repentance no man must hope to be saved.

Now, by Repentance, you are to understand a man's condemning himself for having done any thing displeasing to God; either such things as God has forbidden, to keep us from ruining ourselves; or by omitting such duties as he has commanded, in order to fit us for happiness when we die.

So that if either the fear of God's displeasure, or a love of him who has been so

good to you, will weigh with you, you will most heartily condemn yourself for every thing you have done contrary to his will and command. You will also beg him most earnestly to forgive you what is past; and you will promise and resolve, through his grace and help, not wilfully to offend him again. And lastly, you will not forget to pray for his grace every day of your life; without which your best resolutions will come to nothing.

This is *that repentance*, concerning which you are required to *examine* yourself, before you go to the *Lord's Supper*.

Most people, it is true, are ready to own that they are sinners, and cry, *Lord, forgive us*; and this too often without any great concern, or purposes of amendment. But this you will not think sufficient, when you seriously consider, that the *end* and *punishment* of sin are not to be seen in this life.

If therefore you stand in any fear of the judgment of God, set yourself seriously to consider your past life; see whether you have not lived, or do not now live, in any known *sin*, or *evil habit*:—for example; of *lying*, or *swearing*, or *drinking*, or *filthy talking*;—of *uncleannefs*;—of *keeping loose and profane company*, of *following unwarrantable pleasures and diversions*, or of *leading an idle, useless, sinful life*.

If this has been your case, resolve to break off all these, and all such-like evil ways, which are displeasing to God; condemn yourself for having so desperately broken the commands of one *who can destroy both body and soul in hell*. Consider the vows that are upon you,—and despise not the goodness and forbearance of God, which is designed to lead you to repentance.

If you ask *when* you are to begin this necessary work, (if it is not already begun) the answer is short: The very moment you ask the question;—and this, because if you find an unwillingness in yourself to set about it now, that unwillingness will every day increase: very probably you will never repent, unless God by his judgments, or by the sight of death, shews you your sad error, when it may be too late to be of any real use to you.

Now, if these considerations affect your heart, as sure they will, if you have any regard for your salvation; represent your desires to God in some such words as these following:

The PRAYER.

Blessed be God, who by his grace, and by the voice of his church, hath called me to repentance! Discover to me, O thou Searcher of Hearts, the charge that is a-

gainst me, that I may know, and confess, and forsake, the sins I have fallen into. Give me that true repentance to which Thou hast promised mercy and pardon, that I may amend where I have done amiss, and that iniquity may not be my ruin. And, O blessed Advocate, who ever livest to make intercession for us, I put my cause into thy hands; let thy blood and merits plead for me, and by thy mighty intercession procure for me the pardon of my past offences;—that Thou mayest say unto me, as Thou didst unto the penitent in the Gospel, *Thy sins are forgiven*; so that I may go with a quiet conscience to thy Holy Table. *Amen.*

S E C T. IV.

Concerning the Purposes you are to make, of leading a NEW,—that is, a CHRISTIAN LIFE.

IN the first place, take especial notice, that God accepts of our *repentance* on *this condition only*, that we may afterwards glorify him by an holy Christian life.

And as he delivered the people of *Israel* from bondage, not that they might do what was right in their own eyes, but that, becoming an *holy nation*, they might be an honour to their deliverer;^a even so *Christ* has redeemed us from the bondage of *Sin* and *Satan*, that he might redeem us from this present evil world, and purify unto himself a *people zealous of good works*.

And as the former perished; that is, all such as did not answer the end of their deliverance; so most surely shall we do, if we do not obey our Redeemer.

Your duty to *God*, your *Neighbour*, and *Yourself*, you have known from a child:—Be assured of it, you will meet with temptations from the *Devil*, the *World*, and your own *corrupt Heart*, both to neglect and transgress the commands of God.

It will be absolutely necessary therefore, that you arm yourself betimes, both with *holy resolutions*, and with this *holy ordinance*, which you are preparing to go to, that you may be able, through the grace of God, to go on in the way of salvation.

Now YOUR DUTY TO GOD is, *To believe in Him, to fear, and to love Him*, with all your *heart* and *soul*; forasmuch as you stand indebted to him for all you have, or value, or hope for, in *this* or the *next life*.

Do but consider how you would behave yourself if you were but half so much obliged to any man on earth;—How dearly would you *love* him!—How often would you *think* of him!—How would you strive

^a Deut. xiv. 2.

to please him!—How would you be grieved if you should be so unhappy as to offend him!—How soon and how earnestly would you beg his pardon, to be restored to his favour!

Now, if you thus love God, it will appear in such instances as these: You will have a very great regard for every thing that belongs to him;—You will not use his name to any idle or wicked purpose;—You will religiously observe the day consecrated to his honour and service;—You will carefully attend the house and worship of God;—and behave yourself with reverence and devotion while you are in his presence;—You will hear his Word with attention, and have a great regard for his Ordinances, and for the persons whom he hath appointed to administer them.

If you truly fear God, you will part with any thing, as dear as a right hand, or a right eye, rather than provoke him who can destroy both body and soul in hell.

If you believe him to be the fountain of all good, you will pray to him daily. And if you put your whole trust in God, as it is your duty to do,—you will endeavour to be pleased with all his dealings with you,—you will never murmur at the ways of his providence, nor suffer your heart to fret against the Lord;—and especially you will never attempt to better or secure your condition by any evil ways,—believing assuredly, that God can and will make you full amends in the next life for what you want or suffer in this, in submission to his will.

Lastly, your duty is to be thankful to God. The way to be so is, to look upon every mercy you receive as the gift of God:—Every danger you escape, as owing to his care and providence:—Every good thought, every good purpose, every occasion of doing good, as the effect of his good Spirit.

Think, and act, and purpose thus,—and it will be as natural to thank God for all the dispensations of his providence, as it is for you to beg any blessing from him which you stand most in need of.

Stop a while—until you have considered these things, and until you have expressed your sense of them in this following prayer:

THE PRAYER.

This is indeed the first and great command, To love Thee, O God, with all our heart, for on this depends our salvation. But even this must be the gift of thy grace: For this grace I now apply to Thee, to make my love and fear of Thee the governing principle of my whole life:—That I may always do what I believe will please

Thee:—That I may carefully avoid what I know will offend Thee:—And that I may live as having Thee the constant witness of my thoughts, words, and actions.

Give me a stedfast faith in thy word and promises; a firm trust in thy power:—Let the fear of thy justice keep me from presumption, and a sense of thy goodness from despair. Defend me from all those bewitching snares which destroy our love of Thee; from worldly cares; from all sensual and sinful pleasures; from evil company; from foolish diversions; and from every thing that may make me forget that Thou alone art worthy to be feared and loved. Grant me these mercies for thy Son Jesus Christ his sake;—whose love and death we are going to commemorate. Amen.

S E C T. V.

Your Duty to your NEIGHBOUR and YOURSELF.

THIS is the Second great Command, and will require the most solemn resolutions you can make, before you go to the Lord's Supper. Consider therefore whether you can sincerely resolve as follows:

I dare not, I will not be indifferent how I lead my life,—I know what God has commanded me, and I purpose sincerely to do it.

I will, in the first place, be obedient to the lawful commands of my superiors, and especially to those who watch for my soul.—I do sincerely purpose in all my dealings to remember the command given me by my Saviour—THOU SHALT LOVE THY NEIGHBOUR AS THYSELF. And therefore I will make a conscience of doing the least wrong to any man;—of using any deceit, or fraud, or oppression;—or of taking advantage of the ignorance, mistakes, or necessity, of my neighbour;—knowing assuredly, that he who wrongs his neighbour does the greatest injury to himself.—And, if at any time I am convinced that I have done him any wrong, I will make him satisfaction as far as I am able, without being forced by law—to do unto others what I would they should do unto me.

To this end, I will endeavour to live peaceably and charitably with all people;—avoiding all malice and revenge, and evil-speaking and contention, as much as possibly I can.—And I will speak the truth at all times, and especially when I am called to my oath, whether it be for or against my worldly interest.

As to THE DUTY I OWE TO MYSELF—I am convinced, that my first and great concern ought to be—to take care of my own soul.

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I do therefore stedfastly purpose to lead a serious life as one *under the sentence of death* ought to do;—to be *sober, temperate, and chaste*;—that when I die, I may be admitted into the Paradise of God, where *no unclean thing* must enter.

To this end, I resolve to keep a watch over myself, that I may avoid all such *company, such pleasures, and diversions*, as may make me lose the remembrance of death, and the account I must give. I will endeavour to be content with my condition, not coveting what is another man's, neither envying the *prosperity*, nor taking pleasure in the *calamities*, of my neighbour.

And forasmuch as a life of *idleness* and *luxury* is hateful to God, I will strive to do my duty in the state of life in which his Providence has placed me; not flattering myself that *I do no evil*, when *I do no good* in my generation,—lest the sentence upon the unfruitful tree be passed upon me,—*Cut it down, why cumbereth it the ground?*

These duties I will endeavour to perform as a proof of the love and reverence I bear to God, who is so good as to accept of my repentance, and a *sincere*, though *imperfect* obedience. And if, through *weakness, temptation, or sudden surprize*, I shall be so unhappy as to forget any of these resolutions, and fall into sin, I will, as soon as I perceive it, beg God's pardon, and be more careful for the time to come.

Now, if your conscience can witness for you that you piously purpose to live after this manner, you may safely go to the Lord's Table, and the Blessing of God will go along with you.

Go no further till you have considered these purposes again; for they are to be the purposes of your whole life, and of every day of your life. And then address yourself to God,—that through his gracious assistance, they may make the more lasting impression upon your mind.

The PRAYER.

Gracious God, who hast given us precepts, and an example to walk by, let the remembrance of them be always seasonably present with me.—Give me grace to practise them conscientiously;—to reverence my betters, and all that are in authority, and especially such as are ordained to pray for, and to bless us in thy name.—Let my love for Thee and for my neighbour keep me from all acts of injustice, or injury, to his body or good name.—Let me never wilfully vex or trouble him; never covet what is his, or envy his prosperity.—May I ever be ready to help and comfort all such as are in dis-

tress!—Give me grace to be faithful in all things committed to my trust, that I may never pervert truth and justice;—never propagate slander, or raise evil reports, nor ever tempt others to sin.—Give me the spirit of temperance and chastity, and grant I may never provoke Thee by any instance of uncleanness to shut me out of heaven, where no unclean thing can enter.—Give me grace so to order my conversation, that I may encourage others to live as becomes the Gospel of Jesus Christ; for whose sake I beg to be heard. *Amen.*

S E C T. VI.

The next Thing you are to enquire into is, Whether you have A LIVELY FAITH IN GOD'S MERCY THROUGH CHRIST.

NOW, because so very much depends upon our having such a *faith*, the Holy Ghost has given us all the arguments, all the assurance, that our hearts can desire. *God so loved the world, that he spared not his own Son*, (saith the Apostle) *but gave him up for us all.*^a Can there be a greater, a surer pledge of the love of God for his poor creatures? He made him to be Sin (that is, a Sin-offering:)—He delivered him to death in our stead. Can we, after this, doubt of, or distrust, the mercy of God?

Observe the method St. Paul takes to confirm our faith, by giving us the strongest proofs of our acceptance with God. “God,” saith he, “commended his love to us, in that while we were enemies we were reconciled to him by the death of his Son—Much more, being reconciled, we shall be saved by his life.”^b What may we not, after this, hope for from God?

In short; Jesus Christ has redeemed us from the curse of the law. *Through him we have peace with God.*^c This is the only foundation of our *faith*, our *hope*, and *confidence*.—He is our *Sacrifice*, our *Mediator*, our *Advocate*; the knowledge of which ought to remove all occasions of *despair* and *fear* from the displeasure of God.

Indeed, if we should attempt to go to God without an interest in Christ, we could hope for nothing but to be rejected; but when we go to him, as *redeemed* by his own Son—and represent to him, as we do in *this Holy Sacrament*, what he has done and suffered for us, we approach him as entirely reconciled to us.

But then you must remember, that he gave himself for us, and hath redeemed us from the power of the Devil, for this end, *that he may purify unto himself a people conse-*

^a Rom. viii. 32.

^b Rom. v. 10.

^c Rom. v. 1.

crated to his service. Consecrate therefore yourself to Jesus Christ, and with faithful *Abraham* stagger not at the promises of God, but go to this Sacrament with a full assurance of faith that God will pardon your sins, and give you all the graces you shall stand in need of.—Only remember, *that this faith itself* is the gift of God, and must be prayed for, for Christ's sake; which you may do after this manner:

The PRAYER.

I beseech Thee, O God, by that love which moved Thee to give thine own Son for lost mankind, give me a faith in thy promises for his sake, as firm as thy word, on which my faith is grounded: And let me never presume upon thy gracious promises without sincerely endeavouring to perform the conditions on which they were made, and without being zealous of good works, for which we were redeemed.—May the remembrance of my Saviour's love, and of thy great mercy, be ever seasonably present with me, to keep me from despair!—And may my faith in thy promises support me in the hour of death!—May my Redeemer be my refuge,—his Blood and Merits plead for me,—that I may have my lot and portion with those whom he hath purchased with his most precious blood! *Amen.*

S E C T. VII.

Whether you have a THANKFUL REMEMBRANCE OF CHRIST'S DEATH:—*This is the next Thing you are to enquire into.*

NOW this will always bear some proportion to the sense you have of the *evil* he has delivered you from, and the *blessing* he has by his death procured for you.

Consider therefore yourself as a *poor, sinful, lost, undone* creature, without a Redeemer. Consider what that Redeemer has done for you;—what he did, and what he suffered, when he took upon himself to answer for the sins of men.

Consider that he was the Son of God;—that *He had done no wrong, neither was guile found in his mouth*; notwithstanding this, being to answer for sinners, he was treated and punished as a sinner deserves to be:—He was *despised! Set at nought! Persecuted and rejected* by his own people, whom he came to redeem!

He was *betrayed* by his own Disciple!—*falsely accused*;—*unrighteously condemned*;—*unmercifully scourged*;—had a murderer preferred before him;—was crucified as a *malefactor*;—and, in the very midst of his torments, was most inhumanly reviled!

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Consider the reason of all this. It was not only to satisfy the justice of God for the sins of men, and procure their pardon upon their repentance and future obedience; but also to shew mankind, what treatment *sinners* who have rebelled against their Maker, do deserve; and to teach us, when God orders or permits us sinners to undergo such indignities and afflictions in this our state of trial, that *we* ought to take our cross patiently as our Redeemer did; and be content, and even pleased, to fulfil the will of God, in following his example *in his sufferings* in this life, that we may be partakers of his glory in the next.

In the next place, consider the blessing which Jesus Christ hath by his death obtained for us. He hath delivered us from the great power which the devil had over mankind, by procuring us grace to resist and overcome him. He hath prevailed with God—to overlook the untowardness of our nature;—to pardon our greatest offences, upon our true repentance;—and being by his death *reconciled* to God, we have, for his sake, free liberty to apply to him, as *children* to a *father*, for what we stand in need of.

He has also obtained for us the assistance of an Almighty Spirit, to enable us to know, and to do, what is necessary to fit us for heaven and happiness;—and he has prevailed with God, that these shall be our certain portion, if we are not wanting to ourselves. In one word; Jesus Christ has entirely freed us from all fears of what may come hereafter, if it is not purely our own fault. The most unlearned Christian may know what is required of him;—the greatest sinner may depend upon pardon, on his repentance;—the weakest Christian may rely upon all necessary assistance;—and the meanest Christian is sure not to be overlooked.

By all which you may perceive what *thanks* you owe to God for your great and good Redeemer, and for what he has done and suffered for you;—which you will do well to express in some such manner as this:

The PRAYER.

Give me leave, O God, to mention before Thee the death of thy Son; and the infinite blessings I have received thereby: Add this to all thy favours, I beseech Thee, that I may never forget these mercies;—never forget to be thankful for them;—but that I may preserve the remembrance of them in the manner which he hath ordained.—I thank Thee, O God, for that word in which Thou hast caused these thy mercies, and his example, to be recorded.—Make me truly sensible of that love which brought him down

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down from heaven ; and how sad our condition was, which required such a sacrifice.—May I learn by his patience, humility, self-denial, and resignation, what virtues are most acceptable to thy Divine Majesty !—And may I take him for my Lord, and Master, and Teacher, and Example ; and dedicate myself to Thee, and to thy service, for his sake ! *Amen.*

S E C T. VIII.

The last Enquiry you are to make is, Whether you are in CHARITY WITH ALL THE WORLD.

CONCERNING which, take especial notice, that the two great ends of this ordinance mentioned in Scripture, are ;—*The first*, To keep up the remembrance of Christ's death, till his coming again ;—*The second*, To be a solemn token of our communion with Jesus Christ, and of our union and charity with all his family.

To this end he has ordained, that as all Christians, *high and low, rich and poor*, shall make up one body, of which he is the head,—and one family, of which he is the master :—So they should all eat at one table, of one bread, as a sign of that *love, and peace, and friendship, and readiness* to help one another, as occasion shall require, and as members of the same body will naturally do.

And indeed your acceptance with God will very much depend upon your hearty good-will for every Christian, and for all mankind.

Therefore you must take especial care lest there be any person with whom you are not at peace ;—whom you cannot forgive, and pray for, and do him all the good that can in reason be expected from you :—That you be disposed to make satisfaction to any person that has been injured by you, or who may have taken just offence at your words or actions ; this being a duty which Jesus Christ himself has commanded, Matth. v. 23. ;—and that you be ready to *forgive* every person who may have injured you, as you expect *forgiveness* of God :—Remembering the dreadful sentence mentioned in Matth. xviii. “Thou wicked servant, I forgave thee all thy debt : Shouldst not thou have had compassion on thy fellow-servant, even as I had pity on thee ? And the Lord was wroth, and delivered him to the tormentors.”

And lastly, you are to take care, that you love, *not in word only, but in deed, and in truth* ; that is, that you do good, as well

as give good words ; and relieve Jesus Christ in his poor members.

And believe it for a certain truth, that a charitable and forgiving temper is not near so beneficial to any body as to him that hath it ; *it being more blessed to give than to receive* ; and to forgive, than to insist upon satisfaction for injuries and wrongs done to us.*

This being so necessary a grace, you will not fail to beg of God most earnestly to vouchsafe it to you.

The PRAYER.

This is my commandment, that ye love one another as I have loved you.—Hear, O my soul, what thy Saviour has commanded thee ;—He who loved us, and gave himself an offering and a sacrifice to God for us.

May this thy love, O Jesus, be the motive and pattern of my love and charity for all mankind !—Where this hath not been my practice, I implore thy gracious pardon ; and beseech Thee to fortify my soul against all the suggestions of *Satan*, or my corrupt nature and blind passions,—That I may always be prepared to go to thine altar with the same charitable dispositions with which I desire and hope to die.

Thou, O Jesus, madest thine enemies thy friends, by laying down thy life for them. Be Thou my advocate with God for grace to follow thy heavenly charity and example, that *I may overcome evil with good* ;—that I, and all the members of thy family, *may love as brethren* ;—that we may always meet at thy table as sincere friends, and part with true love and affection, as becomes thy disciples. *Amen.*

S E C T. IX.

General Observations, pertinent to the Subject of the foregoing Sections.

BY this time you see the *reason* of this institution ; the *necessity*, as well as the invaluable *blessing*, of observing it religiously ; and the manner of preparing yourself for it, as often as you have an opportunity.

And remember, that the oftener you look into the state of your soul, in order to go to this ordinance, the less trouble you will have to make your peace with God when you come to die ; and the less danger you will be in, of falling into a state of sin and security, which has been the ruin of an infinite number of souls.

Besides this, you will have the greatest comfort of life, when you perceive that you

* Acts xx. 35.

are still growing in grace, and tending to that perfection which must fit you for Heaven.

On the other hand, if you turn your back upon this ordinance, it must be because you will not be at the pains to understand your *duty*, your *interest*, and your *danger*.

You have not considered, that there is no *pardon*, no *grace*, no *salvation*, to be hoped for, but by pleading with God what his Son hath done, and suffered, and merited for us, and in the manner he has ordained.

And if you will consult your own conscience, it will tell you, that some of these following are the true, though most wretched causes of your contempt of this command of your Saviour's:—Either you live in some known sin, or ungodly way of life, which you cannot resolve to forsake;—or you are not willing to renew your vows made in baptism;—or, which is generally the case, you have no real concern for your soul; only you delude yourself with some faint purposes and hopes, that some time or other you will become a new man.

In the mean time you are guilty of a *sin* too like the *denying the Lord that bought you*. You bring an evil report upon an ordinance of Christ, as if it were not worth observing:—You harden wicked people in their infidelity, and neglect of their salvation, by calling yourself a Christian, and living like an heathen, in the contempt of one of the greatest means of salvation. You live in a state, in which all your prayers, whether public or private, whether for yourself or for others, will be rejected.

In short; you provoke God every day more and more to withdraw his grace,—to leave you to your own corrupt way of living, till you have filled up the measure of your sins, and prepared for yourself a sentence not to be heard without trembling. *I tell you, that none of these men that were bidden shall taste of my supper*,—the marriage supper of the Lamb in heaven.

How great then must the sin of *those* be, who neglect to administer, and of *those* who turn their backs upon this Ordinance, upon which our salvation depends! *It being the blood of Christ which must cleanse us from all sin.*^a

Observations on receiving the Holy Sacrament worthily, or unworthily.

After all, this is not to encourage any person to go to the Lord's Supper without the *wedding garment*, without a due regard to the duty. For a man may go so unworthily, as to receive judgment instead of a blessing.

^a 1 John i. 7.

For example:—*Such* as live in any known sin unrepented of;—*such* as are not sincerely resolved to live and be governed by the known Laws of the Gospel;—*such* as live at variance with their neighbours, without being willing to be reconciled;—*such* as have done wrong, and will not make satisfaction, as they are able;—lastly, *such* as go out of mere custom, without considering the end or benefit of the Ordinance; and return to their usual sinful liberties as soon as the service is over:—

All such ought to know, that they went unworthily. And if they have any true concern for their souls, they will consider better, and lay themselves under stricter obligations before they go again to the Lord's Supper.

But then let them not, at the peril of their souls, deal deceitfully, and make this a pretence of neglecting to go to this ordinance for the future; lest they provoke God to leave them to themselves, which is one of the greatest judgments that can befall them.

On the other hand, let not any well-meaning Christians be discouraged with fears of having gone unworthily to the Lord's Supper; and so forbear, because they do not find all the benefit and change wrought in them which they hoped for; but let them consider, that a state of holiness and perfection is not to be expected at once, but by degrees, and as we make good use of the graces which the Holy Spirit from time to time vouchsafes to us:—

A good Christian not being *one* who has no inclination to sin, but *one* who, through the grace of God, immediately checks and suffers not such inclination to grow into evil habits.

God, who knows our infirmities, will accept our sincere endeavours, though attended with imperfections and backslidings, provided we condemn ourselves for them, and strive to amend.

And let us remember for our comfort, that Jesus Christ himself pronounced all his disciples (*the Traitor excepted*) to be clean, that is, qualified to receive this Sacrament, which he was going to administer to them, although he knew them to be subject to very great failings and infirmities; which soon appeared, when they all forsook him, contrary to their solemn promises.—But this they repented of, and were forgiven by their compassionate Redeemer.

If therefore you love God and your Neighbour, though not so fervently as you could wish;—if you have a real desire of being better than at present you find yourself to be;—if the fruits of the Holy Spirit, though

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in a very low degree, do appear in your life;—lastly, if you do daily *pray* for God's grace, that you may, in his good time, be what he would have you to be, and do not live in any known sin; by no means forbear to go to this ordinance, as often as you have an opportunity; and depend upon God's blessing, and an increase of his graces.

The PRAYER.

Grant, O God, that I may never draw down thy judgments upon myself, either by turning my back upon this ordinance, or by going to it without thought, and unworthily. May thy mercy pardon what is past, and give me grace for the time to come, to consecrate my life to Thee, and to embrace every occasion of remembering my Redeemer's love, and thereby securing thy favour, and my own salvation! And, if it be thy will, grant that I may always find such comfort and benefit in this ordinance, as may encourage me to observe it with joy unto my life's end.

Give me leave to recommend to thine infinite mercy the miserable condition of all such as neglect so great means of grace and salvation.—Awaken all Christian people into a sense of this duty:—Open their eyes, and correct their mistakes, that they may be convinced, that this is the only means of making their peace with Thee, and of rendering their persons and their prayers acceptable to thy Divine Majesty, through Jesus Christ our Lord. *Amen.*

S E C T. X.

Meditations on several Texts of Scripture, proper to be used a little before receiving.

EVERY well-disposed Christian, after he has thus far prepared himself for this Sacrament, will endeavour to keep the thoughts of his duty, and the blessing he hopes for, warm in his heart, until the time of receiving.

Some of the following Scriptures, and Meditations upon them, may, through God's grace, answer that end; nor will they take up too much time, because some or more of them, as occasion offers, may be devoutly used in the midst of business.

And this method of devotion is here proposed, to lead Christians to make proper reflections upon other parts of Scripture which they read or hear.

Rev. iii. 17. *Thou sayest I am rich, and have need of nothing: And knowest not that thou art wretched, and miserable, and poor,*

and blind, and naked.—This is the sad condition to which, as sinners, we are subject; and it is thy mercy, O God, that any of us are sensible of it. Preserve me, I beseech Thee, from that blindness which would hinder me from seeing my own misery; and from that *pride* which would keep me from acknowledging it before Thee, who alone canst help me. O give me a true sense of the maladies I labour under, and keep me, for thy mercies' sake, and for the sake of Jesus my Redeemer.

Psal. li. 17. *The Sacrifice of God is a broken Spirit; a broken and contrite heart God will not despise.*—But most unfit is mine to be to God presented, until I have obtained his pardon for the many sins by which it has been defiled.

Jer. iii. 12, 13. *I am merciful, saith the Lord; and I will not keep anger for ever: Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God.*—I do acknowledge my sin unto Thee, O God; and mine iniquities will I not hide: I do therefore implore thy pardon, and plead thy gracious promise, with full purpose of heart, never again to return to folly.

Jer. xvii. 9. *The heart is deceitful, and desperately wicked: Who can know it?*—I cannot indeed answer for my own heart; but there is nothing, O Lord, impossible with Thee: In Thee I do put my trust; let me never be put to confusion:—Keep it ever in my heart what an *evil thing* and *bitter* it will be, *to forsake the Lord.*

1 John iii. 8. *He that committeth sin* (who abandons himself to live in known sin) *is of the Devil; is under his power and government.*—Preserve me, gracious God, from so fatal a blindness, to choose *Satan* for my Lord and Governor, instead of thy blessed Son, who laid down his life to redeem us from the dreadful tyranny of the Devil.

1 John ii. 25. *This is the promise that he hath promised us, even Eternal Life.*—How infinitely good is God, to give us so great encouragement to save ourselves from ruin!—Give me, I beseech Thee, a firm faith in this promise, that no *fears* may terrify me, —no *pleasures* may corrupt my heart, —no *difficulties* may discourage me from serving Thee.

Matth. xvi. 24. *If any man will come after me, let him deny himself, and take up his cross, and follow me.*—O my Saviour! who pleasedst not thyself, but tookest upon Thee the form of a servant; let me not profess to follow Thee, without endeavouring to follow the blessed steps of thy most holy life; —thy *patience, meekness, and humility*; —thy *great disregard for the world, its pleasures, profits,*

profits, and all its *idols*;—thy sensible concern for the miseries of men;—thy unweariedness in doing good;—thy constancy in prayer, and resignation to the will of thy Father.—Let me part with any thing, as dear as a *right hand* or a *right eye*, rather than not follow Thee.

Matth. vi. 24. *No man can serve two masters:—Ye cannot serve God and Mammon.*

May I never set up any *rival*, O God, with Thee, in the possession of my heart! May I never attempt to reconcile thy service with that world *which is enmity with Thee*! Give me, I beseech Thee, the *eyes of faith*, that I may see the world, what in truth it is;—the danger of its *riches*, the folly of its *pleasures*,—the multitude of its *snare*s,—the power of its *temptations*,—its *deadly poison*, and certain danger of drawing my heart from the love of Thee.

Matth. xxii. 37, 39. *Thou shalt love the Lord thy God with all thy heart,—and thy neighbour as thyself.*

O that the love of God *may be the commanding principle of my soul*; and that I may have this comfortable proof of his love abiding in me, that I study to please him, and to keep his commandments:—That my love to my neighbour may be such as God has commanded; that I may *give*, and *forgive*, and *love*, as becomes a disciple of Jesus Christ!

1 John iii. 14. *We know that we have passed from death unto life, because we love the Brethren.*

What it is to *love my Neighbour as myself*, Thou, O Lord, hast taught me in thy holy Word:—Never to *wrong* or *deceive* him;—never to *grieve* him, or without a cause to *create* him trouble;—never to *treat* him with *contempt* and *scorn*;—never to be *pleased* with his *misfortunes* and *faults*; but to *rejoice* in his *happiness*, and *help* him in his *wants*. Give me, O Lord, this proof of my having passed from death unto life.

Gal. iii. 13. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us:—That is, he was treated as one under the Curse of the Law.*¹

Blessed God! How great was our *misery*,—how great was thy *mercy*,—when nothing could save us from ruin, but the death of thy Son!—I see by this, how hateful sin is to Thee. Make it so to me, I beseech Thee. May I never flatter myself that thy mercy will spare me if I continue in sin, when Thou sparedst not thine own Son, when he put himself in the place of sinners! May I never provoke thy justice! May I never

forget thy mercies, and what thy Son has done for me!

Tit. ii. 14. *He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

Blessed be God, that I am united to this people by *Baptism*! Grant that I may never disgrace Thee, or my Christian profession, by an *ungodly life*. O Thou, who hast redeemed us from sin and death, cause me to understand, to value, and ever remember thy great love; and to shew that I do so, by a *life consecrated* to thy service.

2 Tim. ii. 12. *If we deny him, he will also deny us.*

How many deny Thee, O Jesus, without *thought*, and without *dread*! Do they know what they do, who *lightly* turn their backs upon this ordinance;—who make a mock of sin, which cost Thee thy life;—who are ashamed of Thee, and of thy Gospel, out of regard to men who by their unchristian lives do *renounce* thy service?—Do they consider what it is *to be denied by Thee*?—That it is to have no *interest* in thy *death*, thy *merits*, and *mediation*! Gracious God! deliver me from this dreadful *sin* and *judgment*.

Matth. xxvi. 35. *Peter said, though I should die with Thee, yet will I not deny Thee.*

Preserve me, gracious Lord, from a presumptuous opinion, and dependence on my own *strength*, without the aids of thy *grace*: Let me see, in this sad instance, my weakness without thy assistance, and my ruin without thy help.

Luke xxii. 61, 62. *And the Lord turned, and looked upon Peter; and Peter remembered the words of Christ;—and went out, and wept bitterly.*

O Jesus, look upon me with the same eye of compassion, whenever I shall do amiss, that I may see my fault, and forthwith return to my duty:—Let this instance of thy mercy be our comfort, since so great and repeated a crime did not exclude *this Penitent* from thy mercy; but let not this make us fearless of offending Thee, lest we never repent.

Luke xxii. 3, 4, 5. *Then entered Satan into Judas, and he communed with the Chief Priests, how he might betray him unto them:—And they covenanted to give him money, &c.*

If I should provoke Thee, O God, by resisting thy Holy Spirit, to leave me to my own *natural corruption*, and to the power of *Satan*, I see in this wretched man what wickedness I am capable of. Lord God,

D d

abandon

¹ Deut. xxi. 23.

abandon me not to my own choices. Shut my heart against that covetousness which was the root of so great a sin. Keep me from presumptuous sins, lest they get the dominion over me; and secure me under the conduct of thy holy Spirit, for Jesus Christ's sake.

Deut. xvi. 16, 17. *Thou shalt not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given Thee.*

Shall I appear before Thee, O God, worse than a Jew?—Can I give any thing to thy poor, but what I have received from Thee? How can I say that I love Thee much, if I give sparingly to them, whom Thou hast appointed in thy place to receive our alms?—Give me an heart, O God, to give according to thy blessing upon me, and as I expect thy blessing upon myself and substance.

1 Pet. iv. 10. *As every man hath received the gift, even so minister the same one to another, as good Stewards.*

O God, who hast taught us, that we are all but thy Stewards, keep me, I beseech Thee, from that great injustice of defrauding thy poor of their right:—Give me grace to moderate all my vain desires and expences, that I may have to give to them that need; and that the measure of thy blessings to me may be the measure of my charity to others.

1 Cor. xi. 28. *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.*

Enable me, O Lord, so to examine, and to judge myself, before I go to this Holy Sacrament, that I may not be condemned by Thee, when Thou comest to judge the world in righteousness.—And pardon, O

Lord, the many times in my life past that I have gone to this ordinance without that care and devotion required of all worthy Communicants, for thy mercy's sake. Amen.

Introduction to the Order for Administration of the Lord's Supper.

THAT you may profit by the following assistance, be advised to read the *Communion-Service*, with the *Directions* and *Meditations*, some time before you go to the Sacrament, that you may attend to every part of the public Service without distraction.

Whenever you have time for your private devotions, let them be so secret that nobody may be disturbed by you.

And if, instead of repeating the Prayers, and other parts of the Service, after the Minister, as the manner of too many is, to the disturbance of such as are near them;—if, instead of doing so, you would secretly say, AMEN, at the end of every petition, you will find this the very best way to keep your mind intent upon your devotions.

If any person who is ordained to administer this Sacrament shall think fit to cast his eye upon this Book, I would beseech him to consider seriously how many Communicants there are who have no ordinary way of coming to the knowledge of this great duty, or other help to their devotion, besides what the Church has provided for them in this Office: That therefore, in compassion to such, this Service ought to be performed with the greatest deliberation, as well as devotion, that the unlearned, who are generally the greatest number, may be edified, as well as instructed.

The Order for Administration of the Lord's Supper; or, Holy Communion.

With suitable OBSERVATIONS, DIRECTIONS, and DEVOTIONS.

First Rubrick.

SO many as intend to be partakers of the Holy Communion, shall signify their names to the Curate, at least some time the day before.

Observations.

IT is with great reason that the Church has given this order; therefore do not neglect it. You will have the comfort of knowing, either that your Pastor hath nothing to say against you, or if he has, you will have the benefit of his advice; and a good blessing will attend your obedience to the Church's orders.

Second Rubrick.

And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the congregation be thereby offended, the Curate, having knowledge thereof, shall call him, and advertise him, that in anywise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

If you are conscious to yourself (though your Pastor should not know it) that your life has been such as hath given offence or scandal to your Christian profession, do not go to the Sacrament, until you have given some plain proof of your repentance and purpose of leading a new life. But then, as you hope for God's grace and mercy, do not put off the doing of this one moment, lest you provoke God to leave you to yourself; for then you never will repent.

Third Rubrick.

The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled.

The Lord's Supper being a Sacrament and Token of reconciliation and friendship with God and man; such as will not forgive the injuries they have received, nor make satisfaction for the injuries they have done to others, must not presume to go to the Lord's Table, lest they receive a Curse instead of a Blessing.

And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against

But then such would do well to consider, that while they are under these bad dispositions, they are at enmity with God as well as with their neigh-

Rubrick.

him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate; provided that every Minister so repelling any, as is specified in this or the next precedent paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest; and the Ordinary shall proceed against the offending person according to the Canon.

Fourth Rubrick.

The Table, at the Communion-time, having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where morning and evening prayers are appointed to be said; and the Priest, standing at the North side of the Table, shall say the Lord's Prayer, with the Collect following, the people kneeling.

bour; and therefore are not qualified even to ask, much less to hope for, any favour from him:—There being no mercy for him who will not shew mercy to his neighbour:—This being an express condition of our peace with God. Matth. vi. 15.

And we should always remember, that "he that loveth not his brother abideth in death." 1 John iii. 14.

It is God who faith this: And dare we delay to be at peace with our neighbour even one day if we can help it?

It may so happen, that you did not know that the Sacrament was to be administered, until you saw the Communion Table covered: However, if you have been a constant communicant before, do not turn your back upon the Holy Ordinance; but say in your heart—I will most gladly close with this blessed occasion of remembering the death of my Redeemer.

The COMMUNION SERVICE.

When the Minister begins, lay aside all other Books, and attend to the Service of the Church, than which there never was provided a better Help to Devotion.

OUR^k Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation; but deliver us from Evil. Amen.

^k The Lord's Prayer should always be said with the greatest deliberation and devotion: And especially at this time, when we beg of God the Bread which must nourish us unto life eternal, and all the graces necessary to obtain that invaluable blessing.

The Collect.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love Thee, and worthily magnify thy Holy Name, thro' Christ our Lord. *Amen.*

Rubrick.

Then shall the Priest, turning to the People, rehearse distinctly all the TEN COMMANDMENTS;—and the People, still kneeling, shall, after every commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth:

Observations.

Because the love of God will make all his commands easy, and to be obeyed with cheerfulness; we therefore beg of him to purify our hearts by Faith, that we may love and fear him, and keep his commandments, upon which all our happiness depends.

We see with what great judgment these commandments were appointed to be read in this service, since by the law is the knowledge of sin: And when we are convinced in our own conscience that we have not kept a law which is holy, just, and good, we shall then see the need, and the blessing of a REDEEMER; and how earnestly we ought to beg of God, for his sake,—to have mercy upon us; and to incline our hearts to keep these laws.

Observations and Directions.

THAT you may obey the following COMMANDS OF GOD with cheerfulness, you ought to be firmly persuaded,—That God, who standeth in no need of our obedience and service, hath given us these laws merely for our own good, to restrain the disorders we are subject to, and to hinder us from ruining ourselves.

Consider these Commands in this view, and as they are the effect of the great love of God for his poor creatures; or else you will look upon them as a burthen, and obey them with an unwilling mind.

Prepare therefore to hear them with attention and reverence suitable to Him whose Commands they are; and then you will be more sensible what a blessing it is, that Jesus Christ hath by his death delivered us from the curse and punishment due to those that break them;—having prevailed with God to accept of our repentance, and to enable us by his grace to observe them better for the time to come.

*Communion.**Minister.*

GOD spake these words, and said, I am the Lord thy God: Thou shalt have none other Gods but me.^m

Observations.

WHEN you consider how apt every man is to have his idol,—something which he admires, or loves, or fears, or trusts in, or adores, more than the God who made and

Communion.

People.—*Lord have mercy upon us, and incline our hearts to keep this law.*

redeemed him, you will see the reason and the necessity of this command; and will most heartily beg of God to keep you from such idolatry, and that you may love him with all your heart, and above all things.

Minist.—Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me, and keep my commandments.

The proneness of all nations to the vile idolatry of making and worshipping images, and the creatures they represent, shews the absolute necessity of the authority of God, to prevent so great a sin, and contempt of the Divine Majesty; and the judgments that would follow.

At the same time, God has given us the greatest encouragement to obey this, and all his commands; assuring us, that both we and our children's children shall reap the blessing of our obedience.

People.—*Lord, have mercy upon us, and incline our hearts to keep this law.*

Minist.—Thou shalt not take the name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain.

Happy it is for the world, that men are restrained (as far as a command, and the fear of God, and his judgments, will restrain them) from profaning his name to idle and wicked purposes.—Were it not for this, all reverence for oaths, and for God himself, would be lost among men.

People.—*Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister.—Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt do no manner of

When we consider how backward we are to learn our duty, how apt to forget it, and unwilling to put it in practice, we cannot but acknowledge the necessity and kindness of this command; which obliges every man, who loves and fears God, to keep one day in seven holy to the Lord; in order to preserve the knowledge of the true God, and his glorious

¹ When it is considered how many people there are, who have no other way of coming to the knowledge of their duty, it will appear with what great reason the Priest is required to read these *Commands of God distinctly*, and how religiously this Rubrick ought to be observed.

^m The Law of Nature and Right Reason, being the Law of Man in the state of Innocence, would still have been a sufficient guide, had it not been much obscured, and almost blotted out, and rendered ineffectual, by the transgression of our First Parents, and the wickedness of their Posterity. It was then that God republished these Laws by *Moses* in writing, to awaken men, and to be a standing witness against all such as would not consult their own consciences, and the law written in their hearts.

Communion.

Observations.

work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is; and rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.

People.—*Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister.—Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People.—*Lord, have mercy upon us, and incline our hearts to keep this law.*

Minist.—Thou shalt do no murder.

People.—*Lord, have mercy upon us, and incline our hearts to keep this law.*

Minist.—Thou shalt not commit adultery.

People.—*Lord, have mercy upon us, and incline our hearts to keep this law.*

Minist.—Thou shalt not steal.

People.—*Lord, have mercy upon us, and incline our hearts to keep this law.*

Minist.—Thou shalt not bear false witness against thy neighbour.

perfections, and of our creation and redemption, that we may fear, and love, and adore him as we ought to do.—The neglect of this duty, commanded from the beginning, having, in all probability, been the occasion of that deplorable state of ignorance and idolatry in the heathen world; as it has been of very remarkable judgments upon many of those among Christians, that have profaned this day.

And indeed to profane the Lord's Day is, in a manner, to deny the God that made us and the world.

The infinite mischiefs occasioned by undutiful children, by rebellious subjects, by unfaithful servants, and by the little regard had to those that watch for our souls, shew the great goodness of God; who, in order to prevent those evils, hath given this command, with a promise of an especial blessing to such as obey it.

Men must be abandoned to all inhumanity, who do not acknowledge the great mercy of God, in forbidding us, upon pain of his displeasure, to shorten our own, or other men's lives, by violence, intemperance, or by such evil usage, as may make their lives miserable, and a burthen to them.

If the sins of *whoredom, impurity, and uncleanness*, and that *luxury, drunkenness*, and *sloth*, which leads to them, had not been forbidden by God himself, the world would have set light by them; and as bad as it was, would have been much more wicked.

Every one, whose *rights and properties* have been invaded by *violence, or fraud, or injustice, or thievery*, do easily see the *reason, and goodness, and necessity* of this law of God; and therefore ought to pray most earnestly that it may be religiously observed by themselves and others.

Evil-disposed people being capable of doing the greatest mischief to the *estates, repu-*

Communion.

Observations.

People.—*Lord, have mercy upon us, and incline our hearts to keep this law.*

Minist.—Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife; nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People.—*Lord, have mercy upon us, and write all these thy laws in our hearts we beseech Thee.*

Whoever considers the sad effects of men's disobedience to these laws, in the lives of idolaters, common swearers, profaners of the Lord's Day, undutiful children, rebellious subjects, murderers of men's lives and reputations, whoremongers, thieves, perjured witnesses, and covetous persons, and the judgments that attend them, will have reason to bless God, who has given us rules to live by; and will most earnestly beg him to write and keep them in his own, and all men's hearts.

Rubrick. *Then shall follow one of these two Collects for the King,^a the Priest standing as before, and saying,*

Let us pray.

ALmighty God, whose kingdom is everlasting, and power infinite; have mercy upon the whole Church; and so rule the heart of thy chosen servant GEORGE, our King and Governor, that he (knowing whose Minister he is) may above all things seek thy honour and glory; and that we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in Thee, and for Thee, according to thy blessed word and ordinance, through Jesus Christ our Lord; who with Thee, and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

Or,

ALmighty and everlasting God, we are taught by thy Holy Word, that the hearts of Kings are in thy rule and governance, and that Thou dost dispose and

^a So great are the blessings of a righteous and peaceable government, that we are commanded, in an especial manner, to pray for Kings, and for all that are in authority; for *Them* first, that remembering they are in the place of God, they may endeavour to promote his glory whom they represent, defend the persons and rights of men, and punish evil-doers according to the tenor of these laws; and secondly, for *Ourselves*, that we may obey our governors out of a principle of conscience, and in obedience to God.

turn them as it seemeth best to thy godly wisdom; we humbly beseech Thee so to dispose and govern the heart of GEORGE thy servant, our King and Governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake Jesus Christ our Lord. *Amen.*

¶ Then shall be said the Collect of the Day. And immediately after the Collect, the Priest shall read the Epistle. Then shall be read the Gospel, the People all standing up. And the Gospel ended, shall be sung or said, the Creed following:

I BELIEVE in one God the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God; begotten of his Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made: Who for us men, and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the *Virgin MARY*; and was made man; and was crucified also for us under *PONTIUS PILATE*: He suffered, and was buried, and the third day he rose again according to the Scriptures, and ascended into Heaven, and sitteth on the right-hand of the Father: And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life; who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spake by the Prophets. And I believe one Catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; And I look for the resurrection of the dead, and the life of the world to come. *Amen.*

Now you will have time to say secretly,

Lord, increase my faith:—Grant that I may die in this faith, and in the communion of thy holy Church; and be united to Thee, and to all thy members, by a faith and charity that shall never end.

Rubrick.

Then the Curate shall declare unto the people what holidays, or fasting days, are in the week following to be observed.

Observations.

The church having taken care that her clergy shall do their duty, in giving notice of such holidays, &c. as are to be observed; every good

* We are all required to stand up at the reading of the Gospel, to shew, that we have a very particular respect for, and with reverence attend to, every thing that was said or done by, or recorded of our most blessed Lord and Master.

Communion.

Observations.

Christian will endeavour to observe them, not as is the manner of thoughtless people, in idleness and intemperance, but in going to church, and praising God for his mercies vouchsafed us in Jesus Christ, and for his holy Apostles, by whose labours we were brought from the power of *Satan* unto God.

Rubrick.

Then shall follow the Sermon, &c.

If you hear the Sermon with a religious attention, you will be much better disposed to receive the Sacrament worthily.

Rubrick.

Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient in his discretion:—

*Now say secretly:—*I will give as I am able, according to the blessing of the Lord my God, which he hath given me.—And when you give your *Alms*, say,—Lord, pardon all my vain expences, and accept of this testimony of my gratitude, for what I have received from Thee.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven. *Matth. v. 16.*

O heavenly Father, give us all grace, that we may honour Thee, both in our *Lives* and by our *Alms*, and that Thou mayst be glorified by those that receive them.

Lay not up for yourselves treasures upon earth, where rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in Heaven, where neither rust nor moth doth corrupt, and where thieves do not break thro' nor steal. *Matth. vi. 19, 20.*

Magnify the power of thy grace, O God, upon us, in freeing our souls from the *Love of Riches*.—That we may have the greatest part of our treasure in Heaven; and that our hearts may be there also.

** The following Prayer was used by the pious Author, before receiving and administering the Sacrament.*

GIVE me grace, O merciful God, now I am going to thine Altar, that I may in some measure answer the work appointed me, in offering a sacrifice unto Thee, in order to communicate the Bread of Life to thy people.

O that I may never obstruct thy graces by any unworthiness, for thy Son Jesus Christ his sake.

Keep from my heart and mind, O God, all vain and worldly thoughts. Bless my devotions,—increase my faith,—pardon my infirmities,—and make me an acceptable guest at thine Altar.

Whatsoever

Communion.

Observations.

Whatsoever ye would that men should do to you, even so do ye to them; for this is the Law and the Prophets. Matth. vii. 12.

May this rule of eternal justice be ever present with us, that neither *self-love*, nor *interest*, may lead us to transgress it.

Not every one that faith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Matth. vii. 21.

Grant, O God, that we may never build our hopes of salvation upon an *outward* profession only, without a life of *holiness* and *good works*.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. Luke xix. 6.

If thou, O God, givest me ability, give me an heart to be both just and charitable, that Thou mayest say unto me, as Thou didst unto this *publican*, *Salvation is come to thy house*.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 Cor. ix. 7.

Shall the *soldier*, the *husbandman*, and *shepherd*, all have their wages, and thy *Ministers* only, O Jesus, be grudged theirs? God forbid! Vouchsafe unto me, and to all Christians, a better mind, I beseech Thee.

If we have sown unto you spiritual things, is it a great matter if we should reap your worldly things? 1 Cor. ix. 11.

May the good Spirit of God bless the heavenly seed sown by his Ministers, that both *they* and *we* may reap the fruit of their labour.

Do ye not know, that they who minister about holy things, live of the sacrifice? And they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. 1 Cor. ix. 13, 14.

Since Thou, O Jesus, hast ordained this, far be it from me to *envy*, or to *deprive* thy servants of the right which Thou hast given them.

He that soweth little, shall reap little; and he that soweth plentifully, shall reap plentifully. Let every man do according as he is disposed in his

It will be our own fault if we reap not a plentiful crop.

"Let us proportion our alms to our ability, lest we provoke God to proportion his blessings to our alms." *Bishop Beveridge.*

Communion.

Observations.

heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

Let him that is taught in the word minister unto him that teacheth in all good things. Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he reap. Gal. vi. 6, 7.

There is nothing, O God, which we can give to thy Ministers, equal to the blessings which we receive from them, who minister unto us the means of *grace* and *salvation*.

While we have time, let us do good unto all men; and especially unto them that are of the household of faith. Gal. vi. 10.

Blessed be God, that I have yet time! Lord, give me an heart to do good, *before the night cometh when no man can work*.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 Tim. vi. 6, 7.

Give me, O God, a *pious* and a *contented* mind; and for the rest, *thy will be done*.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 Tim. vi. 17, 18, 19.

Bless God, ye that have riches, if he has given you *grace* and *power* to give them with a liberal hand, and cheerful heart, without which they will be the occasion of certain ruin.

God is not unrighteous, that he will forget your works and labour that proceedeth of love, which love ye have shewed for his name's sake, who have ministered unto the saints, and yet do minister. Heb. vi. 10.

My God, we have nothing but what is Thine; and yet Thou makest thyself a *debtor* to us, for what we give to thy *poor*, and to thy Ministers.—How great is this goodness!

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. Heb. xiii. 16.

May our prayers and our alms go up before Thee, O God! And graciously accept them for Jesus Christ's sake.

Whofo

Communion.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 John iii. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from Thee. Tob. iv. 7.

Bemerciful after thy power. If thou hast much, give plenteously: If thou hast little, do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward in the day of necessity. Tob. iv. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord: And look what he layeth out it shall be paid him again. Prov. xix. 17.

Blessed be the man that provideth for the sick and needy: The Lord shall deliver him in the time of trouble. Psalm xli. 1.

Observations.

Thou, O God, canst support all thy poor without any assistance; but it is by them that Thou triest our faith, and our love for Thee.

Give me, O Lord, a true compassion for the miseries of others, that Thou mayest have compassion on me, at the great day.

I thank Thee, O God, that Thou judgest not by the greatness of the gift, but by the heart, and the ability of the giver; and wilt reward accordingly.

To thy account, O God, I place my charity to the poor Thou sendest unto me; and I know that I shall be no loser.

Keep me, O God, from all idle and vain expences, that I may always have to give to him that needeth. At the hour of death, and in the day of judgment, good Lord, deliver me.

Rubrick.

shall think sufficient; after which done, the Priest shall say,

Let us pray for the whole state of Christ's church militant here in earth.

Observations.

the Communicants, as a public acknowledgment that our lives, and whatever is necessary for their preservation, are owing to the gift of God.

We are now going to exercise another and most extensive branch of Christian charity towards the whole church of Christ; which you should seriously attend to, that you may add (secretly) *Amen* to every petition.

ALmighty and everlasting God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; we humbly beseech Thee most mercifully [**to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching Thee to inspire continually the Universal Church with the Spirit of Truth, Unity, and Concord: And grant that all they that do confess thy Holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and Governors; and especially thy servant GEORGE our King, that under him we may be godly and quietly governed: And grant unto his whole council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy Holy Sacraments. And to all thy people give thy heavenly grace, and especially to this congregation here present, that with meek heart, and due reverence, they may hear and receive thy holy Word, truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee, of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly Kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

** If there be no alms or oblations, then shall the words [of accepting our alms and oblations, and] be left out unaid.*

Rubrick.

Whilst these sentences are in reading, the Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the alms for the poor, and other donations of the people, in a decent bason, to be provided by the parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

You will now have the comfort of seeing your alms presented unto God by his Minister, in order to bring down his blessing upon yourself, and upon the rest of your substance and labours, according as you have been a niggardly or a chearful giver.

And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine as he

The Priest now, and not till this time, placeth the Bread and Wine upon the Lord's Table, in the sight of

⁹ If this Rubrick is not strictly observed, as in many places it is not, the intent of the Church is defeated, and a very instructive circumstance is omitted.

Rubrick.

Observations.

¶ When the Minister giveth warning for the celebration of the Holy Communion, (which he shall always do upon the Sunday, or some holiday immediately preceding) after the Sermon or Homily ended, he shall read this Exhortation following:

If you seriously attend to the following exhortations or warnings, you will learn what you ought to do, in order to be a worthy Communicant.

And you would do well to read them over again, when you return home, that you may fix them in your memory, and that they may be a standing rule to go by through your whole life.

Communion.

DEARLY beloved, On —day next, I purpose, thro' God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ, to be by them received in remembrance of his meritorious Cross and Passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament: Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you, in the mean season, to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences (and that not lightly, and after

Believe it for a certain truth, that such as are not religiously disposed to go to this Ordinance, are unqualified to ask or receive any blessing or favour from God.

That therefore you may lay hold of every occasion offered you—consider seriously what you are called to.

First, To obey an express command of Jesus Christ, by whom alone you can hope for salvation.

2dly, To testify to the world, that you belong to him; and to join with his family, in order to recount and acknowledge the most inestimable blessing, which he hath purchased for his Church.

And 3dly, To devote yourself to him, and to his service, who is continually interceding for all such as go unto God by him.

And very many will be the benefits of embracing every occasion that is offered you.—

You will not easily fall into a state of sin and security, being so often put in mind of the danger of going carelessly and unprepared.

You hear in what a good preparation consists,—in confessing your sins to Almighty God, with full purpose of amendment of life,—in exercising the duties of charity, in giving and forgiving, &c.

All which being done in obedience to the command of Christ, must needs be accept-

Communion.

Observations.

the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment, required by God in holy Scripture, and be received as worthy partakers of that Holy Table.

able to the divine Majesty, and, in time, gain you all those graces which you can desire, or stand in need of.

And for your comfort remember, that if you are prepared, as you ought to be, for this Sacrament, you are prepared for death, and for a blessed eternity.

The way and means thereto is, First, to examine your lives and conversations by the rule of God's Commandments; and wherein soever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise the receiving of the Holy Communion doth nothing else but increase your damnation. Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice or envy, or in any other grievous crime;

Consider how many there are, who, to their sorrow, are deprived of this means of grace and salvation:—And how many, through a most stupid ignorance and negligence, deprive themselves of it;—and you cannot but give God thanks, both for the opportunities which he affords you, and for the graces he gives you, by your resolving to close with them.

But still take care that you go not with an evil conscience, as Judas did;—with any bad design of malice in your heart;—or while you live and resolve to die in any known sin unrepented of.—Or,

Lastly, without fully purposing, through the grace of God, to lead a life becoming a Christian.

Consider therefore, the great hazard you run of going to the Sacrament while you live in any known sin; you will provoke God to leave you to yourself, and to that evil spirit who is continually seeking whom he may be permitted to devour.

* When it is considered how many poor Christians there are, who have little or no other means of coming to the knowledge of this Ordinance, and the manner of preparing themselves for it, but by what they learn from hearing these Exhortations, every Pastor will think himself obliged in conscience, and as he values the edification of his flock, to read these Exhortations with the greatest deliberation, and with an affection that shall even force the attention of his hearers.

Communion.

repent you of your sins, or else come not to that holy Table; lest, after the taking of that Holy Sacrament, the Devil enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite that no man should come to the Holy Communion but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of God's word, and open his grief, that by the Ministry of God's holy word, he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or, in case he shall see the people negligent to come to the Holy Communion, instead of the former, he shall use this Exhortation:

DEARLY beloved Brethren, on—I intend, by God's grace, to celebrate the Lord's Supper; unto which, in God's be-

Observations.

Do not despise so kind an Offer as the Minister of God now makes you, if you have any doubt upon your spirits, the advantage being greater than you can at present imagine.

You will give him an opportunity of convincing you of sins, which perhaps you were not before aware of, and which may rise in judgment against you; or clearing up some doubts which might proceed from a disordered mind or state of health, rather than from an evil conscience.

And do not entertain a thought so injurious to the merciful promise of your Saviour to the Pastors of his Church, [John xx. 23.] or imagine, that the absolution given by his Minister, after he hath enquired into the motives and manner of your repentance, according to the rules of the Gospel,—Do not imagine, that this will be of no avail to the health of your soul, and to the comfort of your mind.

No Minister of God must say, that he cannot get such a convenient number as the Rubrick requires to communicate with him as often as he himself is disposed, until he can truly say that he has applied to his people more than once, in the words of this Exhortation following—And until he has begged of God to touch their hearts with a sense of their duty and danger, as he promises, and will not fail to do, considering how very much depends upon so sacred and saving an Ordinance.

When the tender Love of God will not prevail with Christians to consider their ways, they will learn from this Exhortation what they must expect from the despised offers of mercy.

Communion.

half, I bid you all that are here present, and beseech you for the Lord Jesus Christ's sake that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come; which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this Holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come, wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say, you will not come? When ye should return to God, will ye excuse yourselves, and say, ye are not ready? Consider earnestly with yourselves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because

Pious Reflections.

Say therefore to yourself, Why am I so earnestly, so lovingly invited? Why is my Pastor, why is the Church, so much concerned for my going to the Lord's Supper?—Is it not because she knows that this is the most acceptable way of serving God, of securing his favour and my own salvation?

Is it not because she would have me to look into the state of my soul, as I must do before I go to this Sacrament, that I may not live in the way to ruin till I am surprised by death, and utterly unprepared for the account I must give?

Shall my Saviour's and his Minister's Love and Care be lost upon me? Is this the way to shew my thankfulness for the mercies I hope for on account of his death?

Is He the better for my services? Or do I not indeed serve myself most when I obey his commands, and accept of his invitation?

They that be whole, indeed, need not a physician; but dare I say this is my case, when I so sensibly feel the corruption of my nature, and how much I stand in need of help?

Must I be invited, intreated, compelled, to give God thanks for the greatest blessing he ever bestowed on men;—and to lay hold on the only means of making my peace with him?

Doth it repent me that I was dedicated to God in baptism?

How shall I tremble, if I should be required to renounce my Saviour, and all my hopes in his death?

What can be more like it, than frequently turning my back upon this Ordinance when I am invited?

How many tears did it cost St. Peter, for saying that he was not Christ's disciple? Will it be accounted a less crime in me to deny him in deed, by refusing to join myself with his disciples?

they

Communion.

they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready, and according to mine office, I bid you in the name of God; I call you in Christ's behalf; I exhort you, as you love your own salvation, that ye will be partakers of this Holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded. Which if ye shall neglect to do, consider with yourselves how great injury you do unto God, and how sore punishment hangeth over your heads for the same, when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace, return to a better mind: For the obtaining whereof, we shall not cease to make our humble petitions unto Almighty God, our heavenly Father.

Pious Reflections.

What if this should be the last opportunity that God will vouchsafe me? This having been the case of many before me.

Can I expect to be received, after so many wilful neglects, when I am compelled by death to flee to Jesus Christ for help and comfort, when I shall most stand in need of it?

Let me consider what I am invited to: To thank my Saviour for my redemption:—To engage Him to be my advocate with God for my pardon:—To declare my love and charity for all mankind, which he has been so good as to redeem:—And to declare my resolutions of living as becomes a Christian.

'Tis true, I am unworthy (and who is not of himself unworthy of God's mercy?) and so am afraid of going unprepared: But then I will consider, that these very fears of offending God are some degree of preparation; and to refuse when I am invited, will but increase my guilt.

I will therefore go, that I may obtain grace to be better prepared, every time that I have an opportunity of going to this Sacrament.

DEVOTIONS.

After Notice given of the Lord's Supper to be administered.

I ADORE thine infinite mercy and goodness, blessed God, for that Thou hast given thy Son, our Saviour Jesus Christ, not only to die for us, but to be our food and sustenance in this Holy Sacrament.—Give me, I most humbly

beseech Thee, grace to understand and to consider the dignity of that holy mystery, that I may go holy and clean to that heavenly Feast, in the marriage garment required by thy Son, and be by him received as a worthy guest at his Table. Grant this for his sake, O blessed God. Amen.

BAPTISMAL VOW.

BY Thee, O God and Father, I was created!—By Thee, O Jesus, I was redeemed!—By Thee, O Holy Ghost, I was sanctified!—O holy, blessed, and glorious Trinity, three Persons, and one God, to whom I was dedicated in Baptism, and to whom I devoted myself at Confirmation,—I do now renew the vows I then made of becoming thy faithful servant unto my life's end.

I renounce the Devil and all his works; the World, and all that is evil in it; the Lust of the Flesh, the Lust of the eye, and the Pride of Life; resolving, by thy grace, neither to follow, nor be led by them.—I believe all the Articles of the Christian Faith;—and I will, by the Grace of God, keep his holy Will and Commandments all the days of my life. Amen.

Rubrick.

Directions and Devotions.

¶ At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the Holy Sacrament, the Priest shall say this Exhortation:

If you seriously attend to this Exhortation, you will be better able to judge how well you are prepared:—You will see the benefits you may depend on by a worthy preparation, and the evils you expose yourself to, by going rashly, or out of mere custom, to this Holy Sacrament.

Communion.

DEARLY beloved in the Lord, ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For, as the benefit is great, if with a true penitent heart, and lively faith, we receive that Holy Sacrament; for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us; so is the danger great, if we receive

Here say secretly,—May it be according to this Word to me, and to every soul here present.

the

Communion.

Directions and Devotions.

the same unworthily :

—For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death.—

Judge therefore yourselves, brethren, that

ye be not judged of

the Lord; repent you

truly for your sins past;

have a lively and sted-

fast faith in Christ our

Saviour; amend your

lives; and be in perfect

charity with all men:

so shall ye be meet

partakers of those holy

mysteries. And above

all things ye must give

most humble and hearty

thanks to God the

Father, the Son, and

the Holy Ghost, for

the redemption of the

world, by the death

and passion of our Sa-

vour Christ, both God

and Man; who did

humble himself, even

to the death upon the

cross, for us miserable

sinners, who lay in

darkness and the shadow

of death, that he

might make us the

children of God, and

exalt us to everlasting

life. And to the end

that we should always

remember the exceeding

great love of our

Master and only Savi-

our Jesus Christ, thus

dying for us, and the

innumerable benefits,

which by his precious

blood - shedding he

hath obtained for us;

He hath instituted and

ordained holy myste-

ries as pledges of his

love, and for a conti-

nual remembrance of

his death, to our great

and endless comfort.

Suffer us not, O God, to draw these judgments upon ourselves, by going presumptuously to thy Holy Table.

I am indeed a miserable sinner! God be merciful to me!

I believe: Lord, increase my faith.

Blessed be the glorious Trinity for our redemption!

In these thy sufferings, O Jesus, I see the punishment due to sinners.

Blessed be thy Holy Name for this instance of thy love and concern for sinners, lest they should forget themselves and Thee!

May I never forget this valuable blessing!—May I never neglect this way of preserving the remembrance of it!

Communion.

Directions and Devotions.

To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life.

Amen.

¶ Then shall the Priest say to them that come to receive the Holy Communion,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy Sacrament to your comfort, and make your humble confession to Almighty God, meekly kneeling upon your knees.

I do sincerely repent, and I am sorry for my sins.

I forgive, as I hope to be forgiven.

This I purpose by the grace of God to do.

May it be to mine, and to the comfort of every soul here present!

¶ Then shall this general confession be made in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the people kneeling humbly upon their knees, and saying,

This most excellent Form of Confession may be made use of in private by every one who is preparing himself for the Sacrament.

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings: The remembrance of them is grievous unto us; the burthen of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father, for thy

Son

Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please Thee, in newness of life, to the honour and glory of thy Name, thro' Jesus Christ our Lord. *Amen.*

¶ Then shall the Priest (or the Bishop being present) stand up; and, turning himself to the People, pronounce this Absolution:

Communion.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance, and true faith, turn unto him; have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Priest say,
Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.*

COME unto me all ye that labour and are heavy laden, and I will refresh you. *Matth. xi. 28.*

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *John iii. 16.*

Hear also what St. Paul saith:

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

May this pardon, O God, rest upon my soul, and seal the forgiveness of all my sins!

Make me, O Jesus, truly sensible of my sad condition, that I may more gladly go to Thee for help.

I believe: O Lord, increase my faith, that I may ever love and obey Thee, who hadst such love and concern for me to save me from perishing.

I receive this truth, O Lord, with a thankful heart.—O let not that compassion be lost upon me, which moved Thee to come into the world to save sinners.

Communion.

Hear also what St. John saith:

If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. *1 John ii. 1, 2.*

Devotions.

I have sinned, O blessed Advocate; and do therefore put my cause into thy hands, that by thy blood and merits, and powerful intercession, Thou mayst procure my pardon.

After which the Priest shall proceed, saying,

Priest. Lift up your hearts.

Answ. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answ. It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father,* Almighty; and everlasting God.

*[*These words Holy Father must be omitted on Trinity Sunday.]*

Here shall follow the proper Preface, according to the time, if there be any specially appointed; or else immediately shall follow:

Therefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of Hosts; Heaven and Earth are full of thy glory. Glory be to Thee, O Lord most High. *Amen.*

If this Form of praising the Most High God were oftener in Christians mouths than it is, it would most certainly render them more worthy both to join in this service here, and in Heaven, with the Angels of God, hereafter.

Proper Prefaces.

Upon Christmas-Day, and seven Days after.

These short Prayers following may be made use of in your private Devotions, either in church or at home.

BECAUSE Thou didst give Jesus Christ, thine only Son, to be born as at this time for us, who by the operation of the Holy Ghost was made very man, of the substance of the Virgin MARY his mother, and that

FORM in me, O God, by the power of the same Spirit, all the graces and virtues which thy holy Son came to teach us, when he clothed himself with our flesh, in order to restore us to thy favour, and to fit us for heaven.

* These most comfortable words should always be read with great deliberation, that the people may have time to reflect upon them, and to apply them every one to the comfort of his own soul; and to prevent all unreasonable fears and doubts of God's gracious pardon and acceptance.

*Proper Prefaces.**Devotions.*

without spot of sin, to make us clean from all sin.

Therefore with Angels, &c.

Upon Easter-Day, and seven Days after.

BUT chiefly are we bound to praise Thee for the glorious Resurrection of thy Son Jesus Christ our Lord: For he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life.

Therefore with Angels, &c.

Upon Ascension - Day, and seven Days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord, who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into Heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory.

Therefore with Angels, &c.

Upon Whitsunday, and six Days after.

THROUGH Jesus Christ our Lord, according to whose most true Promise, the Holy Ghost came down as at this time from Heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead

MAY that all-powerful Spirit, which raised up Jesus our Lord from the dead, raise me from the death of sin unto the life of righteousness; that living in thy favour, I may die in peace, and rest in hope of a blessed resurrection!

St. John xii. 26.

Where I am, there also shall my servant be.

GIVE me, O God, such a lively faith in this promise, as may influence my will, my heart and life,—that, devoting myself entirely to thy service, and following the holy example of thy Son, I may, through his merits and mediation, be made eternally happy.

I Adore thy goodness and mercy, O God, for the invaluable blessing of the Gospel, established in these nations by the power of the Holy Ghost.—May the same good Spirit sanctify, govern, and preserve this Church.—Keep all her members from the spirit of error and delusion!—Guard her faith against the restless attempts of Satan and his agents; and lead us all in the way of life eternal, through Jesus Christ our Lord. Amen.

*Proper Prefaces.**Devotions.*

them to all truth; giving them both the gift of divers languages, and also boldness, with fervent zeal, constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of thy Son Jesus Christ.

Therefore with Angels, &c.

Upon the Feast of Trinity only.

WHO art one God, one Lord, not One only Person, but Three Persons in One Substance: For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality.

Therefore with Angels, &c.

¶ *After each of which Prefaces shall immediately be sung or said as above,*

Therefore with Angels and Archangels, &c.

¶ *Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all them that shall receive the Communion, this Prayer following:*

When the Priest acknowledges, in the following humble form, his own and the Communicants unworthiness, and God's unmerited kindness in admitting them to his Table; make this act of humility your own, by attending to it most devoutly.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own Righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table; but Thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood; and that we may evermore dwell in him, and he in us. Amen.

When

Rubrick.

Directions and Devotions.

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the prayer of Consecration, as followeth:

Here there will be a decent pause, when you will have time privately to offer this short prayer for yourself, and for all present:

THE good Lord pardon me, and every one here present, who hath prepared his heart to seek the Lord, though he be not cleansed according to the purification of the sanctuary! 2 Chron. xxx. 18, 19.

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech Thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: Who in the same night that he was betrayed took bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my body which is given for you, do this in remembrance of me. Likewise after supper he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. Amen.

Directions and Devotions.

Say secretly,—Send down thy Spirit and blessing upon this means of grace and salvation, which Thou thyself, O Jesus, hast ordained.

MOST merciful God, the Father of our Lord Jesus Christ, look graciously upon the gifts now lying before Thee; and send down thy Holy Spirit on this sacrifice, that he may make this bread and this wine the body and blood of thy Christ, that all they who partake of them may be confirmed in godliness,—may receive remission of their sins,—may be delivered from the devil and his wiles,—may be filled with the Holy Ghost,—may be worthy of thy Christ, and obtain everlasting life;—Thou, O Lord Almighty, being reconciled unto them, through the same Jesus Christ our Lord. Amen.

GRANT, O God, that I may so eat the flesh of thy Son Jesus Christ, and drink his blood,

that my sinful body may be sanctified by his most holy body, and my soul washed in his most holy blood, that I may evermore dwell in him, and he in me. Amen.

Rubrick.

Directions.

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present) and after that to the People also in order, into their hands, All meekly kneeling.

While the Minister and others are receiving the Communion, you may employ the time you have to spare in reading some of the Scriptures following, and the Meditations upon them.

Remember that no posture can be too humble, when we are to receive a pardon, and a pardon which must deliver us from death eternal.

DEVOTIONS.

St. Luke xv. 2. *The Pharisees murmured, saying, This man receiveth sinners, and eateth with them.*

I Thank Thee, O Jesus, for this instance of thy charity for sinners: I do indeed confess that I am one of that wretched number; and do beseech Thee to receive me, though a very unworthy Guest, that I may eat at thy Table, and be partaker of thy favours.

St. Matth. xx. 32, 33. *Jesus said, What will ye that I should do unto you? The blind men said, Lord, that our eyes may be opened.*

O Lord, Thou knowest the desires of my heart; for it is thy grace that has wrought them in me, and besides Thee there is none else that can help me:—I pray Thee, therefore, that Thou wouldst have compassion on me, as Thou hadst on these blind men,—That the eyes of my mind may be opened;—that I may recover the light which sin hath deprived me of;—that I may see the great goodness of God, in sending Thee to redeem us;—that I may see the due reward of sin in thy sufferings and death;—and that I may follow thy holy example all the days of my life.

St. Mark ii. 17. *I came not to call the Righteous, but Sinners to Repentance.*

O Lord, who hast called me to repentance by thy word, and by this Ordinance, call me also by thy grace;—but call me so powerfully, that I may not turn a deaf ear, and that I may not resist thy call. I am forced indeed to bring my sins along with me; but it is to crucify them with Thee, and with a full purpose, through thy grace, never to return to those sins I have repented of.

John

John vi. 54. *He that eateth my Flesh, and drinketh my Blood, hath Eternal Life: and I will raise him up at the Last Day.*

LET it be unto thy servant, O Lord, according to thy word. Fix in my heart, O God, a firm purpose and habit of leading a Christian Life.—May it be my constant care to do every thing that I know will please Thee, and to avoid whatever I know will displease Thee.

John vi. 58. *He that eateth of this Bread shall live for ever.*

O Jesus, who hast made the life of our souls to depend upon this Bread, grant that I may never render myself unworthy to receive so great a blessing, or deprive myself of it by my own negligence.—Make it a principle of immortal life to me, by uniting me to Thee, and to thy body, that I may be made partaker of a divine nature.

Exod. xii. 23. *When he seeth the blood (of the Paschal Lamb) on the door, he will not suffer the destroyer to come in to smite you.*

O Jesus, the true Paschal Lamb, who by thy precious blood hast paid the debt due to the Divine Justice, and hast delivered us from the power of the destroyer!—Let me never want this token of my redemption, this saving mark of thy almighty protection against the power of the Devil, who is continually seeking whom he may devour.

1 Cor. xi. 28. *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.*

THAT I am invited to thy Table, is not because I am worthy, but because Thou, O God, art infinitely good and kind. Pity my infirmities, which are known to Thee, and accept of my imperfect obedience to this command. I acknowledge my unworthiness. I place all my hopes in thy mercy and promises in Jesus Christ. I sincerely purpose to lead a Christian Life,—and to use all diligence to make my calling and election sure. With these purposes I go to thine altar, trusting in thy goodness for the pardon of my defects, and for an increase of all those graces that are necessary to make me more worthy to eat of that Bread, and drink of that Cup.

Communion.

¶ *When the Minister delivereth the Bread to any one he shall say,*

THE body of our Lord Jesus Christ, which was given for

Communion.

thee, preserve thy body and soul unto everlasting life!—Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one, shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life!—Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

¶ *Then shall the Priest say the Lord's Prayer, the People repeating after him every petition.*

OUR Father, which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *After shall be said as followeth:*

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of thy Son Jesus

Devotions and Directions.

Amen.—May it be unto me according to thy word, a seal of my pardon, and a pledge of my salvation!

Amen.—May the Blood of Christ cleanse me from all sin! And may the remembrance of his death be ever seasonably present with me!

Blessing, and honour, and glory, and thanksgiving, and power, be unto God, and unto the Lamb, for ever and ever! Amen.

Now return to your seat, that you may not hinder others from coming to the altar.—At the end of this service you will find proper Meditations wherewith to entertain yourself, until all have received the Communion.

Now being made one with Christ, and Christ with us, we have full liberty to apply to God as our heavenly Father, and to hope for all the blessings which a tender Father knows to be necessary for us.

Now join with the Church, and dedicate your whole self, your spirit, soul, and body, unto God, and to his service, with the greatest sincerity and devotion.

Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto Thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we who are partakers of this Holy Communion, may be filled with thy grace and heavenly benediction. And although we be unworthy, thro' our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

Or this:

ALmighty and ever-living God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people: and are also heirs through hope of that everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom, with Thee, and the Holy Ghost, be all honour and glory, world without end! *Amen.*

¶ Then shall be said or sung,

Observations.

GLORY be to God on high, and in Earth Peace, goodwill towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

After the example of our blessed Lord, who, when he had instituted and ordained this Sacrament, sung an hymn; so do we praise God the Father, Son, and Holy Ghost, for our redemption, in this most excellent hymn.

^t The solemn Blessing, with which the Priest dismissed the people after the daily sacrifice, by God's especial order, [Numb. vi. 24.] was this:—*The LORD bless thee, and keep thee! The LORD make his face to shine upon thee, and be gracious unto thee!—The LORD lift up the light of his countenance upon Thee, and give thee peace!*

And with what devotion they received this blessing, we are told, [Ecclus. i. 21.]—*The Priest lifted up his hand over the congregation, to give the blessing of the Lord with his lips; and they bowed themselves down, that they might receive the blessing from the Most High.*

And, lest any one should think too lightly of this Blessing, because pronounced by a poor mortal like himself, it is added [Numb. vi. 27.] *I (the Lord) will bless them:—Shewing, that the effect of the blessing does not depend upon man, but upon the ordinance of God, from the mouth of his own Minister, whom GOD hath chosen to bless in the Name of the LORD.* [Deut. xxi. 5.]

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H h

PREVENT

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that fittest at the right-hand of God the Father, have mercy upon us.

For Thou only art holy: Thou only art the Lord. Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Rubrick.

Observations.

¶ Then the Priest (or Bishop if he be present) shall let them depart with this blessing:

Receive this blessing as coming from God himself, with all imaginable devotion.—The reason and manner of receiving this blessing, see below.

THE Peace of God, which passeth all Understanding, keep your hearts and minds in the knowledge and Love of God, and of his Son Jesus Christ our Lord! And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always! *Amen.*

COLLECTS.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech Thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in Thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

ALmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech Thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALmighty God, who hast promised to hear the petitions of them that ask in thy Son's Name, we beseech Thee mercifully to incline thine ears to us, that have made now our prayers and supplications unto Thee; and grant that those things which we have faithfully asked, according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

Rubrick.

¶ And note, that every Parishioner shall communicate, at the least, Three Times in the Year, of which Easter to be one, &c.

Observations, &c.

THREE TIMES A YEAR.—God forbid that any good Christian should make this an excuse for receiving no oftener, if he has an opportunity! And *Woe be to that Pastor*, who will not give the well-disposed part of his flock more frequent opportunities of testifying their love to Jesus Christ!—Of increasing their graces, and securing their pardon and salvation!

PRIVATE DEVOTIONS

AFTER THE

SACRAMENT,

Either in the CHURCH or at HOME.

AFTER you have received, and are returned to your seat, you may (as you have time) continue your devotions. And remember, that *now is the proper season* to beg of God the *graces* and *blessings* you most desire; whether *for yourself*—*for your friends*—*or for your enemies*, who should always have a place in your prayers.

And be not under any concern for suitable words to make known the desires of your heart. *God is our Father*, and will understand his *Children's* meaning, however im-

perfectly expressed.—You know how the humble Publican was heard, though he said no more than—*God, be merciful unto me a sinner!*

The following Scriptures, and the meditations upon them, may help your devotions, either now, or at any other time, to obtain the graces you stand in need of;—to preserve in your heart a spirit of piety;—or to keep in your mind the vows that are upon you.

A short Form of THANKSGIVING.*

1 Thess. v. 18. *In every thing give thanks, for this is the will of God.*

O Lord and Father, I am not worthy of the least of all the mercies which Thou hast shewed thy servant; neither can I render due thanks and praise for them; but, O God, accept of this my sacrifice of praise and thanksgiving.—For this, and for all thy known and unobserved favours of nature and of grace, I bless thy good providence; beseeching Thee to pardon my ingratitude, and that I have passed so many *occasions* without *observing*, and without *acknowledging*, thy great goodness to thy unworthy servant.—For when I consider *my dependence* upon Thee, for my *life*, for my *preservation*, for my *redemption*, and for the means of *grace* and *salvation* which Thou hast afforded me, I cannot but be very thankful. As long therefore as I live, I will praise Thee.—Glory be to God my *Creator*,—glory be to JESUS my *Redeemer*,—glory be to the HOLY GHOST my *Sanctifier*, my *Guide*, and *Comforter*!—All love, all praise and glory, be to God most high! *Amen.*

John xvi. 23. *Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.*

IN all humility, O heavenly Father, I lay claim to this thy Son's most faithful *Promise*, confirmed by his *Oath*.—In his name, and for his sake, I beseech Thee to give me an heart truly sensible of his great love in paying the debt due by me to thy Divine Justice; and grant that the merits of his *death* and *sacrifice* may not be lost upon me.

Give me a saving *faith* and *knowledge*;—a sincere love for Thee, and for thy holy word;—an hearty desire to please Thee;—a fear of offending Thee;—a zeal for thy

* If Christians would but accustom themselves to render to God the glory of his mercies,—to take notice of, and to give him thanks for, the many *favours*, *deliverances*, *visitations*, or *chastisements*, they every day meet with, they would most surely engage the Divine Goodness and Providence to multiply those blessings upon them, which they put a stop to by their ingratitude.

glory.

glory, and a great regard for every thing that belongs to Thee.

Give me such a *Love* for my Neighbour as Thou hast commanded;—a due regard for my betters,—and an utter abhorrence of all manner of fraud, injustice, and wrong.

Give me a tender conscience,—a meek and quiet spirit,—a charitable, an humble, and a contented mind.

Give me a just sense of my own infirmities,—a dread of sensual pleasures,—a power over my appetites,—and a fear of the world and its idols.

Leave me not to my own choice. Keep me from pride, and from presumptuous sins;—from wicked principles, and wicked company; and from the vices of the age and place I live in.

Make me ever mindful of my latter end, and of the account I must one day give of my *life*, and of the *talents* with which Thou shalt entrust me.—And grant that I may lead an innocent and an useful life, by doing good in my generation.

Take possession of my soul, until I am restored to thy divine image, from which I am sadly fallen.

For these, and for all the graces I stand in need of, I plead thy gracious goodness, and my Saviour's *merits* and *promise* to all that ask in his name: And I know Thou wilt not deny me, because the very *will to ask* these mercies is from Thee, and thy Good Spirit. *Amen.*

Rom. viii. 32. *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*

THIS is indeed, O God, a sure pledge of thine infinite love for thy poor creatures. Upon this I depend, *when my heart is in heaviness*. This is my refuge, when I remember my sins and thy divine justice.—O make me truly sensible of this thy great love: And give me the graces which that love sees needful for me, for Jesus Christ's sake, the Son of thy love. *Amen.*

Luke xxiv. 26. *Ought not Christ to have suffered these things, and to enter into his glory?*

IT was necessary for Thee, O CHRIST, to suffer, because Thou tookest upon Thee to answer for sinners; and to shew us what treatment our sins deserve. O make my *sufferings* in this life, in union with thine, acceptable to God; and enable me to bear them, as Thou didst, with patience and resignation, this being the only way to glory. *Amen.*

2 Cor. v. 15. *Christ died for all, that they which live should not henceforth live unto themselves, but unto him which died for them.*

FROM this moment, O CHRIST, I consecrate that *life* to Thee, which Thou hast redeemed from the slavery of *Sin* and *Satan* by thy most precious blood. Fortify my soul, I beseech Thee, against all the temptations of the world, the flesh, and the devil, by the remembrance of this thy love; that I may live to Thee, and to the glory of God. *Amen.*

2 Cor. vi. 16. *Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.*

MAKE me, O God, truly sensible of this great *honour* and *blessing* of being the habitation of thy good Spirit; of the holiness required of me; and of the great danger of profaning a temple consecrated to Thee.—Make me worthy of thy continual abode and presence. Take possession of my heart and soul; and let me know that Thou dwellest in me by the fruits of thy Spirit. *Amen.*

Heb. xii. 1, 2. *Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, &c.*

GRANT, O God, that I may bear all the troubles of this life with a meek and patient spirit, without repining at what Thou shalt appoint for the punishment of sin, and for the salvation of the sinner. I will look unto Thee, O Jesus, when Thou wast in the place of sinners, with what patience Thou didst bear the scorn, the indignities, the unrighteous judgment, the miserable death of the Cross: And this, by thy grace, shall be my pattern. *Amen.*

Luke xxiii. 41. *We receive the due reward of our deeds: but this man hath done nothing amiss.*

I Confess, O God, with this malefactor, that whatever I suffer in this life, I suffer most justly for my sins! And therefore, with the submission of a penitent criminal, under the righteous sentence of death, I offer my life a *sacrifice of obedience* to thy divine justice, in union with that of my Saviour's, at what time, and in what manner, to Thee shall seem meet; trusting in the merits of my Redeemer, at the hour of death, and in the day of judgment. *Amen.*

Luke xv. 6. *I have found my sheep which was lost.*

O Good Shepherd, I thank Thee, for thy tender care and concern for thy lost sheep.—I had indeed been for ever lost, had not thy love sought and found me, *when I was*

was astray: For thy goodness sake keep me, for the time to come, from wandering from Thee, and from thy fold. Amen.

John v. 14. *Behold, thou art made whole: Sin no more, lest a worse thing come unto Thee.*

LORD, the frailty of man without Thee cannot but fall: In all temptations therefore, I beseech Thee to succour me, that no sin, no evil spirit, may ever get the dominion over me. *Amen.*

Matth. xxvi. 41. *Watch and pray, that ye enter not into temptation.*

MAKE me, O Lord, ever mindful of my infirmities and backslidings, that I may be more watchful, and more earnest for grace, for the time to come; that the adversary of my soul may never find me off my guard, or from under thy protection.

Luke xi. 13. *Your heavenly Father will give the Holy Spirit to them that ask him.*

O Heavenly Father, let it be unto thy servant according to this word. Abandon me not, I beseech Thee, to the opposition that I shall at any time make to thy Holy Spirit, that I may never render myself unworthy of so great a blessing.

John viii. 51. *If a man keep my saying, he shall never see death.*

O JESUS, who hast made known to us another death besides that which separates our souls from our bodies, let thy grace and mercy deliver me from the bitter pains of eternal death. *Amen.*

Matth. xi. 29. *Learn of me, for I am meek and lowly in heart: And ye shall find rest unto your souls.*

O Heavenly Master and Pattern, how am I astonished when I consider thy humility, thy poverty, thy meekness, thy resignation, in the midst of injuries, oppression, and wrongs! It must be thy almighty grace which must enable me to follow thy example, and to submit to this way of peace, to which our nature is so averse: For this grace I now pray, through thy merits and mediation, O Jesus. *Amen.*

Luke xxiii. 34. *Jesus said, Father, forgive them; for they know not what they do.*

WE do not indeed consider what we do, when we provoke that justice which could not be appeased, but by the death of the Son of God! If I have any enemies, O God, I beseech Thee for them after this example, not for judgment and vengeance, but for mercy; for their pardon, and for their eternal happiness. *Amen.*

Luke xiii. 26, 27. *Then shall ye say, We have eaten and drank in thy presence, &c.—But he shall say, I tell you, I know you not; depart from me, all ye workers of iniquity, &c.*

LET me not depart from thy table and presence, O LORD, without obtaining the grace to lead a godly and a Christian Life; that I may escape this terrible and just judgment to be passed upon all those who enjoy the means of grace and salvation, without being bettered by them, but continue to lead unchristian lives. *Amen.*

John i. 12. *As many as received him, to them gave he power (and right) to become the Sons of God, even to them that believe on his name.*

I Will not live in sin, knowing, O God, that I am accounted thine. O Jesus, who hast obtained for us this mighty privilege, give me grace to live as becomes the child of so great, so good, so holy a Father: that I may never abuse this mercy, nor forfeit the right of the inheritance of the children of God, by infidelity, or disobedience to the commands of my heavenly Father. *Amen.*

John xiv. 27. *My peace I leave with you; my peace I give unto you.*

IT must be thy Spirit, O Prince of Peace, that must put us into possession of this thy last and dying legacy. O give me this peace, which the world cannot give; which passeth all understanding!—The peace and pleasure of being in the favour of God; and that I may possess my soul in peace, in the midst of the temptations, and troubles, and allurements, of this present evil world. And let this peace, which Thou hast purchased with thy precious blood, be with me and with thy whole Church evermore. *Amen.*

CONCERNING SPIRITUAL COMMUNION.

THE Church,* for the comfort and advantage of such Christians as through any just impediment are hindered from receiving the Lord's Supper in the manner which she has appointed, (that is, from the hands of Christ's own Minister) has given us this instruction:

“That if we do truly repent of our sins;
“have a lively faith in God's mercy through
“Christ, with a thankful remembrance of
“his death, &c. we do eat and drink the
“body and blood of Christ profitably, and
“to our soul's health, although we do not
“receive the Sacrament with our mouth.”

* See the second Rubrick after the office of the Communion of the Sick.

They

They that composed this Rubrick had, it is very probable, an eye to the *daily sacrifice*, which, under the Law of *Moses*, was offered for the whole people of *Israel*; at which all such pious persons who could not possibly be present, yet offered their daily prayers to God in union of Spirit, and in virtue of that sacrifice offered in the temple, and which, no doubt of it, were accepted of God.

Now, forasmuch as very many pious souls do labour under this sad impediment, especially in many *Country Churches*, where the Sacrament is but *too seldom* administered: To supply this defect, some such help as the following may be made use of, on the Lord's Day, or on any other Holiday, in order to preserve in our minds *the memorial* of our redemption;—to improve our grateful affections towards our Redeemer,—to keep up a continual correspondence with Heaven,—to preserve in us a spirit of piety, devotion, and charity, that we may always be prepared to receive the Lord's Supper, whenever we shall have an opportunity of doing it *in public*, as a public and solemn acknowledgment of our being in communion with Christ, and with every member of the Church of Christ; and which no good Christian will neglect, on any pretence of Spiritual Communion.*

Luke xxii. 19. *Do this in remembrance of me.*

O Good Saviour, I will, through thy grace, *do this in remembrance of Thee*, and in obedience to thy command, as well as I am able.

I do therefore this good day *join, in desire and spirit*, with every Christian congregation in the world, which truly celebrates this holy *mystery*.

With them I *join* in giving my devoutest thanks to thy Almighty Father, and our gracious God, who did not overlook lost mankind, but sent Thee, his only Son, to redeem us.—

With them I call to remembrance what Thou hast done and suffered for us;—thine incarnation,—thy laborious life,—thy bitter passion,—thy death and resurrection,—the great deliverance Thou hast thereby wrought for all mankind;—and the obligations Thou hast laid upon us.

I acknowledge and receive Thee, O *Jesus*, as our heavenly *Teacher*,—as our *Example*

* We do not want examples for recommending this SPIRITUAL COMMUNION. The learned and pious Bishop TAYLOR,—the worthy and ingenious Author of the *Unbloody Sacrifice*,—the devout Author of the *Spiritual Combat*, &c. have proposed some such help as this, for the use and comfort of those devout souls who are deprived of this holy Sacrament in the Church. And to those we are indebted for this intimation, &c.

and *Pattern*,—as our only *Mediator* and *Advocate* with God,—and as the *Sovereign Judge* of all mankind.

With thy Church I join in pleading the merits of thy all-sufficient sacrifice with thy eternal Father. I rely upon *that sacrifice* for the pardon of all my sins;—for the assistance of the divine grace;—for deliverance from the corruption of my own nature, and from the malice and snares of the devil;—for the fellowship of the Holy Ghost;—and for a blessed resurrection;—the Lord Almighty, for thy sake, being reconciled unto me.

I devote my spirit, soul, and body, to Thee, and to thy service, beseeching Thee to give me grace never wilfully to depart from thy laws.

I join with thy Church, and plead the merits of thy *sacrifice*, for all estates and conditions of men; that none may deprive themselves of that happiness which Thou hast purchased by thy death:—For all Christian Kings and Governors;—for all Bishops and Pastors, that they may preserve the sacred rites committed to their trust;—for all that strive to propagate thy Gospel;—for a primitive zeal in all that fear thy name;—for all that sit in darkness, are in error, or are destitute of necessary means of instruction;—for all that sincerely seek the truth;—for all sinners, that they may have grace and strength to break their bonds;—for all that are in adversity;—for all that suffer wrongfully, or that are deprived of their just rights;—for all that are in pain of body, or anguish of mind and spirit;—for all that are tempted, or in danger of falling into despair;—for all that are in slavery, under persecution, in prison, or in poverty;—for all persons and places in distress by the sword, pestilence, and famine;—for all that are in their *last sickness*, that they may omit nothing that is necessary to make their peace with God;—for all widows and fatherless children;—for all that call upon God, and have none else to help them;—for this land, and this church, that the Lord may avert the judgments which we justly deserve;—for our friends, our relations, our benefactors, and for our enemies;—for all that have desired our prayers, and for the whole mystical body of Christ;—beseeching the Almighty God, the Creator and Redeemer of all, to have mercy upon all whom he has made and redeemed, and to give unto all grace and help, according to the necessities they labour under;—for thy sake, O Lord Jesus, to whom, with the Father and the Holy Ghost, be all honour and glory, dominion and power, for ever and ever. *Amen.*

† 1 Macc. xii. *We remember you in our sacrifices, and in our prayers, as reason is, and as it becomes us to think upon our brethren.*

T H E

LORD'S PRAYER EXPLAINED.

WHEN we consider the time when Christians are taught to say this Prayer, we shall have reason to fear, that too many continue to repeat it all their lives, with as little consideration, understanding, and devotion, as they first learned it. This will make a short and plain Paraphrase on this Prayer both useful and acceptable to such as desire to understand what they pray for.

Our Father, which art in Heaven.

I beseech Thee, O heavenly Father, not for myself only, but for all thy children,—that we may all live worthy of the relation which we bear to Thee;—*that we may not sin, knowing that we are accounted thine*; nor wilfully offend so great, so good, so tender a Father. But that we may love Thee, and fear Thee, not as *slaves*, but as *children*:—That we may put our whole trust in Thee, and depend upon thine infinite power, wisdom, goodness, and promise, to take care of us;—that we may leave it to Thee to choose what is best for us; and bear with patience and resignation all thy fatherly corrections:—And that we may serve Thee with comfort and pleasure all our days, in hopes of the inheritance which Thou hast promised thy obedient children.

Hallowed be thy Name.

THOU art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and all thy works praise Thee. Fill our hearts, O God, with a zeal for thy glory, that we may do Thee honour, by leading holy lives, and by paying a great regard to every thing that belongs to Thee,—thy *name*, thy *day*, thy *house*, thine *ordinances*, and thy *ministers*:—And that others, seeing our good works, may glorify our Father which is in Heaven.

Thy Kingdom come.

INLARGE thy kingdom, O God, and deliver the world from the dominion and tyranny of Satan, that the kingdoms of the earth may become the kingdoms of Jesus Christ. Hasten the time which thy Spirit hath foretold, *when all nations whom Thou hast made shall worship Thee, and glorify thy name*. Bless the good endeavours of those that strive to propagate the Gospel of thy Kingdom; and prepare the hearts of all men to receive it. May all such as own Thee for their King become thy faithful subjects!—Vouchsafe to reign in our hearts, and subdue our wills entirely to thine; and prepare us by thy good Spirit for the Kingdom of Glory.

Thy Will be done in Earth, as it is in Heaven.

DISPOSE me, and all thy children, O Lord and Father, to submit cheerfully to whatever thy Providence shall order for us. Harken not to the corrupt desires of our hearts; but to the voice of thine own wisdom, goodness, and mercy. Give us a true knowledge of our duty,

and an heart disposed to close with thy will, whenever it shall be made known to us, and to perform it with pleasure. Subdue in us whatever is contrary to thy holy will, that through thy grace we may at last become perfect, as our heavenly pattern is.

Give us this Day our daily Bread.

WE look up unto, and depend upon Thee, O heavenly Father, for all the *necessaries* and *conveniencies* of this present life.—And may our bodily wants engage us to go daily to the throne of grace for the wants of our souls!—Let thy blessing go along with our honest endeavours, and keep us from all unjust ways of bettering our condition.—Give us grace to impart to such as are in want of what Thou shalt give us more than our daily bread; and, with all thy other favours, give us, we beseech Thee, the blessing of a *thankful* and *contented* mind.

And forgive us our Trespases, as we forgive them that trespass against us.

FORGIVE us those sins, O heavenly Father, which separate us from Thee:—Forgive us every day of our lives; for every day we stand in need of pardon:—Give me, and all Christians, a *forgiving temper*, that we may fulfil this condition of our pardon.—Thou art good and merciful in forgiving us; grant that we may be so to others, remembering our own infirmities. And may we all live in the same *charitable temper*, in which we hope and desire to die.

And lead us not into Temptation; but deliver us from Evil.

O God and Father, who hatest iniquity, and knowest our infirmities, leave us not to the malice and power of the evil one, the Devil, to deal with us as he pleaseth;—nor to ourselves, and to our own corrupt hearts and lusts, lest we rashly run into Temptation.—Keep us out of the way of Temptations, and under the protection of thy good Spirit:—Suffer us not to be surprised by them, nor tempted above what we are able to bear.—Give us grace to resist them, and to watch and pray daily, that we enter not into Temptation.

For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

THE whole creation is thine, and under thy government. Thine is the *Power*: Thou canst do whatever we pray for. Thou canst cause thy name to be sanctified in all the earth, and set up thy Kingdom in all the world, and in all our hearts. Thou canst cause *thy will to be done on earth as it is in Heaven*; and incline us all to submit to it. Thou canst give us all things needful both for our *souls* and for our *bodies*.—Thou, and Thou alone, canst *forgive us our sins*, and dispose us to *forgive one another*.—Thou canst secure us in the day of temptation, and deliver us from the power of the Devil.—To Thee, to Thee alone, be the glory, to all eternity.

THE
KNOWLEDGE AND PRACTICE
OF
CHRISTIANITY

MADE EASY TO THE MEANEST CAPACITIES:

OR, AN
E S S A Y

TOWARDS AN
INSTRUCTION FOR THE *INDIANS*;

WHICH WILL LIKEWISE BE OF USE

TO ALL SUCH WHO ARE CALLED *CHRISTIANS*,

But have not well considered the Meaning of the Religion they profess; or, who profess
to know God, but in Works do deny him.

HOWELL AND TRAFLET

C. H. R. T. A. N. T. Y.

DE PAS TO THE NEW YORK

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T H E P R E F A C E
T O T H E
I N D I A N I N S T R U C T E D.

IF the following Essay doth in any measure answer its title and design, the reader must know, that it was, through the divine direction and blessing, owing to a short but very entertaining conversation, which the Author, and some other Gentlemen, had with the Honourable General OGLETHORPE, concerning the *condition, temper, and genius*, of the *Indians* in the neighbourhood of *Georgia*, and those parts of *America*; who, as he assured us, are a tractable people, and more capable of being civilized, and of receiving the truths of Religion, than we are generally made to believe; if some hindrances were removed, and proper measures taken to awaken in them a sense of their true interest, and of their unhappy condition while they continue in their present state.

And though this may be thought a very difficult work, yet God, *who would have all men to be saved, and to come to the truth as it is in Jesus*, hath, pursuant to his gracious design, made all men capable of receiving such a measure of Christian knowledge as will be sufficient for their salvation.

Accordingly, some instances may be given of Heathens in the darkest corners of the earth, who have, even at this day, been awakened and converted, by the blessing of God upon the labours and conversation of some very moderately learned, but pious persons. These honest and well-meaning Christians, by their good examples and patience in explaining the great truths of the Gospel, have engaged men of very brutish passions, and such as before were supposed to be of an unconquerable ignorance, not only to acknowledge the true God, and his *Son* our Lord *Jesus Christ*, but also to join with them in endeavouring to convince and convert others. And how *this grain of mustard-seed* may grow and increase, and spread, God only knows:—But blessed are they that have sown it!

As to this performance, the Author will say little in its defence; it is called an *Essay only*;—and indeed, it was finished amidst other business of moment, which hath occasioned so many defects in it, that he has been sometimes ready almost to wish it had not gone abroad. But he hopes these defects may set some better hands at work, to perfect what hath here been attempted. And if even that good be done by it, the Author will be very thankful to God, for having enabled him, in any measure, to promote a work of such importance, as is the salvation of souls, which *Jesus Christ* hath purchased with his most precious blood.

There have been, it is true, many excellent books published, which give a larger and more learned account of the Christian Religion: But then some of these have been written in a style above the capacity of the less learned; and others mixed with controversies improper for such a work, as being too apt to distract the minds of both teachers and learners, and to divert them from attending to the great and saving truths of Christianity.

It will easily be seen, that the Author's design doth not lie this way; he has taken what care he could to give no offence to any serious Christian who may have different sentiments from himself; and to express his thoughts in terms suited to the meanest capacity.—And indeed he hath failed of his purpose, if the truths here recommended have not been made plain even to the understanding of an *INDIAN*, who shall be desirous to learn the things that concern his immortal soul, and is *disposed for Eternal Life*.

His chief aim was to follow the example of our Great Master,—by giving instructions suitable to the present necessity and strength of such as were to receive them.

And if this short and plain attempt may but serve for a sort of *Index*, or *Common-place*, of the heads that are proper to be insisted on, and which may be more largely explained, it is to be hoped it will be of some advantage to such Missionaries, or others, who shall think fit to consult it.

‘ Had this Essay been intended for the sole use of Heathens, many things might have been omitted: But when one sees, even amongst the professors of Christianity of almost all denominations, too many, who, with respect either to knowledge or practice, are not much better than heathens,—who understand not why they are called Christians, or what need they have of a Saviour;—but, as the Apostle describes the then Pagan World, are without Christ, expecting no benefits from his sacrifice, and therefore *without hope, and without God in the world*: Upon this mournful consideration, it was thought proper to add many things, which, through the blessing of God, might be of use to awaken such miserable and unthoughtful people.’

With respect to the manner of the performance:—As the HOLY SPIRIT, by *Moses*, did not begin the History of the Creation, nor *St. Paul* the Conversion of the Gentiles, *with proofs of the Being of God*, supposing that every man, who had the use of reason, would acknowledge, that there must of necessity be such a Being; it was not thought necessary or convenient to begin these instructions with such proofs, which might confound, and have often staggered, the faith of simple men.

There may be in the Christian World *Atheists*, at least such as would wish there were no God to punish them for their wicked lives:—But we have no certain account that there are any such amongst the Heathens:—The very *Hottentots*, who are supposed to be the dullest of mankind, even these, as we have been informed by those who have been amongst them, do very naturally appeal to *One* who is above those who injuriously treat them. And we have been lately told, that some of these very people have been awakened and converted to the Christian Faith.

The proofs of the Christian Religion, made use of in this Essay, are not founded upon such arguments as are above the capacities and reasonings of plain and unlearned people, but upon what they know and feel within themselves,—upon the *corruption* of human nature,—their *proneness* to evil,—the *fears* that attend such a sad state,—and upon the experience of their own utter inability to deliver themselves out of this state of bondage;—arguments which every thoughtful man, though never so unlearned, if awakened, feels the force of.

And such convictions as these will very naturally lead men to desire, and consequently close with, any reasonable proposal of a way to free them from the doubts and fears that attend them; and dispose them to embrace such evidence as shall be brought to prove the truth and the blessing of Christianity.

Indeed the CONVERSION OF THE HEATHENS may appear at first sight a very discouraging undertaking, considering the many difficulties such a work is like to meet with. But God, whose kingdom ruleth over all, having given *his Son the Heathen for his inheritance, and the utmost parts of the earth for his possession*;—and having assured us, *that all the ends of the earth should remember themselves, and turn unto the Lord*;—as he is able, so *He* will most certainly perfect this in his own good time, and by such instruments as shall be most proper for accomplishing this great event.

But whether the *Churches of the Gentiles*, which at present are so far departed, not only from the zeal and practice, but many of them from the truths of primitive Christianity, so that even themselves want to be converted:—Whether these shall be made the instruments of so glorious a work, is much to be doubted.

Or whether, *when the times of the Gentiles shall be fulfilled*;^a that is, as the learned *Grotius* understands the prophecy, *when God's patience and long-suffering with the Churches of the Gentiles*, whom, when he rejected the *Jews*, he made his peculiar people, *shall be at an end, and they shall have filled up the measure of their sins*;—whether God will not then look upon his everlasting Covenant with *Abraham* and his Seed,^b and cause the *Jews* to be converted, and make THEM the instruments of publishing the Gospel to all the nations of the world, amongst whom his providence hath already scattered them, is a matter worthy of consideration, and seemed to the very learned Mr. JOSEPH MEDE no improbable supposition.^c

He supposeth *St. Paul's* conversion to be a TYPE of the calling of the *Jews*, when their tribulation and long dispersion shall be ended; and that the same Almighty Power and Grace which converted him, and from a most bitter enemy and persecutor of *Jesus Christ* and his Church, made him an Apostle and Preacher of the Gospel to the then Gentile World,—that the same Almighty Power and Grace can, and it is probable may,

^a Luke xxi. 24.

^b Gen. xvii. 7.

^c Mr. MEDE's Works, fol. Book v. Ch. 2. See there his reasons at large.

after the like manner, make the *Jews*, though never so great enemies to Christ at present, *preachers of the Gospel to the yet unconverted nations*; and endow them, as he did St. Paul, with sufficient powers to convince and convert all such as are disposed for eternal life.

But this must be as it shall please God.

In the mean time, whoever among Christians *fears God*, and loves the Lord *Jesus Christ* in sincerity, cannot but desire and endeavour, that all nations may come to the knowledge of their Maker and Redeemer, and adore and glorify him.

This is indeed what every Christian prays for, when he says, *thy Kingdom come*;—but to how little purpose, if he does not by some acts of his own, and as far as God hath put it into his power, endeavour to gather and increase the number of Christ's subjects, and enlarge his kingdom, by the conversion of the yet unbelieving nations?

We know it will be natural for people to ask, What can be done by most men more than to pray that such as sit in darkness, and in the shadow of death, may be delivered by what ways God shall think fit? More, much more, most certainly, may be done, by almost all good Christians, towards the promoting of so glorious a work, were they only to remove the stumbling-blocks which lie in the way of the Heathens, and hinder their conversion.

For instance:—It cannot but be acknowledged with shame and sorrow, that the little progress which the Gospel hath made among the *Indians* and *Negroes* in the western parts of the world, hath in a great measure been owing to the bad lives of many of those Christians with whom they have so long conversed:—For let the Missionaries, or any other good men, say never so many true and affecting things of the excellency of Christianity, and the blessings attending it; those people will always judge of the religion so zealously recommended to them, by the lives of the generality of those who profess it; which, if wicked, give such a wound to Christianity, as all the arguments to recommend it cannot heal.

If these poor people, instead of seeing the good fruits of the holy faith and religion proposed to them, shall see little or nothing but a *general corruption of manners*; such as, *intemperance, injustice, covetousness, oppression, a love of pleasures and all worldly delights, a want of compassion for their fellow-creatures,—hatred, malice, and revenge*;—it will be almost impossible to reconcile them to a religion, which hath no better effects upon its professors; or to make them fear a God who suffers his worshippers to do such things, and break with impunity those laws, which they say he hath given them for the conduct of their lives.

Heathens can reason as well as Christians, in matters of so natural a consequence; and will make this plain conclusion:—That if such Christians as they converse with do really hope, as they pretend, to be happy when they die, no persons need be much concerned how they live here, or fear being miserable hereafter.

Such men as these would do well to consider the sad doom pronounced by the Son of God against those who give this offence, and hereby occasion the loss of so many souls.

All Christians who live in the neighbourhood of the Heathens, ought to conclude, that they are placed there by a special Providence, which doth nothing by chance, or in vain, to give those people an opportunity of coming to the knowledge of the true and only God; and by their instructive conversation and good lives, to dispose them to receive the Gospel, that they may be saved,—that God may be glorified, and his kingdom enlarged, *and his name become excellent in all the earth*.

Then indeed those Heathens will have reason to say, what *Moses* supposed the nations would say of the *Israelites*,—*Surely these are a wise and an understanding people, who have the Lord so nigh unto them, in all they call upon him for;—and what nation is there so great, that hath statutes and judgments so righteous?*

It was certainly for such great ends as these, that *Joseph* first, and afterwards *Jacob*, and his whole family, were brought into *Egypt* by unforeseen providences, that the *Egyptian* nation, which was given altogether to idolatry, might have a favourable opportunity of coming to the knowledge of the true and only God.

For this reason also it was, that the same providence of God, who alone can bring good out of evil, did afterwards punish the sins of his own people, by sending them captives into *Babylon*; and at the same time that he punished *them*, and effectually cured them of the sin of worshipping idols, he gave their *conquerors* a merciful occasion of coming to the knowledge of himself, and of his glorious attributes;—and by the wonderful

derful miracles which he publicly wrought, delivering his faithful servants DANIEL, SHADRACH, MESHACH, and ABEDNEGO, from death, he gave many nations and kingdoms sufficient reasons to see the folly of their absurd and stupid idolatry, when their very Kings were forced to declare, that there was no God but the God of *Israel*, who was able to deliver after that manner; and forbad all the people of their dominions to speak any thing against the God who could do such wonders.

And how earnestly is it to be wished, that such Christians, who by the same Providence, and by various ways, have been sent amongst the Heathens in these latter days, would seriously consider what great good or evil they are capable of doing by their virtuous or vicious behaviour; the one hardening them in their unbelief, the other disposing them to receive the Gospel!

As to the NEGROES, the descendants of *Ham* and *Canaan*, who, according to one of the most antient prophecies,^d are become slaves to Christians, the descendants of *Japheth*;—surely the only righteous recompence that can be made them for having been forced from their native country into a strange land, and for their labours there, will be to endeavour to bring them to the knowledge and worship of the true God, *the God of the spirits of all flesh, who would have all men be saved, and with him is no respect of persons.*

And indeed, if this is not sincerely endeavoured, it will be very difficult to justify the trade of BUYING, TRANSPORTING, and SELLING them as beasts of burthen.

For though it should be allowed to be a blessing for these ignorant, rude, and uncivilized people, who can hardly be more miserable in any country than in their own, to be brought, even in the condition of slaves, into a country of civilized people, where men's lives and liberties are secured by laws, and where they may be supposed in time to be qualified to receive instructions of every kind, both for the benefit of society, and for the salvation of their own souls;—yet it would be great barbarity and injustice to make a gain for ever of their labours, and those of their children, and neither to take care of their religious instruction themselves, nor contribute to the support of those who do this charitable work for them. This would shew too plainly, that the profits gained by the labours of their slaves are more valued by their masters, than the *glory of God*, or than the salvation of *their own* or their *servants souls*, FORGETTING THAT THEY THEMSELVES HAVE A MASTER IN HEAVEN.

But the true way which all wise and good masters will take with their slaves, and will recommend themselves and their labours to the blessing and protection of God, is,—to endeavour that their slaves may have the ties of Religion and Conscience, to oblige them to be faithful, peaceable, and contented with their condition. And nobody ought to question, but that these people are as capable of receiving religious instructions as any other Gentiles, or even as we ourselves were, when the Gospel was first preached to us. And they who insinuate, to the reproach of our Lord, and the power of his Grace, that the conversion of the *Negroes* will either be impossible, or be of no advantage to their Masters, have much more to answer for than they seem to imagine or to apprehend.

And those masters who grudge their slaves time sufficient for their instruction in the way of life and happiness, and compel them to profane the *Lord's Day*, in procuring necessaries for their support, in direct opposition to God's command, given in compassion both to man and beast;—such masters have no reason to expect the blessings of either this world or the next.

These are some of the obstacles which lie in the way of the CONVERSION of the *Negroes* and *Indians*, and cause that glorious work to go on so slowly: And certainly they who are concerned to remove them, and who do not, will be looked upon as enemies to God, and his Christ, and as such shall be treated at the last day.

The want of MISSIONARIES, both for NUMBER and QUALIFICATIONS, to undertake so difficult a work, is another reason which delays their conversion, and is greatly to be lamented. These cannot be hoped for without assistances equal to the work.

In order to this, it pleased God to put into the hearts of our princes, TO ESTABLISH, BY A CHARTER, A SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS, which hath hitherto been encouraged, and kept up, by many worthy, but voluntary subscriptions and benefactions. *And may God increase their number, and bless the substance of all such benefactors!*—But experience hath convinced those who are chiefly concerned in carrying on this good work, that a much greater income than they have yet had, will

^d Gen. ix. 25.

be necessary to supply the number of Missionaries that are wanted, and are every day prayed for by such people as are well-disposed, but not able of themselves to maintain such as may instruct them.

In the mean time we hope and have reason to expect, that this excellent undertaking, in which the glory of God, and the good of men, are so nearly concerned, will meet with still more and greater encouragement from Christians of all denominations, when they consider the obligations upon every one to put to their helping hand, according to their ability, as a proof of their love for our Lord *Jesus Christ*, and of their zealous concern for the everlasting salvation of the souls of men.

Those Gentlemen are under an indispensable obligation to support and encourage this excellent work, who draw great riches from the traffick and labour of the *Negroes*, and from the nations and countries of the *Indians*, whether they live here, or in the *Indies*.

And indeed one cannot but believe, that those Gentlemen who reside in the great and trading towns of *England*, and are generally of a very liberal disposition, and ready to every good work, do only want to be made sensible of the good they are able to do this way, and the obligations which lie upon them to promote so pious a work, whereby they would most certainly be entitled to the especial blessing of God in this world upon their *trade*, their *ships*, *themselves*, and their *families*, as well as that they might have leave to hope for blessings of an higher and a nobler kind.

In short; one would hope, that all people who value the blessing of an ingenious and Christian education, will countenance this work, some by their assistance, all by their prayers;—especially when they consider, that this very *state of darkness*, and *deplorable ignorance*, must have been our own case to this day, had not God in mercy sent *Missionaries* to instruct the generations before us.

And although there are many Christians who differ in opinions from one another, sometimes in matters of little moment; yet sure all such as agree in the great and saving truths of the Gospel, will unite to weaken the power of *Satan*, who still exerciseth his malice over so great a part of mankind.

And it will be a prevailing motive to endeavour this, when we consider how far this charity may extend. For as we ourselves do now enjoy the blessings and fruits of their charitable labours, who so long since preached the Gospel to these nations, so we have reason to hope and believe that the generations to come, in the miserable countries we are now concerned for, will, in God's good time, and by his blessing upon *this Society*, offer up many thanksgivings to God, for having touched our hearts with a sense of the wretched condition of their forefathers, and having helped them out of it.

These, and the like considerations, will, one would hope, prevail with all such well-disposed Christians as shall come to the knowledge of this Society, to enable its Governors to send and encourage Missionaries sufficient for so great and extensive an undertaking, and such as are endued with a truly Christian spirit, and with a prudent zeal for the glory of God, and the salvation of men.—And indeed, IF THIS IS NOT TO HONOUR GOD WITH OUR SUBSTANCE, WE SHALL BE AT A LOSS TO FIND A BETTER WAY.

In the mean time it must not be forgotten,—that every pious and understanding Christian, who by the providence of God is placed among the Heathens, or is any way concerned with them, may be capable, in some measure, of becoming a Missionary, and may receive, at least from God, a *Missionary's reward*, by endeavouring to dispose such people to bethink themselves, why they were sent into the world, and what may become of them when they leave it.

For example:—Every such serious Christian may, in his conversation with Heathens, endeavour to convince them,—that the Gods they worship are indeed *evil spirits*, which will be their ruin for ever, if they do not renounce and forsake them:—That they are *these evil spirits* which lead them, and *all wicked men*, to do such things as an holy and good God must be displeased with, and which he hath declared he will punish most severely in the life which is to come. He can further inform them,—that the God we worship is he who made us, and all the world;—that he is most worthy of their love, and their obedience, since he hath commanded nothing but what is necessary for our good;—that he would have all men, without respect of persons, to be happy;—and that he will make all men happy who will do what he hath commanded them. And at the same time he can let them know, that the wrath of this *great and holy God* is greatly to be feared, above all things, by such as do not obey his commands; so that they ought not to be easy till they know how to obtain his pardon, and to be restored to his favour.

He can, in conversing with them, let them know further,—That our God and Maker hath been so exceeding good and kind, as to send his own Son from Heaven to make himself and his will known unto men;—to make atonement by his sufferings and death for their sins, and to teach them how they ought to live so as to please their Maker; and how they may be restored to his favour, when they shall have done any thing to displease him:—And (to make us all more attentive to these truths) that the Son of God did assure us Christians, that this is not the only world and life we are all made for, but that there is another world after this; and that the present life is only a state of trial, which is designed to fit us for a much better life, if we are not wanting to ourselves:—For God hath assured us, *by this his Son*, that he hath determined to raise all men that have ever lived, to life again, to call them to an account, and to judge them either to happiness or misery in the next world, according as they have behaved in this;—and that all such as have obeyed God, believed in Christ, and led good lives, or who, being sensible they have done evil, have truly repented of it, shall be happy for ever; but that such, whether Heathens or Christians, as have despised the proposals of the Gospel, led careless and wicked lives in this world, and have not truly repented and amended their ways, shall be doomed to everlasting fire.

By such hints as these, and a thousand other truths which the good Spirit of God will put into the hearts of such pious Christians as love God, and desire to have him known and glorified,—by such hints as these, it will be proper to raise in their minds a fear for themselves, and a desire to know more of the will of God;—to know what they must believe, and how they must live, so that they may be happy when they die.

And certainly they who have *Negroes* in servitude, will find it the best way to secure their fidelity;—first, to convince them that their state of bondage, even in a strange land, amongst people who are governed by laws, is far better than always to have lived in their own country, where no man can live in safety, except a few lawless people, who kill or make slaves of all whom they can overcome; whereas now they may live in security, and have it in their own power to come to the knowledge of the true God, who will assuredly make them full amends in the next world for what they want or suffer in this, if they shall bear their condition in which his providence hath placed them with patience, and obey his commands.

And now, if any thing in the following *Essay* shall be of use, either to such well-disposed people as we have been speaking of, or to any of the *Missionaries* sent by the Society, or to those who have called themselves Christians, though they have hitherto lived without fear of what must come hereafter:—In a word; if it may serve in the least degree to enlarge the kingdom of God, which we daily pray for;—Let *all the praise be to Him* for whose glory it was undertaken, and who by the weakest means can, when he pleases, do the greatest good.

All the Author desires for himself is,—that he may have the prayers of all such as shall receive any benefit by these papers; and in return he will not forget to pray for them, *that we may one day meet in the paradise of God*, to praise Him to all eternity.

THE KNOWLEDGE AND PRACTICE OF CHRISTIANITY

MADE EASY TO THE MEANEST CAPACITIES;

OR, AN ESSAY TOWARDS AN INSTRUCTION FOR INDIANS.

P A R T

Which is in Order to Christian Baptism.

DIALOGUE I.

Indian.

WHY are you so earnest in persuading me to become a Christian?

Missionary. Because I know for certain, that it is the only **SURE** way to preserve you from misery, and to make you happy both *here and hereafter*.

Ind. I shall be very thankful, if you will be so kind as to explain to me what you say concerns me so very much.

Miff. That I will most freely do: For my heart's desire is, that all persons may have the same knowledge of God, and his will, as we Christians have; and besides, by instructing you, I myself shall be a very great gainer.

Ind. I do not understand what you mean by that.

Miff. I will tell you then: **THE GREAT** God, whom we Christians worship, He who made the world, and all things in it, and in *whose hands our breath and life is*, and who would have all his creatures to be happy,—He has promised an exceeding great reward to all such as shall endeavour to make *Him*, and his glorious *perfections*, and his most gracious *purposes*, known unto men, especially to such unhappy people as you, who know not for what end you were *made*, and *sent* into this world; who know not what *duties* you owe to your Maker, nor on what *conditions* he will keep you from misery, and make you for ever happy when you die.

Ind. Be pleased then to tell me what you know *more* than we do, concerning the God you worship; for we *know* and *believe*, that there must be some **GREAT POWER** above us, who made us, and does *govern* all things here below.

* Daniel v. 23.

Miff. But we Christians know much more of *that great Power* above, than you, in your present state of ignorance, can possibly do. We were indeed once as ignorant of Him (and of our most unhappy condition on that account) as you now are; but *he* has been so good as to make *himself* and his will known to us, to our very great comfort and happiness; and we cannot but desire, that every one may be as happy as all true Christians are, in knowing their Maker's will, and honouring Him, as reasonable creatures ought to do.

Ind. May I ask you one thing? Why did not that good Being, whom you call your God, make all this known to us as well as to you?

Miff. I must tell you once for all, that we poor creatures ought not to expect, that the **GREAT GOD** should give us an account of every thing he has thought fit to do*. It is enough for us to know for certain, that He is *good* and *just* in every thing he *does*, or *permits* to be done.—And be assured, that sooner or later, every tongue shall confess, and every soul acknowledge, the **JUSTICE** and **EQUITY** of God's proceedings with mankind. At present it concerns you much more to know what we Christians believe of God, and his will, according to the account which he himself hath given us.

Ind. This, sir, is what I now desire you to instruct me in.

Miff. That I will most gladly do; for the knowledge and belief of God is the foundation of all true Religion, and of the happiness of men. *First* then, We know the God we serve to be the most perfect of all beings; and that there is no other God beside to be feared, loved, or worshipped. That it is He who *made* the world; and that He *preserves*, and *governs*, and *orders*, all things by his wonderful wisdom and power. That

* Job xxxiii. 13.

amongst

amongst other creatures he made *man* to be partaker of his happiness; in order to which, he gave him reason, that he might *understand*, and *adore*, and *obey* his Maker. And that men might *know* him more perfectly, and *love* and *fear* him as they ought, he has given an account of his government of the world ever since he made it. By which account it appears,—that he is *Almighty*; that is, he is able to do whatever he thinks fit;—that he is exceeding *wise*, and *good*, and *just*; and therefore can *command* nothing but what is for our advantage; and will most surely *reward* such as *comply* with his laws, and *punish* those that disobey them. We thereby also know, That he is a most *holy* Being, and has ever been displeased with wicked men;—that he is also most *kind* and *compassionate* to those who, having offended him, are truly sorry for it, and return to their duty;—that he *sees* and *knows* all the actions of men, whether good or bad; and that even our very thoughts are known to Him;—that that he not only knows things *past* and *present*, but even all things which shall ever happen *hereafter*:—*Lastly*; That he is most *faithful* to his word, so that whatever he has *promised*, he will most surely make good; and whatever he has *threatened*, he will as surely execute.

Ind. I confess this account of the GREAT and GOOD GOD seems most agreeable to reason; now you have put me upon considering it so particularly.

Miss. But there are other truths of the greatest moment, which God has also in that account made known to us, and which our reason could never have clearly discovered; such as these that follow:—That there will be another life after this;—and that the true happiness or misery of men will not be fully known till after they are dead.

Ind. Till after they are dead, Sir!—Why, do you Christians really know what shall become of men after they are dead?

Miss. Yes, we do, and that most certainly. We know that this short life is only a *life or state of trial*, in order to change and mend our corrupt nature, that we may be fit for a much better world when we die; and be for ever happy *there*, if we behave ourselves as we should do while we live *here*. For God has made known to us, that after death the souls of all good people go to a place of *rest*, and *peace*, and *happiness*;—and the souls of wicked people to a place of *sorrow*, and *misery*, there to remain till the end of the world, and the day of judgment.

Ind. Pray, what do you mean by the END OF THE WORLD, and by the DAY OF JUDGMENT?

Miss. Why, God has assured us, that this world shall have an end; that then *there will be a resurrection of the dead, both of the just and unjust*, both of good and bad men; that all who have ever lived shall then be raised to life, and give an account for whatever they have done in this world, whether good or evil:—And that such as have done good shall be made happy for ever; and such as have done evil, that is, have led wicked lives, and have not repented in due time, shall be for ever miserable.

Ind. These indeed are truths which we know nothing of; and if they be really true, it certainly concerns me, and every man living, to think of them in good earnest, and to order his life accordingly. But let me ask you,—Do all you Christians know these things, and believe them to be true?

Miss. It is at the peril of their souls, if they do not. But I know why you ask that question, and I promise to answer and satisfy you upon that head hereafter. In the mean time, it is certainly your best and wisest way to take care of yourself, in an affair of the highest importance to you; and not to neglect this opportunity, which God of his mercy and goodness gives you by me, of coming to the knowledge of your Maker, and of the duties you owe to Him, to yourself, and to all others, lest they should be hereafter for ever hid from you, to your eternal ruin and destruction.

Ind. I hope I shall take your good advice. But in the mean time will you give me leave to ask you,—How did God make these things known unto you Christians?

Miss. That you shall know in due time; for you cannot know all things at once. And these few truths only I have told you, at this time, that you may know and consider what you have to do;—that you may in good earnest desire to be further taught, and told how you may be for ever happy (if it is not your own fault;) and how you may avoid the danger and misery which you and all men are exposed to, who are not very seriously concerned for their own safety. For once and again I must assure you, as certain as there is a God, that you and every man living shall be happy or miserable when they die. *We therefore (knowing these things, —and that we must all appear before the judgment-seat of God, and receive a sentence according to what we have done in the body, whether it be good or bad;)* We, knowing these things, endeavour to persuade men to be afraid for themselves, and to live an holy and virtuous life *here*, so as to escape being miserable hereafter.

What therefore I would recommend to you at present (for I would not overburden your memory at once) is this:—That you would pray to God to give you an heart disposed to hearken to the truth: For he has promised to enlighten the understanding, and open the hearts, of those who humbly and devoutly pray to him for his direction and assistance.

Ind. I hope I shall follow your advice: and I believe I shall hardly forget the things you have told me.

Miff. Farewell for the present; and may God keep you in this good disposition, and give you a teachable temper; and for this purpose join with me in the following prayer:—

The PRAYER.

Inlarge thy Kingdom, O God, and deliver the world from the dominion and tyranny of *Satan*. Hasten the time, which thy Spirit has foretold, when all nations, whom Thou hast made, shall worship Thee, and glorify thy name. Bless the good endeavours of those who strive to propagate the truth, and prepare the hearts of all men to receive it; to the honour of thy holy Name. *Amen*

DIALOGUE II.

Of the CORRUPTION of our NATURE.

INDIAN.

I Am come again, kind Sir, for your further instruction. Your last words have made me very thoughtful and uneasy, when you told me with so much earnestness,—*That Happiness or Misery will be the certain portion of every one after Death!*

Miff. I told you nothing but the truth; and I am not sorry for your uneasiness;—since *that* may prove in its consequence the greatest blessing of your life.

Ind. I do not understand how that can be.

Miff. But this you can easily understand, —*That they who are in health, and think themselves in no danger, will not look out for a physician and other help; but they that are sick, and sensible of their disease, will be glad of advice, and will be apt to follow it;*—when once you are sensible, that of yourself you are an ignorant, helpless, sinful creature, incapable of either knowing or performing the will of your Maker, or of reconciling yourself to him whenever you have offended him.

Besides, I must tell you another truth,—That the more you are afraid for yourself, the more will the Great God be disposed to pity you, and to deliver you from the danger you are justly afraid of; and to enable you

^e Matt. ix. 12. ^f Rev. iii. 17. ^g Isaiah lxvi. 2.

to attain the end for which you were made, and sent into the world.

Ind. Will you be pleased to let me know what the end is for which God made us, and sent us into the world.

Miff. God made man, that he might have a creature upon earth endued with reason, and capable of adoring his Maker, and of imitating his perfections; and fit to partake of his bounty and happiness.

Ind. Pray what is the happiness you speak of?

Miff. It is the happiness of going to a place of perfect *knowledge, goodness, love, joy, and peace*, which is to last for ever.—

As nothing is more desirable than life, nothing should more forcibly work upon human nature, than the hopes of everlasting life. Which life God himself hath set forth to us by all such things as we are most commonly affected with:—As a CROWN,—a KINGDOM,—a TREASURE,—an INHERITANCE *undefiled that fadeth not away*;—and a STATE of everlasting joy and pleasure.

Ind. If God originally designed men for this happiness, how came they to forfeit their title to it?

Miff. They do it by being guilty of *sin*; that is,—by transgressing the law which God has given them.

Ind. Has God given *us* any law?

Miff. Yes, surely. He has given you and all men *Reason*, which is instead of a written law or rule, by which *you* ought to live, and may, in some measure, know what is good, and what is evil; what will please, and what will displease, an *holy, just, and good* God.

Ind. But it is too plain, that people do not always observe this rule or law.

Miff. It is so, and *that is their sin*, by which they displease God, and debar themselves of his greater favours, and are in danger of being miserable, even beyond what they can imagine.

Ind. But is not this the case of many Christians, as well as of us?

Miff. It is surely so,—and they must suffer severely for it; God having given them plainer rules, and greater helps, to overcome and cure that *Corruption of Nature*, which is one great occasion of all the wickedness which we see in the world.

Ind. Pray what do you mean by the CORRUPTION OF OUR NATURE?^h

Miff. That I will now tell you;—and what by your own reason and experience you

^h It is our Religion which has first taught, That man is born in sin; no sect of philosophers ever said this, and therefore no sect ever said the truth.—*M. Paschal's Religious Thoughts*, p. 63.

must acknowledge to be true. By the *corruption of nature*, we mean, a strong inclination to evil, which we not only *see* and *blame* in other people, but very sensibly *feel* in ourselves; that is, something within us, which often opposeth our reason, and the other laws which God hath given us; so that we are often tempted, and prevailed upon, to do what our own judgment condemns us for, at the time of doing it.

Ind. This indeed is too plainly the case. Men follow not their *reason*, but their *passions*, their *inclinations*, and their own *perverse wills*; which too often they have cause to repent of.

Miss. You cannot but have observed, that this inclination to evil is often so violent, *that men commit all iniquity with greediness*: And this is the occasion of all the wickedness which we see and hear of,—all the *cruelty*, the *oppression*, the *pride*, the *injustice*, the *malice*, the *covetousness*, the *lewdness*, the *impurity*, *murders*, *drunkenness*, and all other sins, by which men dishonour their Maker and themselves, and are a plague to others;—inasmuch that it is found necessary to have severe laws made, even by men, to hinder wicked people from hurting one another;—of which laws there would be no occasion, if *reason* had been sufficient to *govern* men; which sad experience shews it is not; there being too many, whom no *reason*, no *advice*, no *prospect* of *danger*, no *hopes* of *happiness*, can keep from ruining themselves and others.

Ind. I confess there is truth in what you say. But sure this is not the case of all people.

Miss. I must tell you,—that the wickedness of others shews us plainly what all men are by Nature.—All men have the seeds of evil within themselves, which would spring up and appear upon every temptation, if not hindered by something more than their own reason; and they that are not so wicked as others may be thankful to a *power above*, who restrains them. And your own *heart* and *experience* must tell you, that such as are not so wicked as these we have been speaking of, are forced to strive hard against the temptations they meet with, before they can follow what their reason tells them they ought to *do* or *avoid*;—that they are but too often unwilling to follow the LIGHT OF REASON, which God has given them; and too—too often make use of it only to *hurt* or *over-reach* one another.—All which shews, *that our nature is strangely corrupt*;—so that no man can say he is free from sin, or not guilty before God.

Ind. I must confess, indeed, that, according to my best understanding, there is truth in every thing you have told me.

Miss. Well then, let this truth sink deep into your heart; for without the firm belief of this, you will never have any true notion of the *goodness*, *justice*, or *mercy* of God to men; nor will you ever know the value of Christianity.

Ind. But how Man, *the creature of so holy and good a God*, should come to have a nature so *corrupt* and *disordered*, and prone to evil;—this, indeed, surprises me.

Miss. Far be it from any man to imagine, that a good and holy God, who hateth sin, should be the cause of this corruption of our nature, and of the evil it occasions!—No;—He made man at first *upright*, *holy*, *just*, and *good*, and capable of doing every thing that became a reasonable creature; but how he fell into this wretched and distempered condition, you shall know in due time.

Ind. But since sin and wickedness are displeasing to God, why does he suffer sin and sinners to be in the world?

Miss. You do not consider, that, all men being sinners, God must either suffer sin to be in the world, or destroy the sinners; that is, all the race of men. But when you come to know the *Christian Religion*, and what God has done to *cure* this great disorder of our nature, you will find, that God can take occasion from the sins of men to display the greatness of his mercy and compassion for sinners;—and you will have reason to admire and adore his wonderful *wisdom*, and *mercy*, and *goodness*, to all such as shall lay hold on his offers of grace,—as well as dread his just displeasure against such as despise his mercy.

And this is one reason, that I have taken so much pains to convince you of the *corruption of our nature*, and of the danger we are in on this account, that you may have no ease in your mind, until you know how to be delivered from so sad a bondage, and the fears which ought to attend it.

There is another danger, which we are all exposed to, and which you ought to know;—and that is, the *power* and *malice* of *evil spirits*.

Ind. What do you mean by EVIL SPIRITS?

Miss. God has made known to us, that there are creatures, both *good* and *bad*, which we call *angels* or *spirits*, and which are ever about us, though we do not see them, they having no bodies as we have. The *good spirits* are appointed by God, to take care of his servants;—and the *evil spirits* are such as have rebelled against their Maker, and, having utterly lost his favour, strive to tempt men to all manner of wickedness, that they may be as miserable as themselves. And through *their* temptations the wicked-

ness

DIALOGUE III.

The Proofs of the CHRISTIAN RELIGION.

INDIAN.

ness of the world was grown so great, that God was provoked at one time to drown all the people of the earth *except one good man, NOAH, and his household*;—and at another time, to destroy several great towns, SODOM and GOMORRAH, with fire from Heaven, *for the wickedness of them that dwelt therein.*^k

Ind. These, indeed, are reasonable proofs of the power which EVIL SPIRITS may have over wicked men, and of the great danger we are in of being ruined by it.

Miff. But it is necessary that you should know these things; for whoever is not a worshipper of the only true God, whom Christians serve, is a slave to these evil spirits, and too often is a worshipper of them, though he does not know it. When you consider these things, you will have reason to be concerned and afraid for yourself.

Ind. And so indeed I shall be, if this is our case.

Miff. This is, in truth, the case of every one who is ignorant of the true God, and of the way of salvation which he has revealed to his unhappy creatures, the way by which they may be prevented from ruining themselves, and losing that happiness which he has provided for such as love and obey him.

Ind. I do most earnestly intreat you that at your leisure you would give me an account of the Christian religion, which you say is the way God has revealed whereby to save all men from ruin.

Miff. That I will do, through the favour of God, the next time we meet: In the mean while remember,—what I assure you of,—that this life is the time in which you are to choose whether you will be happy or miserable for ever; ‘and that your happiness or misery will depend upon your embracing or rejecting the offer now made ‘you, by Almighty God, of becoming a ‘Christian.’ You ought therefore to pray to the GREAT GOD, to enable you to lay hold of this opportunity of being happy.

The PRAYER.

O God, the fountain of all wisdom, I most humbly beseech Thee to enlighten my mind, that I may come to the knowledge of Thee, and of thy goodness. Give me a serious, an understanding, and a religious heart, that as I grow in years, I may grow in grace. Bless all the means of salvation which Thou hast afforded me, and especially *this instruction*, that it may sink into my heart, and bring forth in me the fruit of good living, to the honour and praise of thy holy Name. Amen.

¹ Gen. vi. 7, 8.

^k Gen. xviii. 19.

I AM come again, Sir, to trouble you sooner, I believe, than you expected. You said, *that it was good for me, that I was in fear for myself*; I cannot choose but be so, since you told me, ‘That my happiness or ‘misery will depend upon my embracing ‘or rejecting the offer now made me of ‘becoming a Christian.’ I own I am not satisfied with my present condition;—I am convinced by my reason, as well as by what you told me, that we *were made to be an honour to the Being that made us*, by living according to that light and reason which he hath given us. For my own part, I fear I have not done so; and if he shall be displeased with me, I know not how to help myself, or make my mind easy.

Miff. Assure yourself,¹ this is the case of every thoughtful person, who has no knowledge of Christianity. And therefore our great and good Creator, in compassion to those unhappy men, who labour under such doubts and fears, has graciously pointed out the way by which they may be freed from them; namely, *by embracing the Christian Religion.*

Ind. What does the Christian Religion propose to us, to cure us of those fears?

Miff. I will first tell you in short, and afterwards explain myself more fully. In the first place, it will lead you to the knowledge of the true God, the Maker of the world, and convince you of his great love for his unhappy creatures, and of his earnest endeavours to keep them from ruining themselves. It shews us also how we must answer the end for which God made us, and sent us into the world. It sets before us the miserable circumstances into which we are sunk by nature, the dangers we are liable to, and teaches us the way to escape them. It makes known to us those laws by which God will judge the world, that men may order their hearts and lives accordingly. It shews us how we may be restored to the favour of God. It gives us all rules necessary to make us happy when we die, and promises us all necessary assistance to observe those rules. It directs us in the course of our lives, how we may obtain the pardon of God, whenever we shall have been so unhappy as to have offended him by our sins, which we are but too apt to do. It assures us, *That God is a bountiful rewarder of all such as seek to please him.*^m In short; Christianity is the only remedy to cure all the disorders, and dangers, and miseries, which

¹ Heb. xii. 15.

^m Heb. xi. 6.

we are subject to in this life; to support us in the hour of death, and secure our happiness in the future state. In short; it is the only sure means, where it is seriously embraced, of *correcting* and *reforming* this world, and leading men to a better.

Ind. This is, Sir, a most desirable account you have given me of the Christian Religion. Will you be pleased, as you promised, to explain these things more fully?

Miss. You must know then, that we are called Christians, from professing ourselves to be the disciples and followers of a most holy and divine person JESUS CHRIST; who, being the Son of God, was sent by Him from Heaven, to make his will and gracious purposes known unto men.

In order to this, He being a pure Spirit, it was necessary that he should take a body like one of ours, that he might be seen by, and converse with men. He therefore submitted to be born of a woman, and he took the soul and body of a man, and in that nature He lived among men, and made known to them the things which I have already mentioned to you. Particularly, He gave them a clear knowledge of their Maker; and by his most *perfect, innocent, and holy* life, shewed what an excellent creature man was when he was first made, before he fell into sin, and became prone to evil, as he now is.

He assured them, that He came as a *peace-maker* betwixt God and his rebellious creatures, who by their disobedience had lost his favour, and forfeited the happiness he had prepared for them.

And in order to reconcile them to God, and to the duty and obedience which they owed to him, He brought them this most gracious message;—‘That all such as became sensible of their error and misery, and were willing to give themselves up to the Son of God as their Lord and Saviour, should through his merits and mediation receive a full and free pardon for all their past offences, be restored again to his favour, and obtain that happiness which they had forfeited by their offences.’

Ind. These are indeed wonderful proofs of the great goodness of God.

Miss. But then you are to know, that all such as *despise* this surprising goodness of God, are not only to be deprived of his favour, but are to be punished with *torments* exquisite beyond all we can now imagine. For you must never forget, what I told you before, and what JESUS CHRIST has assured us of,—‘That this short life is only a passage to another, which is to last for ever;’—and where every man is to be *rewarded* or

punished, according to his behaviour in this world.

Ind. I have not forgot that. But give me leave, Sir, to ask you one question:—How are you Christians sure, that *this extraordinary person* was the SON OF GOD, and came from Him with this message to men?

Miss. It is necessary that every one who intends to be a Christian should have the greatest assurance of it; for on this truth the Christian Religion is founded.

You must know then, that this DIVINE PERSON, in order to give men all possible assurance that he was what he declared himself to be—performed before their eyes such wonderful works, as shewed that in him *dwelt all the fullness of the GODHEAD bodily*.—For example: He healed all manner of *sickness and diseases* with a word of his mouth. He gave *sight* to such as *were born blind*. To such as were *dumb and deaf*, he gave the *power of speech and hearing*;—and He made *the lame to walk*. He fed and satisfied the hunger of *many thousands of people* more than once, with a few *loaves and small fishes*, which they saw *multiplied* before their eyes, so that *thousands* were at one time all *eye-witnesses* of this *miracle*. He commanded the *winds, the storms, and the seas*, and they obeyed his word. He *raised to life* those that had for some time been dead. He convinced those with whom he conversed, that he knew the very thoughts of their hearts, which none but God can do. Lastly; the great God himself did more than once, by a voice from *Heaven*, declare, *That he was his beloved Son*; and commanded, *that as such he should be heard and obeyed*.

Ind. Indeed these are most sure proofs that this DIVINE PERSON was what he said he was, and that whatever he taught must be true.

Miss. But I have other evidences to give you, in order to confirm your faith or belief, in this *divine person*, and his *message*.—Amongst many other things which He foretold his followers, this strange thing was one:—That notwithstanding the wonderful works which he had done before their eyes, his enemies would put him to death; *but that within three days he would rise again to life*. Accordingly, after they had treated him with all the evil usage that *spite and malice* could invent, they did most barbarously murder and crucify him. And after *three days he rose again from the dead*, and conversed with his disciples and followers,—with not less than *five hundred* at one time, many of whom lived very long after, and bore witness of his resurrection at the expence of their lives.

Ind. I should

Ind. I should be glad to know some more particulars relating to so *divine, holy, and wonderful a person.*

Miss. JESUS CHRIST, after having conversed with his disciples many weeks, in the sight of many of them, *He ascended into Heaven.* But before his departure from them, He promised them, that *He and his Father* would send ANOTHER DIVINE PERSON (not in the form or fashion of a man, but) as a pure spirit to *dwell in them*; to guide and comfort, to inspire them with all truths necessary to be known by them, and to enable them, for the confirmation of such truths to others, to do all such mighty works as he had done among them:—According to which promise, ten days after he had ascended into Heaven, THAT DIVINE SPIRIT descended upon them after a most wonderful manner, and enabled them to understand and speak all the languages of the then known world, to which they went in order to carry those good tidings;—whereby we, and many other nations, were brought out of error, ignorance, and darkness, into the clear light and true knowledge of God, and of his Son Jesus Christ, and of that Holy Spirit, which enabled them to preach this joyful doctrine to all the world: ‘That Christ has made our peace with God, if we submit to be governed by him, and by his laws, and put our whole trust in him.’

Ind. Well, Sir, you have given some ease to my mind. *I believe*, that what this *Holy Person* said, must be certainly true; and I suppose all that know these things are Christians.

Miss. Indeed they are not; and you will not wonder at it, when you consider what it is that hinders people from being Christians. There are many who never think of their Maker, or what must become of them when they die. Many indeed hear these things; but their affections are so set upon this world, its pleasures and profits, that they do not lay them seriously to heart. And too many are so fond of their own perverse ways, to which they have been long accustomed, that they see not the truth of what is proposed to them. Besides all this, the APOSTLES taught many things which wicked people would not hear with patience: For example; that *murderers, drunkards, adulterers, oppressors, covetous persons, the proud, malicious, and revengeful people, all lovers of pleasure more than lovers of God,*—that all such who were guilty of those things, must forsake them, in order to become Christians.

Ind. Well, Sir, I am convinced, that notwithstanding the proofs of the truth of

the Christian Religion, there might be people who would not become Christians. But I should be very thankful if you would let me know how the Christian Religion did prevail at the time the Apostles of Christ made it known to all nations.

Miss. That you shall know when you come again to me. In the mean while, forget not to beg of God to give you an heart always disposed to receive the truth; which you may do in some such short prayer as this following:

The PRAYER.

Merciful God, and Lover of Mankind, enlighten my mind with saving faith; enable me to withstand the temptations of the world, the flesh, and the devil, and with a pure heart to follow Thee, the only true God, and thy only Son the Lord Jesus Christ. Amen.

DIALOGUE IV.

The wonderful Success and Progress of the Gospel, when it was first preached to the World.

INDIAN.

WHEN I left you last, Sir, you promised to let me know what followed the DESCENT or coming down of that HOLY SPIRIT upon Christ's Apostles; and how the Christian Religion was received in the world.

Miss. You must know then, that when this happened, there were people out of all nations at Jerusalem, the city to which they were come to worship the great God.* Now when all these heard the APOSTLES OF CHRIST (who before that time knew no language but their own) declaring the wonderful works of God, in the language of every nation then present, they were astonished; and being convinced that such men must have been divinely inspired, they therefore gave heed to them, while they declared God's most gracious purposes—of mercy, pardon, and happiness, to all such as would obey the message he had sent to them by his Son;—insomuch that no less than THREE THOUSAND embraced the Christian Religion that very day, and FIVE THOUSAND more immediately after; and these converts became so many witnesses of these wonderful things to the several nations, from whence they came thither to worship. After this, the Apostles went into all nations, making known this joyful message of God to men,—‘That he would have all men to be saved, and to come to

* Acts ii.

'the knowledge of the truth, or the Christian faith;—that he was ready to be reconciled to all such as had *offended* him; and that he would make them happy for ever, if they would be persuaded to *for-sake* their evil ways, believe in Jesus Christ, and be *governed* by such rules as he had given them.' So that, in all nations, all such persons as were truly concerned for themselves, and disposed to receive the truth, became Christians; and very great was their number every-where. And indeed Christ himself foretold it would be so;—though at that time it seemed the most unlikely thing in the world,—that all nations should receive a religion opposed by their RULERS and PHILOSOPHERS, upon the preaching of a few POOR STRANGERS, who had no worldly power, riches, or learning, to induce people to believe and follow them; and who at the same time required all men to forsake the customs and religion of their forefathers,—to embrace the salvation proposed by this divine messenger Jesus,—to restrain their appetites, and govern their passions,—to leave their impious ways of living, and to lead sober, honest, and good lives,—and to suffer death, rather than deny the truths they told them. Now, does not the *miraculous success* they met with in propagating such a religion, under such circumstances, demonstrate it to be the work of the GREAT GOD?

Ind. Pray will you inform me how I may be sure that these MIRACLES were performed by the APOSTLES of Christ?

Miss. The MIRACLES recorded in the *New Testament* recommend themselves to our belief upon many accounts.—They were wrought by persons who appealed to God, and declared *beforehand* that they would perform them.—They were performed in, a publick manner, and by persons known to be of a low condition, destitute of *great friends* and *powerful patrons*.—They were wrought in a learned age, before *enemies*, or *unbelievers*, who were not easily to be imposed upon, or deceived.—The writers of the *New Testament*, when they relate the miracles, often name the *time*, the *place*, the *occasion*, the *diseases* that were removed, the *persons* healed or raised from the dead, the *persons* who were present, and the things that were said and done, by *friends* and *foes*, on the occasion, giving men a fair opportunity to enquire into the facts, and to disprove them if they were able.—These MIRACLES were wrought for no worldly advantage, but, on the contrary, subjected the APOSTLES of our blessed Lord to many *injuries*, *afflictions*, *persecutions*, and *cruel deaths*.—They were wrought in confirmation of doctrines good and useful to mankind, and were intended

to destroy all *atheism*, *idolatry*, *profaneness*, and *immorality*.—They prevailed upon many people to quit the religion in which they had been educated;—to forego *ease* and *pleasure*, and *worldly conveniencies*, and to leave their *friends*, *relations*, and *country*, and to suffer all kinds of temporal evils, and often the loss of life itself.—These *miracles* were likewise attested by proper witnesses.—The *disciples* of Christ *saw* the miracles of their *Master*, and *died* in confirmation of the truth of *them*, particularly of his RESURRECTION from the dead.—They were *foretold* ages before by the PROPHETS, that they were *such* miracles as the *Jews* expected, and had reason to expect, from their MESSIAH, when he did appear.—*Lastly*; The *persons* whose miracles are recorded in the Gospel, *foretold* many events, some of which did not come to pass till a considerable time after the books of the *New Testament* were written, and the writers themselves were dead. And this is a still stronger confirmation of the truth and certainty of the miracles related in those books.

Ind. Pray, Sir, what became of these APOSTLES after this?

Miss. As they had taught all others to suffer death, rather than deny the truths which they had received from God by *Jesus Christ*, so most of them laid down their lives for those truths they had preached.—But before they suffered, they appointed *others* to succeed them in publishing these truths to all nations; by which Christianity has continued unto this day, and we are assured by Christ himself will continue unto the world's end.—And a very great change for the better has been made in all nations where it has been received.

Ind. You will oblige me, if you will let me know, in what the world is become better by this religion?

Miss. In the first place, it gave the thoughtful and penitent satisfaction how their sins might be forgiven, and their persons accepted and saved by a righteous and holy God. They who then embraced the Christian Religion professed, *that they were strangers in this world*, and therefore looked upon this life only as a journey to a much better, which they expected after death. This made them content with any condition which God should think fit to place them in. This kept them from being covetous, or over-much concerned for the things of this world. They believed, that if they were *poor*, or in *misery*, God would abundantly make up in the *next* life, what was wanting, or they had suffered in *this*. Their great rule given them by Christ was this:

'THAT THEY SHOULD DEAL WITH ALL OTHERS,

OTHERS, AS THEY THEMSELVES WOULD DESIRE TO BE DEALT WITH.' This made them very just in all their actions, and careful not to *wrong* or *oppress* any person. *Defrauding, cheating, and lying*, were not so much as known among them. Their religion obliged them to be at peace with all men as much as possible; so that *quarrels, and wars, and murders*, they utterly abhorred. On the contrary, they were *kind* and *compassionate* even to their enemies, never returning evil for evil. They had always a tender compassion for such as were in want, or in misery; *cloathing the naked, feeding the hungry, and lodging the stranger*, according to their ability. As to themselves, they were exceeding *sober* and *temperate*, not given to *gluttony* or *drunkenness*, which they knew God would be highly displeased with. They were *chaste* and *modest*, both men and women; all kept strictly to their own wives and husbands, as God had appointed, who hath declared, that no *adulterer* or *whoremonger* must hope for heaven or happiness. And then, in their strict conformity to these rules of uprightness, they humbly acknowledged their many failings, and great unworthiness; and lastly, they suffered all manner of torments, and even death itself, rather than they would renounce the religion which they had embraced, on a full conviction that it came from God.

Ind. Indeed, Sir, this is a most wonderful account of those who first professed the Christian Religion. One cannot surely imagine, that such good men should have any enemies.

Miss. But indeed they had, and very many; for those EVIL SPIRITS, which I told you of before, tempted all sorts of wicked people to destroy them, and their religion, if possible; and would certainly have done it, but that the great and all-powerful God hindered it; and caused, that *the more it was persecuted, the more it increased*. All such as had been brought up in any other religion, became their mortal enemies, especially such as worshipped *idols, false gods, or evil spirits*, which the greatest part of the world then did, and too many do to this day. Beside these, men of wicked lives hated and persecuted those who professed the Christian Religion, because they declared, that God would most surely call them to an account, and adjudge them to a misery that would never end, if they did not forsake their sins, and lead better lives.

On these, and on many other accounts, Christians were every-where persecuted, and vast numbers were most barbarously murdered; which grievous sufferings they patiently endured, in a full assurance of a better

life, which God, who cannot deceive them, had promised.

Ind. Pray, Sir, are Christians still used after this cruel manner?

Miss. No:—For in time the *KINGS* and *PRINCES* of the world became Christians; and, when they favoured and protected that religion, their subjects followed their example, though it was not always in order to save their souls, but often for unworthy and worldly ends. And it was then, that many began to call themselves Christians, who in their hearts and lives were far from being such:—By which *Christianity* became extremely corrupted, and men outwardly professed the Christian Religion, at the same time that they lived in those sins, which it forbids on pain of damnation.

Notwithstanding this, the Christian Religion, where it is truly professed, is still the same; and is the only method of restoring men to the favour of God, and bringing them to the happiness which we all wish to enjoy.

We have the same just and holy God to worship, that those *first Christians* had; a God who loveth the *good* and *pious*, and hateth the *wicked*; who will most surely call all men to an account, judge them according to their works, and reward or punish them as they have deserved. And we have the same Jesus for a Saviour, who is able to save us to the uttermost.—So that every man who has any concern for himself, and would escape the anger of an offended God, will not only be a Christian in name, but in good earnest will live as a true Christian ought.

Ind. I most heartily thank you, Sir, for this account you have given me of the Christian Religion. Now; one would hope, that if our people knew these things, they might be prevailed on to become Christians, as easily as those nations were who first embraced Christianity.

Miss. We may wish and pray for this;—but there are some reasons, which you may know hereafter, that, we fear, may for the present hinder so general a conversion and blessing to your people; but a time will certainly come, when you will all know and worship the true God, the Maker of Heaven and Earth; and his ONLY SON, whom he has ordained to be the judge of the living and the dead. In the mean while, take you care for yourself, and beg of God that you may not lose the favour which is offered you at this time by me, one of his unworthy servants.

Ind. I hope I shall do so, and shall not forget what you have said to me at this time. And I believe I shall very soon wait on you again for your further instruction.

Miss.

Miss. In the mean time, join with me in the following prayer:—

The PRAYER.

O Lord Jesus Christ, who at thy first coming didst send thy messenger *John the Baptist* to prepare thy way before Thee, grant that the Ministers of thy holy word may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just;—that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest, with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

DIALOGUE V.

Objections against the bad Lives of Christians answered.

MISSIONARY.

I Expected, as you promised, to have seen you sooner. Has any thing extraordinary hindered you from coming to be further instructed.

Ind. Why truly, Sir, since I was with you, I have met with such discouragements as have given me great doubts and scruples, and had almost made me resolve against troubling you any more.

Miss. I shall be exceeding sorry, if any thing should make you do yourself so great an injury.—Pray what are the *discouragements* you have met with?

Ind. I will tell you the truth. After I had parted with you, upon what you had said to me, I told our people, that I had some thoughts of becoming a Christian; for that I had met with one who had convinced me, that my condition at present was not so safe as I imagined, and that I should certainly lose the greatest happiness which the heart of man can desire, if I refused, now it was offered me, to be instructed in the knowledge of myself, and of the true God, and how to live and die in his favour.—I told them also, that you assured me, from the mouth of God himself, that every man after death will certainly be happy or miserable for ever; this short life of ours being only a time of trial, and a passage to a state of happiness or misery, which is to last for ever.—I told them moreover, that Christians were assured, that God had appointed a day in which he would judge most righteously, even all that have ever lived in this world;—and that such as had served and obeyed God would be happy for ever; and such as had led wicked lives, and did not repent of and amend them, should be punished with everlasting

fire:—And that, in order to this great account and judgment, God has given us and all men *reason*, whereby to know good from evil, that they might chuse the one, and refuse the other:—But that beside this, he had given unto Christians, by HIS OWN SON sent from heaven, a revelation of his will, which if they embrace, and, according to that revelation, if they repent of their sins, and believe in this Son of God; and walk according to the holy rules he has given them, they shall be made partakers of happiness with him for ever. Then I told them, that, for my own part, I was persuaded of the truth of all this; which I thought then all Christians believed as surely as any thing they see with their eyes.

Miss. And so, I assure you, all *true Christians* do. But what did they say against your purpose of becoming a Christian?

Ind. Though I am almost afraid to tell you yet I must do it, both to ease my mind, and to know whether any thing can be said to their objections.

In the first place, they made a jest of my purpose; but I told them, that if what I had been taught was true, as I did believe it was, it concerned me so much, that I should not be laughed out of my intention.

Then they told me plainly,—the Christians would have you believe what they do not believe themselves. For is it likely, that people, who are fully persuaded of such things as they tell you, would lead such lives as they commonly do?—What, said they, does it signify to know the God which they worship, and the good rules he has given them, if those rules are not able to make them better than other people?—Are they not as careless, as if they were sure that nothing is to be feared or hoped for after this life?—You may be certain, that if Christians did really believe what they told you, there would not be a wicked man among them; and yet many of them are as bad, if not worse, than those who know nothing of the religion they pretend to, or of the *happiness* or *misery* they speak of.—Are not the same wickednesses seen among them, as among the worst of us?—They make no conscience to *cheat* and *defraud* even one another: And where they have power, they *oppress* without pity.—*Whoredom* and *drunkenness*, *falsehood* and *deceit*, *lying*, *cursing*, and *swearing*, and calling upon the God they worship to damn each other, upon every foolish occasion;—these and many others are the crimes common among these very people, who tell you, that the Great God will call all men to an account, and reward or punish them according to their works.—Can you think that they themselves believe this?

Miss. Well,

Miss. Well, what answer did you give them?

Ind. Why, indeed, I gave them no answer. I considered, that what they said had too much truth in it; and I held my peace, and doubted with myself, whether I should trouble you any more or not.

Miss. I hope, however, that you will change your mind, when you have heard what we have to say to these objections.

In the first place, all good Christians know this, and are grieved to see how much the Christian Religion must suffer by the bad lives of such people, by whose evil doings the name of God and of Christ is blasphemed.

However, suffer not yourself to be too soon discouraged; nor judge of our religion by the disorderly lives of these people you have mentioned;—for, assure yourself, that all are not true Christians who go under that name. There are too many who live in a shameful ignorance both of the *truths* and *duties* of Christianity; and will not be at any pains to consider the religion they profess, nor the sad danger they themselves are in. And many there are, who have been instructed in the way that leads to everlasting happiness; but the *cares* of this world, the *deceitfulness* of riches, or the *love* of worldly pleasures, have blotted the remembrance of the truths they had learned out of their minds.—Nay, there are too many, who even strive to forget such truths, because they condemn their ungodly lives. They therefore endeavour to cast off all fear of God, and provoke him to give them up to a mind void of judgment, to commit all iniquity with greediness.

Lastly; *Many profess to know God, but in their works do deny him.* These, and all such as these, are an abomination in the sight of God, and a grief to all true Christians.

Ind. But you know, Sir, that these will take it ill, if they are not called *Christians*.

Miss. They will so; but that is, because they think it a name of *credit* and *respect* in the place where they live; and they content themselves with the name, without thinking seriously what it is to be a Christian.

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* 2 Tim. ii. 19.

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But then, that you may not be offended with the infirmities, faults, and failings, of those that are even *good* Christians, you must remember what I have already often told you, concerning the weakness and corruption of human nature. For the best of Christians are men of like passions with others, and may, through the weakness of their nature, or for want of consideration, be sometimes overtaken in a fault, of which they afterwards truly repent. But a true Christian will not, cannot *live* or *continue* in any *known* sin, or bad way of life.

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First; Your nature is corrupt, and prone to evil; and experience convinces you, that your reason alone cannot mend and cure this corruption;—but the Christian Religion, where it is sincerely embraced, will most surely do this.

O o

Secondly

Secondly; Your reason will indeed accuse and condemn you when you do amiss, but cannot give you any certain assurance of God's pardon;—but the *Christian Religion* will shew you a sure way to be forgiven, and restored to the favour of your Maker, whenever you have offended him.

Thirdly; We are but too apt to think every thing very reasonable to which we have a great inclination; and this is the occasion of very much evil and mischief in the world, when men make *their own will the measure* of what they ought to do;—but the *Christian Religion*; and that only, will inform you what is right in the sight of God, and what you must do on pain of his most severe displeasure.

Lastly; Your reason cannot inform you what will become of you when you die;—but the *Christian Religion* can assure you, as I have shewn you already, that such as live according to the rules of that religion, will be happy for ever; and that such as do not so shall be most unhappy and miserable. And this will be a very powerful means of obliging you to live as becomes a good Christian.

Ind. Sir, I do most heartily thank you. You have given me great ease of mind; and I hope I shall meet with no more such discouragements from hearing your instructions. But some few things I have to ask you, for the confirmation of the truths I am to believe.

Miss. Come when you will, I shall be ready to instruct you. And may God bless my endeavours with success; and do you pray for yourself in the following words:—

THE PRAYER.

Lord, the frailty of man without Thee cannot but fall: In all temptations, therefore, I beseech Thee to succour me, that no sin may ever get the dominion over me.—Give me a salutary dread of the corruption of my own heart;—make me truly sensible of the end of sin, and mindful of my own infirmities;—make me afraid of thy judgments, and give me grace and strength to break my bonds;—correct me in mercy when I go astray;—make me ever mindful of my latter end, and fix in my heart a lively sense of the happiness and misery of the world to come. *Amen.*

DIALOGUE VI.

The Holy Scriptures both necessary and sufficient for the Salvation of Man.

INDIAN.

YOU have convinced me, Sir, that our reason alone is not sufficient to make known to us the things which you say are most surely believed among Christians:—

That *reason* cannot tell us—with what *worship* the great God will be pleased, nor give us any certainty of the *happiness* or *misery* of the life to come; which to be sure makes men less concerned how they lead their lives here. You have told me, and I am convinced of it, that our reason alone cannot assure us upon what terms the GREAT GOD will pardon us, when we have offended him, as all men are apt to do; and we all know and feel, how hard it is even to follow what our reason tells us we ought to do.—Of what use then is reason to us?

Miss. Of very great use, most certainly.—It will keep you from being imposed upon, when any thing is proposed to your belief as coming from God;—you will be able to judge whether you have sufficient proof to receive it as such:—And then, if you find you have, your reason will convince you, that it must be necessary for your happiness, because a God of truth and goodness cannot deceive his creatures, or require any thing of them but what must necessarily be for their good.

Ind. It is on this very account, Sir I am now come to you, not only to learn from you, by what other ways God has made his will known unto Christians; but to enquire whether those ways be such as no man of common sense and reason ought to call in question.

Miss. I hope I shall give you all the satisfaction in those things that unprejudiced reason can desire. You will remember then what I told you before,—that the great God, in compassion to his poor bewildered creatures, sent his own Son to let them know how far they were departed from the ways of reason and truth; and that they would be for ever miserable, if they did not return to the duty they owed their Maker:—And, lastly; that God was in Christ reconciling the world unto himself, and would pardon mankind upon condition of their faith in him, their repentance and future obedience.—I told you also, that he gave them such evidences, that this message came from God, as could not be justly called in question by any man, and, among the rest, this very extraordinary one:—He declared, and his enemies knew it,—They will put me to death, and after three days I will rise again from the dead; which also came exactly to pass.

Ind. I do remember all this. But how can you be sure that this was really so, it being so very long since these things were done.

Miss. You yourself shall judge. You must know then, THAT DIVINE PERSON, when he was on earth, appointed several persons to be witnesses of every thing which he did, said,

said, taught, or suffered; and that the most necessary of these things were put in writing, and published by some of them, even at the time when great numbers were alive, who had been witnesses of his words and actions; and while his enemies, who had put him to death, were also alive; and yet no one charged them with having written any thing that was not true.—Now, these writings we call THE HOLY SCRIPTURES OF THE NEW TESTAMENT.

Ind. But how are you sure, that these people did set down in writing that message of God to men, and all other things, just as THAT DIVINE PERSON had done and told them?

Miss. We are well assured they did so; because they were directed and assisted to write those things by God himself, who bare them witness, by signs, and wonders, and miracles, and other gifts of the Holy Spirit, that he was with them.—And they were themselves so well convinced of the truth of what they had written, and what they taught, that they chose to suffer any death, rather than be silent or deny what they had seen with their eyes, and heard with their ears.

Ind. Pardon me for asking you one question more:—How can you be assured, that those writings, which you now have, and call the Holy Scriptures of the NEW TESTAMENT, are the very same which those persons, who conversed with Christ, did then write? May not they have been altered since that time?

Miss. We have this assurance, that they are the very same, and that they have not been altered:—THOSE WRITINGS were copied at that time by many Christians, and carried with them into divers countries, and distant nations, which had no knowledge one of another, and were put into their several languages; and they all continue to be the same in substance, wherever they are found, to this day.—And that these facts were so as they are reported to us, we have the credible relation of those who were EYE-WITNESSES of them, and who approved themselves to be faithful historians, lovers of truth, even where it shewed their own great weaknesses; delivering all things plainly and naturally, without any the least appearance of disguise.—They mentioned these facts with all the circumstances of time and place, and so soon after the death of their LORD and MASTER JESUS CHRIST, that if they had not been exactly true, would have been then contradicted:—They published these relations in the country, where these mighty wonders and miracles were

• Heb. ii. 4.

performed; and at a time when their very profession lay under the severest reproach;—when they were so far from even the remotest prospect of advantage, that they were sure of persecution, and an ignominious and cruel death; which they might have avoided, if they could have prevailed upon themselves to be silent, or even prevaricated in the least degree. The commands they prescribed were contrary to the prevailing passions and corrupt affections of mankind;—the rewards they promised were, for the most part, to be enjoyed in another world, and therefore would not have prevailed much, without the strongest evidence of their being divine:—And yet this GOSPEL OF SALVATION was received and believed by the world, though it was preached at first by mean instruments, and, for the most part, unlearned men, who had neither eloquence to recommend, power to force, or riches to bribe their followers. And what could all this be ascribed to, but to the mere truth and evidence of its divinity, and to the mighty power of God?

Besides all this, from that very time to this, there was also ONE DAY IN SEVEN appointed, and very strictly observed by Christians, on purpose, amongst other things, to read these scriptures in public, and to keep up the memory of these things which I have told you of; so that if any body had attempted to add or alter any thing of moment, it would have immediately been taken notice of by all good Christians.

Ind. Indeed, Sir, a man must be very unwilling to believe these things who will not be satisfied with this account of the truth of these writings; especially, if they contain nothing but what is highly worthy of the great God to command his reasonable creatures.

Miss. That you will be convinced of, when you come to know what he has commanded them to believe and do.

Ind. But is it true, Sir, that Christians themselves are not agreed about them?

Miss. Pray, consider,—that as long as men have corrupt hearts, and different capacities, and inclinations, and interests, they will differ with one another, not only in what concerns Christianity, but in all other matters.—But assure yourself, that all Christians are agreed in these necessary things; that these Scriptures are the VERY WORD AND WILL OF GOD, being the revelation of his Holy Spirit.

Ind. In what is it then that they differ among themselves?

Miss. Some differ about words only, and often about matters of no great moment.—Many are of a contentious spirit, and exercise

ercise their wits about foolish questions, which minister strife,^p rather than the design of God in his word, which is to save us from ruin. Many take upon them to be teachers of others, without understanding what they say, or whereof they affirm:^q Many will expound the Scriptures as will best suit with their own private opinions or corrupt ways, inventing ways of serving God, which he has not commanded. And lastly, too many are brought up in gross ignorance, and either are not permitted, or will not be at the pains, to see and know the truths which concern their salvation. These and many such are the causes of Christians differing amongst themselves. But be assured of this, that an all-wise and good God can make these very differences serve most blessed ends,—his glory and the good of his chosen and faithful servants:—for by these he tries their faith, whether they will give credit to his word, or to the delusions of those evil spirits, which lead the simple into error.—By these he makes his true servants more careful of their ways, and to place their whole dependance upon him, and his grace, which they therefore pray for more earnestly. Lastly; these differences have had this good effect, that forasmuch as all parties of Christians do acknowledge these Scriptures to be from God, they have ever been jealous of one another, that nothing be added, omitted, or altered, by any party of Christians.

And remember what I tell you for a certain truth, that the differences amongst Christians are not always of such a nature as to deprive men of God's favour. For he knows all our hearts, and the reasons of men's mistakes; and no doubt will pity and pardon such errors and mistakes as are not wilful, and do not plainly tend to deprave their own manners or the lives of other people.

Ind. I have only one favour more to ask you concerning these Scriptures:—What is the great use and necessity of them?

Miss. In the first place, They are graciously given by God to supply the defects of our reason, and to hinder us from abusing and perverting that great blessing and gift of God, which, through our lusts and passions, we are but too apt to do, to the hurt of ourselves and others.

In the next place, be assured, that you can have no full and true knowledge of the GREAT GOD, or of his will and purposes, and gracious designs, but from his own Son, and from what He has made known to us in these scriptures.

By these Scriptures, as in those of the Old Testament, wherein holy men spake and acted, as they were moved by the Holy

^p 2 Tim. ii. 23. ^q 1 Tim. i. 7. ^r Matt. xi. 27.

Ghost, we learn—how sin and wickedness, sickness, miseries, and death itself came into the world;—and how men lost their innocence, and forfeited that happiness for which God made them. And in the Scriptures we have also a most particular account, how God, in mercy to his unhappy creatures, in his own good time, sent HIS OWN SON, to shew poor sinners their miserable condition;—to deliver them out of it;—and by a most wonderful way, as I shall shew you hereafter, to reconcile God to them, and them to God. And in order to awaken all who come to the knowledge of these things, and engage their attention to them, these Scriptures give them the utmost assurance, that God has prepared for them who believe in his Son, and are willing to receive salvation at his hands, and who make this appear by loving him, and obeying his commands, an happiness which passeth man's understanding; and that such as will not regard these things, shall be miserable for ever.—And forasmuch as, in the issue, this happiness and misery will depend upon men's good or bad behaviour in this life,—these Scriptures contain that law by which God has determined to judge the world, that all men may order their lives accordingly. They teach us what service is due from reasonable creatures to their Maker;—how we must live so as to please him;—what is truly just, and good, and acceptable to his Divine Majesty; as also, what is wrong, and what he has forbidden upon pain of his everlasting displeasure. They contain many wonderful examples of God's care of those that love and obey him, and of his displeasure against such as neglect or despise his commands. In short, these Scriptures are a most invaluable blessing, without which we should be ignorant of those things that are of the greatest concern to the glory of the great and eternal God, and our own everlasting welfare.

Ind. Well, Sir, you have raised in me a very great desire of knowing more of these Scriptures, which contain things wonderful and unknown to us indeed.

Miss. You must give God the thanks for that desire, if it be sincere. I can only speak to your ears; it is God alone that can speak to your heart.—Forget not, therefore, to make himself and his will known to you, and to bless the endeavours of such as desire to instruct you in the ways of truth and happiness.

The PRAYER.

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that I may in such wise hear them, read, mark, learn, and inwardly digest them,

them, that by patience and comfort of thy Holy Word, I may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given me in my Saviour Jesus Christ. Amen.

DIALOGUE VII.

An Account of the FALL of MAN, and what followed thereupon till the Coming of Christ.

INDIAN.

YOU assured me, sir, when I was last with you, that God had made known to you many things which our reason cannot account for: I am now come to put you in mind of one difficulty, which I beg you would explain to me:—How man, the creature of an holy and good God, came to have such a strangely disordered nature, and so prone to evil?

Miss. I am obliged to do so; for, without the knowledge of this, you can have no true notions of the justice, and mercy, and goodness, of God.

What therefore he has made known to us in the Holy Scriptures is,—That after he had made this world, and all things in it, in six days, and that he might have creatures capable of praising him for his wonderful works, he made one man and one woman, called ADAM and EVE, determining to make of one blood all nations of men to dwell upon all the face of the earth; all which are the offspring of that one man and woman. He has also made known to us, that these two persons were at first made after the likeness of their Creator, being endued with reason in perfection, and other heavenly gifts. We learn also, that these our first parents, being thus made perfect and good, and capable of living for ever, were placed in an happy state called Paradise, with a promise of life and happiness, as long as they continued obedient to their Maker's commands. Now these two persons were in a state of trial and probation, as we all are at this day, though in a manner quite different from ours:—For they coming out of their Maker's hands perfect, that is, endued with clear and strong apprehensions of their indispensable obligation to perform all the great points of morality, could not well be supposed to lie under any temptation of violating that chief part of their duty. It was therefore necessary, that some other TEST, suitable to the place and circumstances they were in, should be required of them, to prove what was in their hearts; and whether they would choose, under the most tempting offers, to break an express commandment of GOD, their CREATOR, PRESERVER, and GOVERNOR, even though the reason of such a commandment was not made

known unto them.—A positive injunction, of this kind, God was pleased to give them; at the same time enforcing their obedience to it, by threats of a most dreadful penalty if they should ever transgress it.

And we are to consider the command given to Adam concerning the forbidden tree, not as if God only spoke concerning that, but he herein commanded him this one thing, OBEY MY VOICE:—That is, you are to do whatever I shall declare to be the duties of your life:—For it was necessary that man should obey the Divine Being, and never be left to his own guidance, but to be always kept in the hand of God's counsel.

How long our first parents continued in their duty, we are no-where told; but at length, by yielding to the temptation of an evil spirit, and not regarding the command of their Maker, they did fall from that holy and happy condition they were in; and by that most grievous crime (for so it appears by the punishment a most righteous God inflicted on them for it) they highly displeased their Maker, who left them to themselves; and, having lost their innocence, and that image of God in which they were created, their nature became sadly changed for the worse: And the children which they afterwards begot, being born of sinful parents, became, even like their parents, disobedient, and prone to evil, as you see they are at this day: All which these FIRST PARENTS OF MANKIND brought upon themselves and their posterity.

It was thus that sin, and evils of every kind, and death at last, entered into the world, as the just punishment of their disobedience to the commands of God; by which all right to his free promise of eternal life and happiness was forfeited and lost.

Ind. This is indeed a plain account how sin and wickedness entered into the world; and we ought to believe it to be a just account, since God has made it known to you in his revealed will.

Miss. As to the corruption of our nature, and the sin that does so easily beset us, your own experience will convince you of the truth of it; and no other reasonable account can be given how it came into the world. And you will learn, by what followed this act of disobedience, how displeasing to God it was, and the punishment it deserved.

Ind. Will you be so kind as to let me know what followed this sad calamity?

Miss. You will easily conceive how miserable the condition of these our first parents was now become:—They knew that they had failed in their duty to their Maker; their reason could not inform them how to

^a Acts xvii. 26.

^b Wisd. ii. 23.

^c Gen. iii.

^d Gen. v.

help themselves:—The loss of their innocence, and of their Maker's favour;—their forfeiture of the happiness they had enjoyed, with their dreadful apprehensions of that death which was threatened;—the sense of these things would most certainly have overwhelmed them, had not the goodness of God immediately interposed to keep them from despair. For though his perfect holiness could not but hate the sin, yet his goodness inclined him to have compassion on the sinner; and from thence he took occasion to make known another of his most glorious perfections, HIS INFINITE MERCY.

Ind. I am most desirous to hear how that was done.

Miss. Why, as a remedy for what had been done amiss, and could not be undone, their Maker was pleased to enter into a NEW COVENANT with them: so that neither they, nor any of their posterity, should, on account of their disobedience, be ruined, except it was purely their own fault.

Ind. That was indeed a most kind offer of their offended Maker. Pray what was that COVENANT?

Miss. It was this:—That on account of One, who would in due time satisfy his Divine Justice for their offence, (and take vengeance on that evil spirit, that had tempted them to disobey his command) he would restore them to his favour upon certain conditions; and would appoint them means, by which they and their posterity might, upon their repentance, obtain his pardon when they should do amiss, as since their fall they would be but too apt to do.*

Ind. You will now be so kind as to let me know what followed this promise of God to his sinful creatures.

Miss. You must know then, that some of their children and posterity, exercising themselves in repentance of sin, depending on this promised Saviour, keeping up a sense of these things, and an expectation of this promise, lived in the fear of God.† But many others of them, through the corruption of their nature, became exceeding wicked: One of their own sons murdered his brother; for which God, to keep others from committing such horrid crimes, banished him from his presence, and he spent his days in misery.

At last, wickedness increased to such an height, and became so general, that God was provoked to destroy the whole race of men by a flood (except one upright man, whose name was NOAH,‡ together with his little family) as I hinted to you before.—By this good man and his family, the whole

earth was again filled with people, as it is this day. And while his good instructions, and the memory of that dreadful judgment, lasted, men lived in the fear of God; but too soon fell into wickedness again: And most of these, losing the knowledge of the true God, fell into idolatry, a sin which God principally abhors, as most dishonourable to his nature, authority, and glory, and as leading men into all other wickedness.‡

Ind. Pray, what is that sin of idolatry, which God so hateth?

Miss. It is the giving that honour and worship, which is only due to the true God, to his creatures, to the sun and moon, and to evil spirits, and to the images representing these.

Notwithstanding this, God never left himself without witness;§ but gave continual proofs of his hatred against wickedness, and of his favour and protection of good men, in all ages, and amongst all nations, even unto this day.—And thus it is, that calamities of all kinds are brought upon earth; that one nation makes war upon another: these being only instruments in the hands of God, and by his wise and just appointment, for the punishment of their sins.

Ind. Pray, had any of these nations ever afterwards an opportunity of coming to the knowledge of the true God, and of the worship due to him?

Miss. Yes, indeed, they had. For the Holy Scriptures inform us, that God made choice of a certain person, whose name was ABRAHAM,¶ and called him and his family from the midst of a nation given to idolatry;—that to this man he made himself and his glorious perfections known; and for his encouragement to persevere in his duty, he promised, That out of his loins in due time the DELIVERER OF THE WORLD from sin and death should proceed, and that in the mean while he would make his descendants a great and numerous people; all which was made good in a most wonderful manner. His posterity increased exceedingly; and wherever they travelled, they communicated the knowledge of the true God, and told men how he ought to be feared and worshipped; so that many nations might have known these things, had it not been their own fault;—for God caused them often to wander, that they might make him known amongst men, and cure them of their wickedness and idolatry.

It was in the time of that good man, that God shewed his hatred of wickedness, and his displeasure against great and bold sinners, after a manner the most frightful and astonishing. There were several considerable

* John iii. 16. † John iv. 9. 10. ‡ Gen. v. § Gen. vii. 24.

¶ Rom. i. 28.

§ Acts xiv. 17.

¶ Gen. xii.

cities,

cities, the chief of which were SODOM and GOMORRAH, the inhabitants of which, *through pride, fulness of bread, and much idleness*, fell into all manner of wickedness, which provoked God to make them an example of his displeasure against such sins; for he *rained down fire and brimstone upon them*,^d and utterly destroyed both them, their towns, and their whole land, the dreadful marks of which are to be seen at this day. At the same time, God, to shew his care for those that feared him, sent his angels, and delivered one *good man*, whose name was LOT, and his *family*, out of that fearful destruction.^e

After this, the children of ABRAHAM, to whom the promise was made, multiplied exceedingly; to whose posterity God gave very particular laws and directions, how they might live so as to please their Maker, and not hurt one another;^f and wrought most wonderful things before their eyes, when he delivered them out of a most cruel bondage;—to convince them, and all other nations, that should hear of these things, that the idols, and evil spirits, which they worshipped, were no Gods, and that there was no God but the God of this people.

Ind. Pray, what were the laws and directions that God gave this people and nation?

Miss. The chief of them were these that follow:—That they should neither have nor worship any other God but him who had done such wonders for them;—that they should not make any visible *image* or *representation* of him;—that they should not profane his holy name;—that they should keep holy *one day in seven*, to preserve the remembrance of him and his works;—that they should *love* and *honour* their parents;—that they should *love* one another, as being all the creatures of a good God;—and neither *hate* nor *murder* any one;—that they should not commit *adultery*, or be guilty of any *lewdness*;—that they should not *steal*, or *lie*, or *bear false witness*, or *covet*, or *set their hearts upon what was another man's*. And remember what I tell you, the substance of these laws was given, soon after the flood, to NOAH and his *family*, from whom the present race of mankind is derived, though the greatest part of their posterity soon forgot them.

Soon after God had given his peculiar people these laws, he settled them after a most wonderful manner, and in a fruitful land, which he had long before promised to ABRAHAM their great *forefather*, and blessed them exceedingly, while they observed his laws. But even these people, through the corruption of nature, often transgressed his commands, and were as

often punished, and upon their repentance pardoned; till at last, they growing incurably wicked, he permitted their enemies to destroy most of them, their *cities*, their *land*, and their *place of worship*; and they are at this day dispersed over the face of the earth, without any sure settlement. Now, a few years before this happened, the time was come, when the GREAT GOD was pleased to send into the world—‘that PERSON or PROPHET, whom he had promised ‘to our first parents, and who had engaged ‘to make satisfaction to the Divine Justice ‘for their great offence.’ But a particular account of this PERSON and BLESSING will take up more time than I believe you have now to spare: I shall therefore defer it till you come next to me. In the mean time pray earnestly to God, that he may not suffer your heart to be hardened, but that you may ever believe his promises, and stand in awe of his judgments.

The PRAYER.

I believe: Lord, increase my faith, and give me grace, that with an holy life I may adorn the religion I profess. Keep me steadfast in this faith, that no errors may separate me from Thee; but that thy love, O merciful God; thy grace, O blessed Jesus; thy fellowship, O Holy Ghost; may defend and comfort me in all dangers and adversities, until I attain the end of my faith, even the salvation of my soul. *Amen.*

DIALOGUE VIII.

JESUS CHRIST the MEDIATOR and SAVIOUR of the World, and the Head of all Christians.

INDIAN.

YOU shewed me, Sir, when I waited on you last, how man came to fall from that upright and happy condition in which he was created; and how he, and all his posterity, became subject to *sin*, to *misery* and to *death*:—As also, how their Maker spared the lives of our first parents, although they had deserved immediate death, on account of one who had engaged to satisfy the Divine Justice, for their transgression, and for the offences of all their posterity, upon the most merciful conditions.—And I left you with a most earnest desire of knowing more of that SACRED PERSON, who was to come into the world for that end;—and, as you intimated to me, did come about that time, when God had, for their sins, cast off that people, whom he had so long and so remarkably favoured and protected above the other nations of the world.

Miss. I told

^d Gen. xix. 24. ^e Gen. xix. ^f Exod. xx.

Miss. I told you before, that this divine person, knowing into what a miserable condition *the two first parents of mankind* had brought themselves and their posterity by their disobedience to their Maker;—how dreadfully sad their punishment would be, and of what an invaluable happiness they would be deprived;—he, by God's most gracious appointment, undertook to satisfy the Divine Justice, by submitting to such sufferings as God was pleased to accept by way of atonement for the sins of men.

Ind. Pray, Sir, how did Jesus Christ do this?

Miss. As I told you before, he, out of love to his otherwise lost creatures, took the perfect nature of a man, both body and soul, into union with his Divine Nature, and was born of a pure Virgin, that he might be seen and converse with men, and in their nature be capable of suffering for the sins of men.

Now, in that body, here upon earth, in the first place, he let mankind know God's wonderful goodness, and his readiness to forgive offenders, even the greatest offenders, upon their repentance, belief in him and his undertaking, and return to their duty; as also how they ought to live so as to please God, and be an honour to their Maker.—And by his most wise and holy life, and doctrine, and example, he shewed what an excellent creature man was, before he lost his innocence, and fell into a state of sin and corruption; as also, how hateful to God *sin* must be, since so divine a person, who you will see hereafter was the *Son of the Most High God*, was obliged to come down from Heaven to satisfy God's Justice, and to save men from the punishment it deserved. For his Divine Nature, though it could not suffer, yet being thus personally united to his humanity, gave such a virtue and value to the sacrifice, as rendered it a proper and sufficient atonement to the Divine Justice for our sins.

After he had in his public ministry fully declared the design of his coming, and performed such miraculous things as were sufficient to convince all well disposed people, that he was *the Son of God*, and sent by him to declare his Father's will to men;—after this, that, as Son of God, he might make full satisfaction to the Divine Justice, since no less a sacrifice could do it, He willingly laid down his own life for his otherwise undone creatures.

Ind. I begin now to understand what before I was amazed at, *Why God would suffer his own Son to be put to death by wicked men*; and why his Son would choose to be so dealt with, when he could have hindered it: I suppose it was because he had undertaken the cause of sinners, and suffered death

to make an atonement for them, and to satisfy the Justice of his offended Father, who therefore permitted him to be put to death.

Miss. You understand it right.—And the GREAT GOD, to convince the world, that his justice was satisfied by this most worthy sacrifice, raised him from the dead the third day after he had been crucified and buried;—*by which he was, in the most convincing and powerful manner, declared to be the Son of God*;—of all which the Holy Scriptures give us a particular account, and for our comfort declare, *that God hath laid on him the iniquity of us all*; ¹ *that he tasted death for every man*, ² that is, for every penitent sinner, from the first man that was made to the last that shall be born into the world;—lastly; *that he has saved us by his blood, out of every kindred, and tongue, and people, and nation*. ³

Ind. It seems then, that we also have an interest and right in the blessings which he has purchased by his death.

Miss. Most certainly you have;—for so he hath declared, *that the Gentiles, such as were strangers to the true God, should be fellow-heirs with his chosen people, and of the same body, and partakers of his promise in Christ*. ⁴

Ind. Pray what is meant by the *Gentiles being of the same body*?

Miss. The meaning is this;—That you should be of the same holy society with God's chosen people; and that, as we are the creatures of one and the same God, and children of one and the same Father, and redeemed by the same Saviour, you should now be made members of the same body, or holy society, which is called the Church of God, of which JESUS CHRIST is the HEAD and GOVERNOR.

Ind. I should be very thankful if you would explain that to me more particularly.

Miss. You must know then, that after the *Son of God* had by his death made an atonement for the sins of mankind, he commanded his Apostles to offer the blessings he had purchased unto all the nations of the earth, *in order to take out of them a people for the glory of God*; ⁵ and to let all men know the merciful favours which the great God offered them by his Son, which were, *Repentance on men's part, and forgiveness of sins on the part of God*; and that this should be preached in his name among all nations; ⁶ and that all such as would receive him as their Redeemer and Law-giver, should be entered into one society, called the *Church or Body of Christ*, because he is the head of this body, and governor of this society, which is made up of all true believers in all nations

¹ Rom. i. 4.

² Isa. liii. 6.

³ Heb. ii. 9.

⁴ Rev. v. 9.

⁵ Eph. iii. 6.

⁶ Acts xv. 14.

⁷ Luke xxiv. 47.

of the world; that as he had *redeemed* them, he might *protect*, and *govern*, and *keep* them in the way of life and happiness;—and lastly; that the great truths of Christianity, and the Holy Scriptures in which they are contained, might be preserved, being to be constantly read, explained, and preached among them.

Ind. But, good Sir, how can people of so many distant nations, and different laws and languages, be *one society*?

Miss. They are all of *one society*, as they all agree in *one faith*, and profess to be governed by *one law* of Jesus Christ; as they all engage to renounce the *Devil*, and all the *ways* of an evil world, and to *worship* the *one* and only true *God*;—as they all profess to *receive* the Holy Scriptures to be the only *rule* both of their *faith* and *manners*;—as they all are redeemed by the same sacrifice;—as they all pray to *one* and the *same* God, in the name, and for the sake, of the same Mediator and Advocate;—as they are all received into the same society by one and the same ordinance of *baptism*, and are under the *direction* and *influence* of the *same Holy Spirit*;—and as they all hope to meet together hereafter in the same place of joy and felicity, the *Kingdom of Heaven*.

Ind. I think I understand you very well. I should be thankful, therefore, if you would let me know what are the privileges or blessings of being a Member of this Society?

Miss. The blessings are many and great, such as these following:—You will be enabled to answer the end for which you were made, and sent into the world. If you enter into this Society with true repentance of your sins, true faith in Jesus Christ, and a sincere purpose of living as a Christian ought to do, *all your past sins will be forgiven you*; and if you afterwards fall into sin, (as you will be but too apt to do) *you will have Jesus Christ an Advocate with his Father for your pardon, upon your repentance, and return to your duty.*^d Besides this, you will be under the *special care and protection* of God;—you will have the Ministers of Christ to *instruct* you, and God's all-powerful Spirit to *direct, support, and comfort* you in all your distresses. You will have an interest in all the *prayers and blessings* of that Society throughout the world; every Member of that Society being bound to seek the good of the whole body, to *relieve* the necessities of such as are in want, or in miseries, and all being mutually obliged to pray for each other. Lastly; you will have a most sure title to eternal life and happiness after death.

Ind. There is no man, sure, who is in his right mind, but would most earnestly

desire to be a member of such a Society, if he could hope to do what will be required of him as a Christian. For, as I remember, you told me, that a Christian has many enemies and difficulties to strive with.

Miss. That is true.—But then take this most certain truth along with you, *that a righteous and good God will not require any thing of his creatures, but what he will enable them to do, if they will but use their own endeavours*;—every person, who sincerely purposes to become a Christian, having a most sure promise of being assisted by God's Holy Spirit to please his Maker, and to keep his commands.

And, forasmuch as we must be made *holy* as ever we hope to be happy, it is this Good and Holy Spirit that must make us so:—Which he doth, by putting into our hearts good desires and purposes of pleasing God, and a fear of offending him;—by convincing us, that nothing is required of us, but what is absolutely necessary for our good and happiness;—by helping our good endeavours, and defending us against the malice and power of evil spirits;—by setting home upon our hearts the joys and happiness that are proposed to us, and the dreadful misery which will be the portion of such as despise them:—All which that Holy Spirit doth perform in us by a sure, though an invisible power.

Ind. How can we be sure of this, since you say he is not to be seen?

Miss. Can you see the wind?

Ind. No.

Miss. How can you be sure there is such a thing?

Ind. Because I hear the sound of it, and feel the force of it upon myself.

Miss. Are you sure that you have a soul or spirit within you, which governs all your actions?

Ind. I cannot but be sensible and sure of that, because I feel something within me, sometimes accusing, sometimes excusing, according as I do what is good or otherwise.

Miss. Yet you never saw that power; you are sure of it only by its effects.

Ind. Pray make that plain to me.

Miss. Do not you know a tree by the fruit it bears?—Doth not a good tree bring forth good fruit?—Doth not a corrupt tree bring forth bad fruit?—Just so, when a good spirit governs any person, you see it plainly by his life and conversation; as also, when you see any man lead an evil life, you may be sure he is governed by an evil spirit.

^a Matt. vii. 17.

Ind. I

Ind. I understand you very well; and would be thankful, if you would let me know what are the fruits which distinguish a good spirit from one that is evil?

Miff. The sure signs, that the Holy Spirit of God governs any man, are these following fruits: *A love of God*, and of men for his sake;—*living in peace*, as much as possible, with all others;—*forgiving* those that have injured us, as we hope to be forgiven our many offences against God;—*a readiness* to do good to all men;—*a constant endeavour* to mortify our corrupt affections, our lusts, and evil desires;—being content with our condition;—being *humble, meek, and temperate*;—and in all improvements in knowledge, faith, holiness, and obedience, making an humble acknowledgment of our unworthiness, giving Christ the glory of our salvation, and the Holy Spirit the honour of our improvement in these things:—These, and such as these, are sure signs that a man is governed by the Holy Spirit of God.*

On the other hand, the sure signs of a man's not being under the influence of the Good Spirit, are such evil fruits as these following: *Adultery, fornication, idolatry, witchcraft, envy, hatred, and malice*, a disposition to *revenge and murder, drunkenness, revellings, hardness of heart, unbelief, contempt of the Gospel*, and such sins as these;—God having expressly declared, that they who do such things shall never be happy, but shall have their portion with those *evil spirits*, by whose wicked suggestions they had been seduced to commit them.

Ind. One would think that such as know the dreadful punishment denounced against wickedness, would never persist in it, but immediately endeavour to escape from so dangerous a condition.

Miff. They certainly would do so;—but, having wilfully forsaken the ways of God, they have grieved the Holy Spirit, and forced him to depart from them, and to leave them to themselves;—so that their hearts are hardened, and their minds are void of understanding.

Ind. If I remember well, you told me, that all men are subject to sin, even Christians as well as others, though they have received that Holy Spirit for a principle of a new life.

Miff. I told you so, and I told you nothing but the truth; for so they are, until, by the influence of that good Spirit, they are made completely holy, which is not to be expected till we die, and go to Heaven. I told you also another truth, that a Christian is not one who has no failings; but he is one, who, by the power and favour of that

Holy Spirit, watches and strives against the corruption of his nature continually, so as never to live in any known sin whatever.

Ind. I remember you told me so before; and I am convinced of the truths you have now explained to me. And I must beg of you, at your leisure, to let me know, what will be required of me in order to my being baptized, and made a Member of that Society to which you have convinced me so many blessings have been promised by the Great God.

Miff. That I will very willingly endeavour to do the next time you come to me. In the mean time, forget not to beg of God to give his blessing and success to such as desire and strive to instruct you in the ways of life and happiness, and to give you grace to follow their godly instructions and admonitions, in words to the following purpose:

The PRAYER.

O merciful God, and Lover of Souls, bless the pious endeavours of such as are appointed to instruct me in the ways of truth and godliness:—Leave me not to my own choice, but give me a heart always open to receive the truth, and a constant resolution to observe and obey it: And that I may remember thee my Creator all my days, cheerfully embrace salvation by thy Son our Lord, and submit to his government,—let thy HOLY SPIRIT ever accompany me, and inspire me with sound principles of Virtue, Religion, and Holiness, for thy mercy's sake in Christ Jesus. *Amen.*

DIALOGUE IX.

Being an Abstract of the former Dialogues and Instructions.

INDIAN.

KIND Sir, I come to put you in mind of your promise to instruct me—*How I may become a member of that Society, to which you told me so many blessings do belong.*

Miff. I would now do it, but upon second thoughts I am of opinion, it will be best for you, that I put you again in mind of the truths you have already learned, and assented to, that you may be able to answer it to your own *reason*, and to every one who shall ask you,—‘Why you choose to be a Christian?’—And that your faith being surely established, you may be convinced, that it is your *interest*, as well as *duty*, to make such a choice; and that you may not hereafter become a scandal to the Christian Religion, or be tempted to forsake it, on account of any difficulties you may meet with, or the bad example of wicked men who profess it.

Ind. I heartily

* Gal. v. 22.

* Rom vii. 14.

Ind. I heartily thank you for so kind a proposal; and I will hear you most willingly.

Miss. You have declared already, that you are fully convinced,—that there is but one God of all the nations of the world;—that is, a Being most *wise*, most *powerful*, most *boly*, most *just*, and *good*; who, after he had made the world, and all things in it, by his great power, made man, and endued him with *reason* and *understanding*, to the end that he might have a creature on earth capable of knowing and honouring his Maker.

Ind. I am most fully convinced of this, and do most firmly believe it.

Miss. How then do you think it comes to pass, that so many people endued with reason are so far from being an honour to that God, on whom they depend for life, and breath, and all things which they enjoy or hope for, that they neither *fear*, nor *love*, nor *honour*, nor are concerned to please him?

Ind. I have not, Sir, forgot the account you gave me,—how this came to pass;—how the first parents of mankind came to fall from that happy temper and condition in which they were made, by yielding to the temptation of an evil spirit, and breaking a strict command which their Maker had given them for a trial of their obedience:—And what a sad change and disorder was thereby made in their nature, and in the world, infomuch that both they, and their posterity, which inherited their corrupt nature, became prone to *evil*, and subject to *sin* and *death*, and to all the *sorrows*, *miseries*, and *afflictions*, which lead to death;—and that this was the true occasion of all the mischiefs and wickedness which we see and hear of in the world.

Miss. I am very glad you remember this so well. For indeed, without the knowledge of this unhappy fall of man, and the corruption of our nature which followed, you can never fully understand, nor truly value, the *wisdom*, the *justice*, the *mercy*, and the *goodness* of God; nor would the Christian Religion appear to you so great a blessing as it really is.

Ind. You will be so kind as to explain this to me a little more particularly; that I may embrace it with full satisfaction, and never forsake it.

Miss. You will remember then what I told you before:—That we know and are assured of this by a Writing which came from God, of which we have most undoubted proofs, and by which we are informed, how merciful God was in sparing the lives of these our unhappy parents, which they had forfeited by their great offence, and this for the sake of his beloved Son, who undertook to see his justice fully satisfied, and to use

all proper means to make men sensible of their offences, and bring them back to the duty they owe to their Maker.

That, in order to this, HIS SON, who is called CHRIST, and from whom we Christians have our name, came down from heaven to earth, and was made man, and conversed with men;—and declared unto them, as he was the Son of the Most High God, and had a tender compassion for poor sinners, so he had undertaken to be a peace-maker between God and them;—and that he was a messenger sent from him to make his will known unto men;—and that God had committed the government of all mankind to him.

All which God himself confirmed by a voice from heaven. And his Son, when on earth, convinced all who were disposed to receive the truth, that these things were true, by his doing such wonderful works as none but God could do;—by the holiness of his life;—by the most righteous laws which he gave unto men;—and above all, by his rising again from the dead, after he had, by wicked hands, been murdered.

Ind. All this I remember, and only desire you will repeat the message which this WONDERFUL PERSON brought from God to men.

Miss. In the first place, he made known to them their miserable condition by nature and practice, and that it was yet a condition not without hope. That as his Justice could not let sin go unpunished, so his Goodness would not let his unhappy creatures be ruined, except they obstinately refused to accept of the merciful terms proposed to them.

That therefore God had been pleased, for his Son's sake, to promise, that all such as should be made sensible of their bad condition, and would return to the duty which they owe to their Maker, shall have all their past offences pardoned, shall be received into his favour again, and be made for ever happy with him:—But that all who know this, and would not receive, and thankfully comply with, so kind an offer, shall die in their sins, and be punished without mercy. In a word; that their happiness or misery would depend upon their *good* or *bad* behaviour in this world. For that God had appointed a day in which he would judge the world most righteously, reward the truly penitent and good, and punish those that continue obstinate and wicked."

Ind. Will you now, Sir, be so good as to let me know the way which this Wonderful Person did make use of to prevail with men to embrace this most kind message of God to men?

Ind. In the first place, he shewed them, what a tender compassion God had for his

¹ Matt. iii. 17.

² Acts vii. 31.

unhappy

unhappy creatures, who were wilfully going on in the way of ruin, without perceiving it:—And that he was so good as to send his own Son from Heaven to save them from destruction.

He told them further, that the sins of men were so many, so great and universal, that no less a satisfaction would be accepted for their pardon than the death of his own Son; that therefore he had taken upon himself the cause of sinners, and put himself in their place and stead, that he might suffer and die for them.

And God, to shew men how well he was satisfied with his Son's sufferings for the sins of men, raised him from death, and set him at his own right hand; *where he liveth for ever, to make intercession for all such as come unto God by Him.*"

Ind. All this I remember, and I cannot but admire the great Love of God and Christ for such unworthy creatures.—Pray, have any other ways been taken of bringing men to a sense of the duty they owe to their Maker, and of promoting their happiness?

Miss. I hope you have not forgot what I told you, That Christ, after his ascent into Heaven, sent down the Holy Ghost upon his Apostles in a most wonderful manner, who established that Society which we call the *Church of Christ*, as the most proper means of bringing men to the knowledge of the true God,—of salvation by his Son,—and of engaging in the regular and faithful discharge of the several duties they owe to God, to themselves, and to all mankind.

For in that Society he has appointed certain persons, *his Ministers, who are to watch for the souls of men, as they that must give an account of them;**—to let them know what they must do to be saved;—to minister to men the means of grace and salvation;—to *instruct* the ignorant;—to *comfort* and *help* the *weak*, and *raise up* them that *fall*;—to *offer up* to God *supplications, prayers, intercessions, and thanks*, for all men;—and, in one word, to *endeavour* that all men may attain that happiness which *Jesus Christ* has purchased by his most precious blood.

Ind. This I have not forgot:—Nor what you told me further, that forasmuch as God had determined to judge mankind according to their behaviour in this life, he has given to Christians certain laws and rules, by which they shall be judged to happiness or misery, at that great day; and that these laws and rules are to be found in that book which you call *the Word of God*, because it was written by men appointed of God. May I beg you to give me a short account of that book?

* Heb. vii. 25.

* Heb. xiii. 17.

Miss. In the first part of those Scriptures, called *The Old Testament*, we have an account of the creation of the world, and of God's infinite power, wisdom, justice, and goodness, in the government of it:—We have there an account, as I have told you, of the original happiness of our first parents, and of their sinful fall from that condition;—we have also encouraging notices of the recovery of mankind from this sad condition;—and are informed how, in all ages, God has often protected and blessed the good, and punished the wicked; in order to convince men, that he sees and ordereth all things for his own glory, and the good of his creatures.

In that part of the Scriptures which we call *the Gospel*, we have a particular account of the life of *CHRIST*;—his most perfect example;—his most holy precepts;—some of his numberless and wonderful miracles;—how he was approved of *God* to be his Son, and the messenger of his will to men;—how he was by wicked hands crucified and slain;—that he *died*, was *buried*, and that all these his sufferings were a proper atonement for our sins;—that he *rose again the third day from the dead*; *conversed* with his followers, and in their sight ascended into Heaven; from whence he *sent* down the Holy Ghost, who enabled them to speak all manner of languages; that they might, by this astonishing miracle, prove their mission, and be able to teach all men these wonderful things, and to bring them to the knowledge of the truth, that they might be saved;—and lastly, how great numbers of all the then known world embraced the Christian Religion; that is, All such as feared God, and were concerned to save themselves from that wicked generation, saw plainly, that the Christian Religion was most agreeable to reason; and the blessings it proposed to men greater than all the world besides could give them.

Ind. Will you be so good as to repeat again the chief of those great truths, and the blessing you speak of?

Miss. The truths which concern us to know, and which the Christian Religion, and that only, teaches us, are such as these:—That we are fallen under God's displeasure, and yet may be restored to his favour, and have all our offences pardoned through the satisfaction of our Lord *Jesus Christ*;—that our life here is only a state of trial, and a passage to a life either of happiness or misery which is to last for ever;—that this happiness or misery will be according to our behaviour here;—and that we should so live, as to glorify God, and be a blessing to ourselves, and others.

In short, the Christian Religion proposes a remedy for all the evils we are subject to, which

which we either feel or fear; and is designed to restore men to that holy temper, which is absolutely necessary to fit them for heaven and happiness; that is, to make them truly good and just, wise for themselves, kind, sober, chaste and temperate, peaceable, and useful in their generation.—And it will be purely their own fault, if they are not such;—for this Religion affords them all the encouragement and assistance, that their case can possibly demand, or their hearts can reasonably desire.

Ind. You have, Sir, fully convinced me of the great blessing of being a Christian; for which I heartily thank you.

Miss. Give God the thanks; it is he only can open your eyes, to see both your danger and your interest.

Ind. If I shall not be too troublesome, I would only ask you at present, what answer I shall give to such of our people as shall press me to tell them—*Why I am resolved to become a Christian?*

Miss. After what you have already learned, you can tell them with truth, that you found you wanted something which you had not in yourself, to make your mind easy, and your condition safe;—that your own reason convinced you, that such a creature as man could not be made, and sent into the world, only to eat and drink, and live and die, as the beasts of the field;—that you had often wished to know for what end the Great God made men;—what service they owe him;—whether the way you were in was pleasing or displeasing to him;—and often wished to know, *What becomes of men after they die, and leave this world.*

You can tell them, that none with whom you had conversed could give you any reasonable satisfaction concerning these matters, until, meeting with sober people among Christians, you have been convinced, *That you, and many other people and nations, had lost the knowledge of the only true God, who made the world, and all things in it;—and that Christians have among them A WRITING, which gives them a full and most worthy account of that great and good Being;—how he made of one blood all the nations of the earth;—what excellent and innocent creatures he made the first parents of mankind; and how they and their posterity came to be changed so much for the worse, and subject to such evil dispositions, to so many miseries and afflictions as now we see they are.* By those Writings, you can tell them, Christians are assured how wonderfully good and kind God will be *to such as diligently seek him,*^a and desire to please him;—and that all who are not enemies to themselves may be as happy as their own hearts can wish.

^a Acts xxvii. 2. ^b Gen. i, ii, iii. ^c Heb. xi. 6.

You can tell them, moreover, that God has made known in these Writings, what men endued with reason ought to *do*, and what to *avoid*, if they hope to please their Maker, and their Lord;—what great happiness they will deprive themselves of, if they strive not to know, and to do his will;—for that such as repent of their sins, believe in the SAVIOUR he has sent, and obey his commands, will, when they die, be happy for ever,—free from *fear*, from the malice of their enemies, from *pain*, from *sorrow*, from *cares*, from *oppression*, from *sickness*, and from *misery after death*; and enjoy all the blessedness of which their nature is capable;—and that such as have not been careful to please their Maker shall be condemned to everlasting misery.

If they ask you, as to be sure they will,—How Christians can be assured, that these Writings and Truths came from God?—You may assure them,—*that if any man sincerely desires to know God's will, he shall find such proofs as shall convince him, that these Writings, and the doctrines they contain, are from God, and not of men.*^b

If they tell you, as they did before, that many who call themselves Christians live as if not one word of those Scriptures were true, you may assure them, that all good Christians are much concerned for the offence these give to you, and to others:—That indeed they are not true Christians, but such as, being unwilling to forsake their sins, and resolved to follow their lusts without disturbance, strive to forget the truths they have learned, because the remembrance of them makes them uneasy;—and being, by a just judgment of God, left to themselves, they have at last lost all sense of the dreadful punishment which hangs over their heads:—That *this falling away* of Christians from their holy profession, and turning the grace of God, which teaches them *to deny all ungodliness, and worldly lusts, into wantonness*, is so far from being an objection to the truth of Christianity, that it is an argument for it;—since this was foretold by the divinely inspired Penmen of the Holy Scriptures,—that there would be some, who *would hold the truth in unrighteousness*, and others that would *draw back to perdition*, and quite forsake the holy commandments.

Ind. Kind Sir, your repetition of these things, for which I am most thankful, has confirmed me in my earnest desire and purpose to become a Christian. And I beseech you once more, to instruct me, what will be required of me in order to be made a member of that society which you call THE CHURCH OF CHRIST?

^b John vii. 17.

Miss. That I will gladly do when you come to me again.—And may that *Good Spirit*, which has put this purpose into your heart, keep you in this good disposition!—And do not yourself forget to beg of God, that he may perfect the good work which he has begun in you.

The PRAYER.

Almighty God, who alone canst order the unruly wills and affections of sinful men, grant me grace to withstand the temptations

of the devil, the world, and the flesh, that I may never follow, nor be led by them. Keep it ever in the heart of thy servant, That it is indeed an evil and bitter thing to forsake the Lord, that I may never return to the sins I have repented of. Make me ever mindful of my infirmities, that I may look up to Thee for help and assistance. And grant that we, to whom Thou hast given an hearty desire to pray, may, by thy mighty aid, be defended and comforted in all dangers and adversities, through Jesus Christ, our Saviour and Redeemer. *Amen.*

P A R T II.

Of BAPTISM, and the LORD'S SUPPER;—The CREED, the LORD'S PRAYER, and the TEN COMMANDMENTS, explained.

DIALOGUE X.

Of BAPTISM.

Missionary.

I Am glad to see you here again so soon. It is a good sign you are in earnest, and sincerely desirous of becoming a Christian.

Ind. Indeed, Sir, so I am. You have convinced me, that it is my interest, as well as duty, to be a Christian.

Miss. I must not suffer you to be under such a mistake. It was not I alone that could convince you;—it was the *good Spirit of God*, who is always ready to enlighten the minds, and open the hearts, of such as are in fear for themselves, and would gladly know the will of God, and the way to please him. I am only *his messenger* to you, and, I hope, for your everlasting good.

Ind. I hope so too. And therefore am now come to be instructed, *How I may be admitted into the society of Christian people?*

Miss. You must know then, that CHRIST, the SON OF GOD, and the head and governor of that society, has appointed TWO HOLY ORDINANCES, which we call SACRAMENTS, to be of perpetual use in his church,—as SIGNS, SEALS, and PLEDGES, of God's fulfilling his promises of blessing upon our compliance with the rules of our duty; and by which he has determined to bestow his favours and blessings on such as are worthy of them:—The one is called BAPTISM, or the washing of water, a figure of regeneration, by which all that are well-disposed and qualified are to be received into his church, which is the society of all Christian people throughout the world:—The other Sacra-

ment is called THE LORD'S SUPPER, and appointed by Christ himself as an especial means, by which that society is to keep up the remembrance of what he has done and suffered to redeem them from misery.

By the Sacrament of *Baptism*, God is graciously pleased to enter into COVENANT with his poor creatures, whereby he promises, *on his part*, to take them under his especial protection, and to give them all that is necessary to fit them for Heaven and Happiness when they die;—and *Christians*, *on their part*, bind themselves to become Christ's faithful servants unto their lives end.

Ind. Sir, you often mention our being *God's servants*, and *serving God*. Does God want any service that we can do him?

Miss. No, truly: He stands in no need of our prayers, our praises, or our services. They cannot profit him:—But He having given us certain commands about our addressing ourselves to him in adorations, supplications, and thanksgivings; when we obey these commands (though purely for our own good) he is graciously pleased to deem it serving, honouring, and glorifying him, though in truth we only profit ourselves hereby.

Ind. You will be pleased to let me know *when and how* Christ appointed the Sacrament of Baptism?

Miss. Just before he left this world, he gave his Apostles, who were his Ministers, *this command*:—"Go ye, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;—teaching them to observe all things whatsoever I have commanded you."

* Matt. xxviii. 19, 20.

Now,

Now, here are several things, which I would have you carefully to observe and remember:—*First*, The absolute necessity of believing and receiving the message which God sent to the world by his Son:—*Secondly*, The necessity of being joined to his church by baptism, when that blessing can be obtained:—*Thirdly*, The dreadful condition of such as obstinately continue in their unbelief, when the Gospel is preached to them:—*And lastly*, Observe the very strict command of Christ to his Ministers, first to *teach*, but then to *teach ONLY whatever he has commanded*; by which true Ministers of Christ are to be known from false teachers.

Ind. How is baptism administered?

Miss. By dipping the person under water, or pouring or sprinkling water upon him, at the same time pronouncing these words; 'I baptize thee in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*.'

Ind. What do you mean by being baptized in the name of the Father, Son, and Holy Ghost?

Miss. It is to shew that men, who through the corruption of their nature are no more worthy to be called the children of God, are, by the washing of regeneration, and renewing of the Holy Ghost, born as it were again, made new creatures, and thus admitted into a new covenant, on condition of their entering into a solemn engagement, to *believe* and *obey* whatever is commanded in the Gospel of Christ, in the name, or by the authority, of *God the Father*, who created them; of *God the Son*, who redeemed them; and of *God the Holy Ghost*, who enlightens and sanctifies them.

Ind. Are all persons capable of baptism?

Miss. Yes: both *infants* and *grown* persons.

Ind. What is required of those persons who are grown to years of discretion in order to their baptism?

Miss. *Faith*, and *Repentance*; that is, to believe sincerely all the doctrines of the Gospel, and to repent of all former sins.

Ind. But what if he fall again into sin?

Miss. It is then necessary that he should restore himself to the *benefits* of his baptism by a *renewal* of his repentance.

Ind. But why are *infants* baptized, who are not capable of these qualifications?

Miss. Though they are not capable of *faith* and *repentance*, they are capable of being admitted into covenant with God, as the children of the *Jews* were, by the especial appointment of God, by circumcision.

Ind. What is meant by washing with water such as are baptized?

Miss. It is an *outward sign* or *token*, signifying, and assuring us, from Christ himself, that as our bodies are made clean by water, so surely the souls of all, who are true believers and penitents, being thus *dedicated* to God, are *cleansed* from all past sins, and are put into the way of salvation, by being admitted into the church of Christ, and made members of his mystical body, which is the blessed company of all faithful people. And lastly, we are, by the words used in this ordinance, made to understand, how our salvation is brought about;—that is to say, *By God the Father*, who loved us, even after we had rebelled against him;—*By his Son*, who purchased salvation for us;—and *by the Holy Ghost*, who *sanctified* us.

Ind. Pray, Sir, explain this a little clearer and fuller to me.

Miss. You must know then, That the washing with water, in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*, *confirms* and *seals*, to the person thus washed, the covenant of repentance, for the remission of sins, of which covenant Christ is the mediator; for by Him only we have access to the Father. *We are born in sin*, and liable to the displeasure of our Maker; but, by embracing and complying with the terms of the Gospel, we become *children of God*, according to the new covenant;^d—and by outward sensible *signs*, or *sacraments*, are confirmed in the *hopes* of eternal life, *the free gift of God*, through Jesus Christ our Lord:—But then remember, if you do not endeavour to live in obedience to the commands of your heavenly Father, it will be no profit to you at all to be called a child of God. *Lastly*; by baptism you are admitted into the hope of everlasting happiness, and to a *title* to the inheritance of the Saints, upon your *believing*, *embracing*, and *obeying*, the gracious terms of the Gospel of the *blessed Jesus*. God will then treat you as a *Father* does the *child* he loves:—He will, upon your hearty repentance, and sincere return to your duty, *pity* your manifold infirmities, and *forgive* all your past offences. He will *correct* you in mercy when you do what would hurt yourself; and will upon your prayers, *for the sake of his Son Jesus Christ*, give you the grace of his all-powerful Spirit, to *guide*, *assist*, *comfort*, and *support* you in the way leading to everlasting life.

Ind. Had I no right to these blessings before I was baptized?

Miss. Consider what favours they are, and you will find nothing in yourself that can deserve such:—Can *sinful dust* and *ashes* pretend to heavenly privileges—the favour of God, and the graces of his Holy Spirit?

^d Gal. iv. 7. Rom. viii. 15. * Rom. iii. 23.

Can corrupt nature think of *deserving*, or be capable of *glory*, and *honour*, and *immortality*?

Endeavour to know yourself better, that, being truly humbled with a sense of your own *vileness* and *misery*, you may thankfully accept of *help* and *mercy* from God. For *they that are whole need not a physician, but they that are sick.*¹

And seeing God has promised to do so much for you, be persuaded to do something for yourself.

Ind. What can so miserable a creature do for himself?

Miss. You can lament your own unworthiness, and pray God to pity you. You can use the graces he bestoweth upon you, and be thankful for his favours. You can do your best, and his goodness will expect no more.

Ind. Was the Sacrament of Baptism ordained by Christ himself?

Miss. It was, in these words:—Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

—Which command the Apostles of Christ observed. They preached the Gospel, and as many as believed, them they baptized.²

—By this Sacrament, adding to the church such as should be saved.³—Holding it necessary to baptize with water even those that had received the Holy Ghost.⁴—Teaching us that this command of Christ, where it may be duly observed, is not to be neglected on any account whatever.

Ind. What further use am I to make of this Sacrament?

Miss. It ought always to bring to your remembrance, that you are a *Christian*: That you have a *new name*, and *new powers* given you, on purpose that you may become a *new creature*.

If you are indeed a *child of God*, you will think what a *dutiful child* ought to do.—You will *fear* his displeasure, and *trust* in his love; you will pray to him for what you want, and be *thankful* for what he gives; and you will own his affection when he *corrects*, as well as when he *smiles* upon you.

If you look for an *inheritance in Heaven*, your thoughts will be often *there*: For *where your treasure is, there will your heart be also.*⁵

And you will not be too eager or anxious for the things of this world. You will neither be much afraid of its *troubles*, nor too fond of its *vanities*, remembering that *both* will soon have an end.

And as you ever *hope* to go to *Heaven*, you will endeavour to *fit yourself for that glo-*

¹ Matth. ix. 12. ² Acts ii. 41. ³ Ibid. ii. 47. ⁴ Acts x. 47.

⁵ Matth. vi. 21.

rious place; remembering, that *without holiness no man shall see the Lord.*¹

The sure promise of God will not suffer you to despair;—and the joy that is set before you will encourage you to press forwards.

You will be thankful to God for calling you to this state of salvation, and gladly undertake the conditions he requires of you. What these conditions are, you shall know the next time I see you. But first, with a thankful heart, say,

The PRAYER.

Almighty and everlasting God, heavenly Father, I give Thee humble thanks that Thou hast vouchsafed to call me to the knowledge of thy grace and faith in Thee: Increase this knowledge, and confirm this faith in me evermore. Heal all the evil inclinations of my soul; and create in me an hearty love unto holiness, that, continuing thy servant, I may attain thy promises, and be made a partaker of thine everlasting Kingdom, through Jesus Christ our Lord. Amen.

DIALOGUE XI.

The Conditions required of such as are to be baptized.

INDIAN.

THE last time I waited upon you, you were pleased to promise to instruct me in those conditions that persons are required to know, and promise to perform, in order to be baptized.

Miss. I shall gladly do this.—As Christ will most surely keep the promise he has made of many great and valuable blessings; so you must on your part promise,

To RENOUNCE the devil and all his works; The world, and all its evil ways and customs; And the flesh, and all its sinful lusts.

And secondly;

That you will receive and believe the truths and message which God sent unto men by his Son, which are contained in the Holy Scriptures of the New Testament, and summed up in what we call the APOSTLES' CREED.

And lastly,

You must promise to use your utmost diligence, and sincere endeavours, to keep the commands of God all the days of your life.

And here, as on one hand I would not discourage you, so on the other I must tell you the truth,—that these things are not so easily performed as promised.

Ind. I see I must give you the trouble of explaining yourself further:—I should be

¹ Heb. xiii. 14.

glad therefore to know what sort of life is required of a person that is come to years of discretion, after he is baptized, that I may not promise what I do not perfectly understand, nor undertake more than I am able to perform.

Miss. You remember, I hope, what I have often told you,—that *this life is a state of trial*;—that God having prepared the greatest happiness for such as *believe* in him, *love*, *honour*, and *obey* him,—that he may make them fit for the reward he intends them, he hath determined to try their *faith*, their *love*, and their *obedience*. Not that *he* is ignorant of their hearts, and their sincerity; but his design is, by these trials, to shew them to themselves, and to humble them, by seeing how much they must depend upon his grace and help; and to shew the power of his grace over the greatest adversaries of their souls.—He has therefore permitted *evil spirits* to make this trial, by *tempting* men to the sins which they renounced at their baptism.

Ind. I remember what you told me concerning the DEVIL, and his EVIL SPIRITS;—that they were such as rebelled against their Maker, and for that sin were cast out of Heaven;—that their evil nature leads them to *tempt* and *draw* men from the true God;—and that God permits them to try the faith of Christians, and to execute his judgments upon sinners. Besides these enemies of our souls, I remember what you told me, and what I find true by experience, that we have an enemy within ourselves, even our own corrupt nature, very prone to evil; and that we have also an evil world, and evil examples, to lead us to forget or to neglect God, and our own promise.

Miss. I am glad you remember these things so well. I must therefore now give you the *necessary advice*, which our Lord Christ has given to all such as design to become Christians: that is, to do what all wise men will do, who have any thing of moment to undertake;—to sit down and consider, what it is to be a Christian^a, lest afterwards you expose yourself to shame, and disgrace the religion you profess, as too many do.

Ind. I heartily thank you, Sir, for this caution and advice; and beg you will let me know the sins I may be tempted to; and how I may oppose and avoid falling into them.

Miss. The sins to which the devil and his evil spirits are most eagerly bent to tempt men, are, first of all, to forsake the true and only God,—to *trust* in themselves, and to *fear* and *worship* other beings. This is called IDOLATRY, and provokes God to give such persons up to a mind void of judgment, to com-

mit all iniquity with greediness.^o This is the case of all the nations of the world who worship not the true God. They are under the power of *Satan*, his *angels*, and his *agents*; and so are you, until through the favour and mercy of God, and in the proper exercise of faith and obedience, you are received into his church and family.

REVENGE, and MURDER that too often follows it, are *Satan's* darling temptations; by which millions of souls have been sent out of this world. This is what you must resolve against, as a sin more especially hated of God. If you are *injured*, or *oppressed*, you must leave your cause to God; he, and he only, knows what punishment every *injury* and *injustice* require; and will call offenders to an account in his own proper time. It is true, revenge is sweet and tempting to our corrupt nature; but corrupt nature you must not follow, if you resolve to be the servant of God.

Another sin, which the devil tempts men to, is *Lying*: HE IS THE FATHER OF LIES, and would have all men like himself, because he knows what God has declared, that *such as love and make lies*^o shall have no inheritance in his kingdom. This you will consider and resolve against, as you hope for the favour of God.

There is another very dangerous error to which men are strongly tempted; that is, to be proud, and to have an high conceit of their own *reason*, *wisdom*, and *ability*, to *know* and to *do* what is good, and best for themselves. Now, this *pride* and *self-conceit* takes men off from their *dependance* upon God, his *will* and *word*, by which alone we can know *what we must do to be saved*;—upon what terms God will pardon a sinner;—and what will become of us when we die. Now, nothing can provoke God more, than for us poor creatures to think, that we want not his help, his grace, and light.

Lastly; you must know, that the devil hath his agents in every place: These are men of *wicked lives*, and *wicked principles*;—who make a mock of sin;—who fear not to blaspheme that God, *who can destroy both body and soul in hell*. Now, the Spirit of God has assured us, that *conversation with such persons will corrupt good manners*.^o Here then will be your trial; and you ought to consider beforehand, whether the pleasure of such company shall prevail with you to neglect the counsel of God; which is, to avoid them as you would avoid your own destruction;—or whether you will run the hazard of being ruined for ever, by conversing with such wicked persons.

The next thing, which at your baptism you promise to renounce, is, 'the world,

^a Luke xiv. 28.

^o Rom. i

^o Rev. xxii. 15.

^o 1 Cor. xv. 33.

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and

‘and all its evil customs and manners; as also, all the sinful lusts of the flesh;’ so that you will not follow nor be led by them.

Ind. I am afraid, Sir, that without your instructions I shall not understand this as I ought.

Miss. You will remember, that this is not the world for which you were chiefly made; nor must you look for any true and lasting happiness here. Now, you will meet with many things in the world which will tempt you with an appearance and shew of happiness; and if you are not resolved to avoid them, they will turn your heart from the love of God, and the care of your soul.

Ind. You will be so kind as to let me know what these are.

Miss. The Spirit of God will tell you:—They are, ‘The lusts of the flesh;’ that is, all sinful, unchaste, and impure pleasures, and whatever leads to such sins. Secondly, ‘the lust of the eyes;’ that is, all sinful and covetous desires, and love of riches.—And, thirdly, ‘the pride of life;’ or an excessive value of themselves, accompanied with an unreasonable desire of the esteem of the world.

Ind. Pray let me know more particularly what are the ‘lusts of the flesh’ which I am to resolve against.

Miss. I will repeat to you the very words of God, that you may be convinced I do not tell you any thing but what will be necessary to your salvation. Now these *works of the flesh are manifest*; that is, they may easily be known by any considering person, though never so unlearned, to be displeasing to a good and holy God:—Such are, *adultery, whoredom, idolatry, witchcraft, drunkenness, hatred, malice, revenge, strife, seditions, murders, revellings,* and such like. Now, however tempting many of these sins may be, you must sit down, consider, and resolve against them, or never hope for the favour of God.

Ind. You will now let me know what is meant by ‘the lust of the eyes.’

Miss. I told you before, that it is the eager and covetous desire of riches. And that you may be convinced how dangerous a sin this is, you shall hear what Christ himself has said,—*That it is very hard for rich men to be good Christians,* because they are so much exposed to many evils and temptations, such as these following: They that have riches are apt to love them too much,—to put their trust in them, and to forget their dependance upon God,—to lord it over and oppress their inferiors,—and to make provision for the flesh to fulfil the lusts thereof. And this may be the true reason why our blessed

Saviour says, *it is so hard for a rich man to enter into the Kingdom of God*; because, being exempted from all the toil and cares of life, he is apt to enter too far into the pleasures of it, and to say to his soul, *Soul, take thine ease, and enjoy the good things before thee*;—whereas, our portion here is *labour and exercise, not full enjoyment*.

The business of our salvation is a great work, which cannot be effected without diligence, and zeal, and earnest contention; but he that is unacquainted with labour, will scarce take the pains that is required, towards *working out his salvation, and making his calling and election sure*.

Besides all these; great wealth is often attended with such cares as *choak the good seed* sown in the hearts of men; that is, the holy desires, and good resolutions, which are wrought in men by the Spirit of God, so that this good seed becometh unfruitful.

And though riches may be made use of to good purposes, yet it will require a more than ordinary grace of God so to use them; which extraordinary grace is seldom asked by, and therefore seldom given to, such whose hearts are possessed with the love of riches.

Ind. One would conclude then, that Christians ought not to desire riches so eager as generally they do;—nor ought they who want them to think themselves unhappy, or not beloved by God.

Miss. That is very true. And they who will not be convinced of these truths, by what God has declared in his word, will one day be convinced by sad experience, when it may be too late to do them any service.

Ind. Must then every man, who would save his soul, renounce the thoughts of riches?

Miss. No: Riches may be used to many good purposes. A great Apostle of Jesus Christ tells you how:—*Charge* (says he) *them who are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy:—That they do good,—that they be rich in good works, ready to distribute, willing to communicate,—laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.* But still they are dangerous things;—they are fluctuating and precarious;—the means, not the end, of happiness. They may be instruments of giving large scope to virtue;—great blessings in the hands of the upright, to the good of his own soul, and the welfare of mankind; but they are thorns and snares in the way of the froward.*

Ind. What advice will you give me, that I may neither desire nor enjoy them too eagerly?

* John ii. 16. * Gal. v. 19. 20, 21. * Matth. xix. 23.

* Matth. xiii. 22. * 1 Tim. vi. 17, 18, 19. * Prov. xxii. 5. *Miss.* That

Miss. That you may not endeavour by unjust ways to better your condition, you will find these words of Jesus Christ in his Gospel;—*What will it profit a man, if he shall gain the whole world and lose his own soul?*

To moderate your desires, consider, that *the more you have, the more you must account for.*

To make you more *contented*, you must know, that men are not happy, because they have a great deal, but because God gives them power to enjoy what they have, be that more or less.

That the favours of God may not tempt you to idleness, remember, *that slothfulness casteth into a deep sleep*; that is, it makes men insensible of what concerns the next world, and in this world *covers them with rags.*²

And, lastly, if you let no worldly business hinder you from serving God daily, it will keep in your mind a constant sense of your dependance upon him, and make you set your thoughts upon another world, to which *this is only a passage.*

Ind. Pray, instruct me how I may best avoid temptations.

Miss. The directions I give you shall be short and plain, and suited to your condition.

Let this be ever in your mind, that sin is the worst of all evils; for all other evils will have an end at farthest when you die; but sin will make you miserable for ever.

Remember, that you are naturally inclined to sin, that the *devil* will tempt you to it, and that God only can save you;

And then you will never trust in your own strength, but in the living God.

To him therefore you will constantly pray for help; *and if you draw nigh to him, he will draw nigh to you.*³

And yet you must not expect God's assistance without using your own endeavours; for that is to tempt the Lord.

*If sinners entice you, you must not consent unto them;*⁴ for they are the devil's instruments. If you fall into evil company, you must go out of it immediately, and not walk in the way with them, lest God forsake you.

When the *Holy Spirit* of God puts into your mind good desires, or checks you for doing ill, you must obey the voice of God, and he will love you, and preserve you from your spiritual enemies, and from everlasting death.

Ind. You will now be pleased to explain to me THAT PRIDE OF LIFE, which a Christian renounces at his baptism.

Miss. By the *pride of life* is meant, that great opinion, which, through the corruption of nature, all people are apt to have of themselves; with an eager, restless, and im-

moderate desire after every thing that may distinguish them from others, and which may set them high in the esteem of the world.

Now, this *pride of life* is the occasion of many evils, which are highly displeasing to God, and must be resolved against by every good Christian.

The *evils* are these that follow: They who are under the power of this vice, are more concerned for the esteem of the world, than how to please God. They are therefore too often tempted to support the good opinion of the world, by laying that out on vanity which should be the support of their families, or of the poor. And they are too apt to despise the poor, as if they were not creatures of the same kind with themselves. They look upon all the advantages or blessings they have, whether in their *persons*, or in their *possessions*, as their due; and therefore are generally *unthankful* to God, and rob him of the honour of his own gifts. In short; they are *angry*, when they are not valued as they think they deserve;—they are apt to be *discontented*, and to think that they deserve more than they have;—to *repine* at their misfortunes, and *overlook* their own infirmities;—and are therefore utter strangers to that *humility* which must recommend them to the grace and favour of God; *for he resisteth the proud, and giveth grace to the humble.*⁵

Ind. Since this pride of life and heart is so natural to us, what can cure us of it?

Miss. Nothing but *the grace of God*, and possessing your heart with things of greater moment.

Consider, that you are liable to *eternal misery*;—that your great business in this world is to prepare for a happy DEATH, and the DAY OF JUDGMENT, and you will be very indifferent about several things, which you now take too much pleasure in.

For which reason you will neither study to be *vain* and *foolish* in your dress, nor *singular* and *conceited* in your opinions, but imitate such as are sober-minded; as knowing, *that the ornament of a meek and humble spirit*⁶ is in the sight of God of great price, and should therefore be your great concern.

And then, if you remember, *that you have nothing which you have not received;*⁷ nothing but what you must give an account for, you will have more reason to *fear* than *be proud* of your advantages.

Ind. Well, Sir, I see sufficient reason why every one, who purposes to become a Christian, should *renounce the devil*, and *all his works*,—*the vanities of the world*,—and *the lusts of the flesh*. I am also convinced of the great advantage those will reap, who are able to overcome these difficulties. But then I

¹ Mark viii. 36. ² Prov. xxiii. 21. ³ Jm es iv. 8. ⁴ Prov. 1. 10.

⁵ 1 Pet. v. 5. ⁶ Ibid. iii. 4. ⁷ 1. Cor. iv. 7.

am discouraged exceedingly, when I see so many, who have undertaken to be Christians upon these conditions, in a manner renounce that religion afterwards; either finding it impossible to observe these conditions, or thinking that they are not so very necessary to salvation, as you say they are.

Miss. Believe not this, because of *our saying so only*, but because *the God of Truth and Mercy* hath so said, who would have all men come to the knowledge of the truth, and requires nothing to be *done or avoided* by Christians, but what is absolutely necessary to their salvation; and which he will enable them to perform, if it is not plainly their own fault.—As for such as call themselves *Christians*, but *do not* the things which Christ has commanded, you must not judge of the Christian religion *by them*, but by your own *sense*, and *want of a Redeemer*. The Christians you speak of have never truly considered the extreme danger they are in, nor what the Son of God has declared; *that it were better for them that a mill-stone was hanged about their necks, and they cast into the sea, than they should be the occasion of offence to well-disposed people.*¹ And indeed, none serve the designs of Satan more than such sort of Christians; and who have no other choice, but a true and timely *repentance*, or *everlasting misery*. And *repentance*, one would hope, they would choose, if they would consider the great patience of God, which ought to fill their eyes with tears, and their hearts with that shame and sorrow, which is the work of true repentance.

Do but remember what I have told you before, *that a true faith in God, and in his word*, will enable you to overcome all the difficulties you can possibly meet with.

It is for this reason that every one, before he takes upon himself the Christian profession, is obliged to give an account of his *faith*, *without which it is impossible to please God.*

Ind. Having given you so much trouble already, I must now ask you to explain to me the particulars of the Christian *faith*; but with your leave I will wait on you again very soon.

Miss. As soon as you can. In the mean time, I must put you in mind,—To beg of God to deliver you from the attempts of the devil and his wicked agents, who will try all ways to divert you from your good purposes. And may God keep you in the good disposition you seem to be in!

The PRAYER.

Almighty and most merciful Father, preserve me from all the temptations of my adversary the devil, who goeth about seeking

¹ Luke xvii. 2.

whom he may be permitted to devour. Give me holy resolutions, and a watchful Spirit, that I may persevere in the way of godliness, and my life correspond with the purity of my faith.—Oh! Let me never dishonour so excellent a title as that of a *Christian*; but do Thou reign in my heart, by the Spirit of grace guiding all my actions, and directing my intentions, that I may be the servant of thy divine will here, and be admitted to the holiness and glories of that state, where Thou reignest for ever and ever, and art All in All. *Amen.*

DIALOGUE XII.

The Articles of the Christian Faith practically explained.

INDIAN.

YOU told me, Sir, when I left you last, *that without faith no man can please God*,² nor ought to be admitted into the society of Christians;—I am therefore now come to learn of you, *What that faith is*, which Christians *profess to believe*, before they are baptized?

Miss. You must know then, that there are many things which Christians believe, and which you will know hereafter, when you hear the HOLY SCRIPTURES read and explained. In the mean time, there are certain truths necessary to be known and believed, before you can be baptized.

Ind. How shall I know what these truths are?

Miss. For the benefit of young beginners, and for such as cannot read or remember many things, truths of the greatest moment are contained in this following short account, which we call THE CREED; or, THE ARTICLES OF THE CHRISTIAN FAITH; and I must prevail with you so to fix them in your memory, that you may not forget them as long as you live. For the belief of these will be a powerful means to make you *holy, righteous, and happy.*

The CREED; or, The ARTICLES of the CHRISTIAN FAITH.

I believe in God the Father Almighty, Maker of Heaven and Earth:—And in Jesus Christ his only Son our Lord, who was conceived by Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he rose again from the dead; he ascended into Heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

² Heb. xi. 6.

I believe

I believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body, and the Life everlasting. Amen.

Ind. I will endeavour to learn them by heart; and I hope I shall remember them as long as I live. And now I shall be very thankful, if you will shew me how the knowledge and belief of these things are necessary to make men good, as, you very justly say, all Christians ought to be?

Miss. Remember then, *That to believe in God, is not only to profess that there is such a glorious Being, who made the world, and all things in it; but also to believe whatever he hath made known to us, either concerning himself, or the duties we owe to Him, ourselves, and others; which is all contained in the Holy Scriptures, written by the inspiration of God,*^b who can neither be deceived, nor deceive us.

Now, in these Scriptures, he hath made known to us, *that he never left himself without witnesses,*ⁱ but hath given sufficient proofs of his *almighty power, wisdom, justice, goodness, and truth*, in all ages of the world. He hath made known to us,—that *by his almighty power he created the world and all things in it;—and that by his most wonderful wisdom, he has governed and preserved it ever since it was made.*

That he is the *author of our being*, and of all the good we do, or ever can enjoy.^k

That he is perfectly holy, and requires all his servants to be holy.^l

That he sees us wherever we are, and whatever we do; so that if we pray to Him we are sure to be heard; if we sin we are sure to be punished.^m

For his *power is mighty*, to reward his faithful servants, and to punish the disobedient.ⁿ

That he is *just* in all his ways; commandeth nothing but what is for the good of his creatures; and never punisheth, but when they truly deserve his displeasure.^o

That he is *long-suffering*, and ready to receive all that are sensible of their misery.^p

And that he is a *faithful God*; whatever he has promised, will certainly be performed; whatever he has threatened will surely come to pass.^q

For he governeth all things, both in heaven and earth, and *nothing is too hard for him that he thinks fit to do.*^r

Now, the belief of these truths is necessary to give us such worthy thoughts of the great and glorious God, as may *humble us in*

our own eyes; and make us *fearful of offending*, and *glad to please*. One who has power to reward or punish such as please or offend him. On the other hand, we shall be disposed to *love him above all things*, because we believe him to be the giver of all the good we either *enjoy* or ever *hope for*. And he having made known to us, that *his eyes are in every place, beholding the evil and the good;*^s and that from him no secrets are hid; this consideration is proper to make us careful of our words and actions, and afraid of *doing or saying any thing which may displease so great and holy a being*. And as for his *justice*, we have the greatest reason to *fear it*; because he has, in the Holy Scriptures, made known to us many dreadful examples of his displeasure against those who had no regard to reason, or his commands; by which we learn what we must expect, if we provoke him by our sins. *Lastly*; when we see, as we find it in his Word, that this great God has been so good as to spare men, even when they have deserved punishment, we are hereby powerfully led to adore and admire his goodness and patience, *which doth or ought to lead men to repentance.*

Ind. Why is God called THE FATHER?

Miss. Because he is the *maker and preserver* of all creatures, which, with the care and affection of a Father, he watches over continually.

He is the Father of man, because *he created him after his own image;—because he teacheth man knowledge;—corrects him when he does amiss;—and rewards him when he does well.*

Ind. What is meant by God's Providence?

Miss. The *wisdom and power* of God, by which he *knows and appoints* how every thing in the world shall be, so that the whole creation is taken care of. *Not the meanest creature can suffer without God's leave, either by malice, or accident.*^t

Ind. Why then do evils befall men?

Miss. Very often to *punish* them, and to bring them to repentance; but *especially* to *wean* our hearts from being too fond of this life; and that we may *think of, delight in, and prepare for a better.*

Ind. Doth God govern the seasons? *Do not summer and winter, spring and harvest, return certainly at their appointed times?*

Miss. They do. But then, to put men in mind that they depend upon *God only*, and not upon the *seasons*, for their daily bread, the *summer* sometimes returns without its usual *heat*, and the *harvest* without its *fruitfulness.*^u

^a Prov. xv. 3. ^b Matth. x. 29. ^c Haggai i. 9, 10, 11.

T t

Ind. Have

^b 2 Tim. iii. 6. ⁱ Acts xiv. 17. ^k Acts xvii. 28.
^l 1 Pet. i. 15, 16. ^m Prov. xv. 3. ⁿ Gen. xvii. 1. ^o Gen. xviii. 15.
^p 2 Pet. iii. 6. ^q Deut. vii. 9. ^r Jer. xxxii. 17.

Ind. Have not wicked men, and wicked spirits, great power of doing mischief?

Miss. It is true, God hath given them great power both to punish the wicked, and to try the faith of the righteous;^a but the Word of God assures us, that neither men nor devils can do the least hurt without the leave of God. And this is the reason that there is not more mischief in the world, and that all things are not every where in confusion.^b

Ind. Of what use is it to believe that God is our Father?

Miss. If you indeed believe this, you will take your Father's word for what he promiseth;—be pleased with what he ordereth;—*cast all your care upon him, for he careth for you.*^c

You will never abuse his goodness and long-suffering;—for though he hath the compassion of a father, yet, if his children are obstinately disobedient, he is a God terrible in judgment.^d

In all your afflictions you will have this comfort:—*It is good for a man to be in trouble,*^e and to bear chastening, if it so seemeth good to an all-wise and gracious Father; not for his own pleasure, but our profit, as it may make us partakers of his holiness, and yield the peaceable fruit of righteousness to them that are exercised thereby.^f

Lastly, if God is your Father, your inheritance is in Heaven; which you ought frequently and seriously to think of, *That where your treasure is, there may your heart be also.*^g

Ind. I am convinced, and do believe these perfections of God; and I see how necessary they are to be known and believed, in order to make men fear before him, and to love and obey him.

Miss. But you have not perhaps considered what little comfort the belief of these things will be to a man who knows himself to be a sinner, and that as such he must needs be under the displeasure of this holy, just, and powerful God; and yet knows not how to be restored to his favour.

Ind. That is indeed a perplexing, tormenting thought; and I remember what you told me before,—That until God was pleased to let men know upon what terms he would accept of their repentance, and pardon them, the wisest men on earth could not find it out, so as to make the minds of sinners easy.

Miss. This will convince you of the great blessing of Christianity, and the great goodness and mercy of God in delivering mankind from the fear of death, and what will certainly follow; which, without the Gospel,

was the torment of sinners, and kept them in bondage all their life long.^h How God has delivered us from this bondage, you will understand in the next article of the Christian faith.

Ind. You will be so kind as to explain that to me.

Miss. That I will do.—But I must be obliged to repeat some truths of moment, which I have told you before;—That after the FIRST PARENTS OF MANKIND had lost their Maker's favour by their disobedience, and brought sin, and misery, and death, into the world, God in great pity promised them a SAVIOUR; one who would satisfy his justice, for the dishonour done to him by their sins, and would restrain the power of that evil spirit which had tempted them to so great a sin.

Now, this promised SAVIOUR is the very person in whom we Christians profess to believe, when we say, *We believe in Jesus Christ, the only Son of God, our Lord.*

For when the world was grown exceeding wicked, and ignorant of the only true God, this his SON took upon himself the nature of man, by being born of a Virgin, that, as a man, he might be capable of suffering for the sins of men, for which from the beginning of the world he had engaged to suffer,ⁱ to save us from being lost for ever.

Accordingly, the rulers and the generality of the people of the Jews, amongst whom he was born and lived, being grown very corrupt and wicked, did not only reject HIM, and the MESSAGE of salvation that he brought them from God, and the holy rules of living which he assured them were necessary to please God; but they also used him most barbarously, and at last prevailed with Pontius Pilate, the Roman Governor, to put him to death, even against his conscience; which death the Son of God submitted to; for he could easily have delivered himself out of the hands of his enemies. Now, by willingly offering himself to death, he became a sacrifice acceptable to God for the sins of the whole world; and restored mankind to the favour of their Maker, upon most reasonable conditions. And that all such as do believe in him might be assured of this, God raised him the third day from the dead, and shewed him openly; and by this most powerful proof declared him to be his Son; and that whatever he had said, or done, or taught, was agreeable to his will and appointment.

After this, in the sight of many, he ascended into Heaven, and was set at the right hand of God, having all power granted him for the benefit of his church to give eternal life to all such as shall believe in, and obey him.^j

^a 2 Sam. xvii. 10. ^b Job i. 11, 12. ^c 1 Pet. v. 7. ^d Psal. xlvii. 2. ^e Psal. cxix. 71. ^f Heb. xii. 5, &c. ^g Matth. vi. 21.

^h Heb. ii. 15.

ⁱ Rev. xiii. 8.

^j John xvii. 2.

And lastly, we believe that this our Saviour shall come again at the end of the world, to judge the living and the dead.

Ind. You will now be so good as to shew me, what effects this belief ought to have upon those that know these things.

Miss. You cannot but perceive the powerful influence which the belief of these things must needs have upon every thoughtful Christian.

The person in whom we believe is THE SON OF THE MOST HIGH GOD; his true, and proper, his only begotten, and dearly beloved Son. Surely, said God himself, *they will reverence my Son.*^f And have not men all the reason in the world to reverence and obey him, since for us men, and for our salvation, he came down from Heaven, to redeem us,—to suffer for our sins,—to declare to us his Father's readiness to pardon sinners,—and to put us in the way of salvation?

In the next place, we receive Jesus Christ for our Lord; we are therefore no longer our own masters, but we are to do what he hath commanded; nor must we pretend to serve two masters; that is, our Lord, and our own corrupt inclinations.

Our Lord is the Son of God, and as such has all power given him in Heaven and in earth;—he is therefore able to defend us in all assaults of our enemies; nor need we fear the power of any adversaries of our souls.

He was made man; he knows, therefore, the temptations, the weaknesses, the miseries, we are subject to, and will pity us, being as willing, as he is able, to help us in all our distress, when we call upon him.

By his being obliged to suffer death in the place of sinners, we learn how sad the condition of mankind was, since the justice of God would not be satisfied with a less sacrifice. By this also we see the dreadful nature of sin, how displeasing it is to God, and what punishment it must have, if it be not repented of.

But then, for our comfort, we have this assurance, that though our sins be never so great, they cannot be greater than the price the Son of God has paid for our pardon, if we do repent, and return to our duty.

By the resurrection of Christ, and his ascension into Heaven, our belief in him is confirmed beyond any doubt; and he having all power with God, (for that is the meaning of sitting at his right hand) he is able to do for us more than we can ask or think.

You believe that he died, was buried, and rose the third day from the dead.

Then you are sure, that God can raise the dead; and therefore we hope, both for our-

selves and friends, that we shall live again:—For them that sleep in Jesus shall God bring with him.^g

If God raised Christ from the dead, then are we most sure, that whatever he taught was true;—whatever he promised, will be performed;—whatever he threatened, will come to pass;—otherwise God would not have raised him from death to life, for that would have been to have deceived his creatures.

But further, the belief of his return from Heaven, to judge the world in righteousness, is a most powerful motive to awaken Christians, and oblige them to endeavour to live answerable to their profession and belief; that their sins may not rise up in judgment against them at the great day of account.

And will not this awaken you, and make you seriously prepare for that great day, by a timely repentance?

Can you think of judgment, and wrath to come, and will not this terrify you from following your sins?

If the secrets of all hearts will then be disclosed, will not you be afraid to indulge such thoughts, and such designs, as will not bear the light, and judgment of God?

And above all, consider, that you must then be judged, not as the world judgeth of things, but by the Word of God; by which, therefore, you must resolve to live, and not according to the foolish opinions and sinful customs of the world.

Lastly; this belief hath comforts as well as terrors; for though we shall indeed be called to a strict account, yet we are sure to be heard with favour, and treated with compassion, if our case will bear it;—for He who knows our infirmities, He that died to save us, is to be our JUDGE.

In one word, you may see, that THE SON OF GOD has given Christians the greatest reason to love and adore him, that they might have the greatest reason to obey him, and trust in him as their LORD and REDEEMER, and, by doing so, by him be made happy for ever.

Ind. I am very thankful for what you have now told me. But may I ask you this question;—If Christ has redeemed Christians, are they not then safe, and out of danger?

Miss. Yes, most surely, if it is not their own fault.

Ind. I wish you would explain to me what you mean by that.

Miss. It is very true, JESUS CHRIST has redeemed us, and restored us to the favour of God. But then it is upon condition, that, since we know God, and what he has done

^f Matth. xxi. 37.

^g 1 Thess. iv. 14.

for us, we glorify him by our *deeds*, as well as by our *words*. But if men call themselves Christians, and yet will not obey him in their practice, he deals with *them* as he did with the *heathens*; he gives them up to a mind void of judgment,^b to follow the desires of their own hearts, by which they will be ruined for ever.

And this is the reason why you see so many, even among Christians, upon whom neither the *fear* of an almighty and just God, nor the *love* of Christ his Son, who has saved them, has any power to keep them in their duty. And although they have had the Holy Spirit to *direct*, *sanctify*, and *govern* them, yet him they grieved by their wilful sins, and forced him to forsake them, so that they commit all iniquity with greediness.¹

Ind. You will now be so good as to let me know what Christians believe concerning the HOLY GHOST.

Miss. I have already shewn, that, before JESUS CHRIST ascended into Heaven, he promised his disciples to send another divine person, the HOLY GHOST, to supply his place and presence with them. Accordingly, this HOLY SPIRIT descended upon them in a most wonderful manner, and enabled them to speak all languages, as also to remember the truths which Christ had taught, and the works which he had done, and to write them truly for the benefit of mankind.

He also assisted and directed the Apostles of Christ to lay the foundation of the Society of Christians, which are now spread over the whole earth, and are called THE HOLY CATHOLICK CHURCH, because it consists of Christians of all nations and languages, who ought all of them to be holy.

All Christians, thus dedicated to God, are *one body*, under *one head*, THE LORD CHRIST; and, as such, are obliged to *hold Communion* one with another, as members of the same body ought to do.

To every member of this society is promised the *forgiveness of sins*, upon his true repentance, and return to his duty.

To this church the same Holy Spirit has made known, that all men shall *rise again from the dead* with their own bodies, and give account of their own works; and that after this will follow an *everlasting life* of happiness or misery.

Ind. Will you, Sir, now be pleased to make me understand, what are the natural fruits of such a faith, and what such a belief obliges Christians to do?

Miss. Remember then, that the HOLY GHOST is he, to whom, with the Father and the Son, all Christians are dedicated in bap-

tism;—that it is this HOLY SPIRIT who is to fit men for Heaven and Happiness; which he does by convincing all such as are *disposed for eternal life*, and will attend to his holy motions, by convincing them, that they are *sinners*,—that, as such, they stand in need of a Redeemer;—as also, by putting into their hearts the *fear of God*, a *love for his laws*, and a *serious concern for their souls*,—by *restraining* them from evil, and *changing* their dispositions from evil to good.

Ind. But it is plain, Sir, that this Holy Spirit doth not thus govern and direct all Christians.

Miss. That is too true. But then, as I told you before, the fault is purely in themselves. They neglect to use the means God has bestowed upon them, and the graces he has provided for them; and then they become useless, and *he often takes them away*.^k Too many grieve the Holy Spirit by their evil deeds, and force him to forsake them; and very many, who are not so wicked, do yet never lay claim to that promise of God, that *he will give the Holy Spirit to them that ask him*.^l Whereas all good Christians do pray for this Holy Spirit, and do find the wonderful effects and blessing of his guidance and assistance.

And here take notice of a truth I now tell you, that every soul of man is under the influence either of *good* or *evil spirits*; but then these *good spirits* may be provoked by our evil lives to forsake us, and then the *evil spirits* are always ready to take possession of such as they find forsaken of God, and not under his immediate protection.

Ind. And pray, Sir, how is this to be prevented?

Miss. Every Christian must keep in his mind the promise he made when he was baptized; and, in every thing wherein he fails, he ought forthwith to beg forgiveness of God, lest, continuing in sin *wilfully*, he become a *slave to Satan* and his angels, instead of being a *servant of God*.

I shall only mention another blessing which we receive from the Holy Ghost, and the effect it ought to have upon us. It is from him we have the Holy Scriptures, which are therefore very truly called THE WORD OF GOD, and THE WORD OF OUR SALVATION. These *Scriptures*, therefore, every one, who would continue in the favour of God, must *read*, or *bear* them read, with the greatest reverence and attention, and conform his belief and practice strictly to them.

Ind. I desire you will explain more particularly what you mean by THE HOLY CATHOLICK CHURCH, and the COMMUNION OF SAINTS.

^b Rom. i. 28.¹ Ibid.^k Matth. xxv. 29.^l Luke xi. 13.*Miss.* It

Miss. It is plain from the Holy Scripture, that it was the design of our Lord *Jesus Christ* to deliver to mankind the whole will of God, so far as their salvation was concerned in it. All these things which were thus revealed is called the Christian Religion. This religion was taught to the world by our SAVIOUR, and by his APOSTLES; and this religion was put into writing by inspired men, and is now extant amongst us in the books of the New Testament. It was our Lord's design, that all who should embrace this religion of his should be united among themselves, and with this head JESUS CHRIST, and so become *one body* by the means of one HOLY SPIRIT, which should actuate and influence them. And it was our Lord's design, that all *believers*, all that professed his religion, should be admitted to the participation of this Spirit, and so be made members of this common body, by the Sacrament of BAPTISM, and receive continual influence from the same Spirit, by eating and drinking in the *Sacrament of the Communion of his Body and Blood*, or what we call the LORD'S SUPPER.

By the CHURCH then is meant the whole multitude of those persons, whether *Jews* or *Gentiles*, that do embrace and profess the Christian religion, and are joined together by the means of these Sacraments, in one body or society, under one head JESUS CHRIST. This church was to extend throughout all the world, and to be made up of all nations.

Ind. Pray what is meant by the *Catholick Church*?

Miss. By CATHOLICK is meant UNIVERSAL; so that whenever we name or speak of the *Catholick Church*, we mean, by those words, the whole multitude of Christians throughout the world, that profess the common faith, and enjoy the administration of the Word and Sacraments. All these people, wherever they live, or by what name soever they call themselves, make up together *that one body of Christ*, which we call the CATHOLICK CHURCH.

The church is called *holy*, because every member of that society obliges himself, by the gracious assistance of God's Holy Spirit, *to be holy*. He that is not so, or does not immediately repent, and become such, is but a *rotten member*, and is in danger of being cut off.

As to the *Communion of Saints*;—as every person owes something to the society of which he is a member, so especially in the society of Christians, every one is bound, by the laws of the Gospel, to use the talents and advantages which God has given him, whether of *knowledge* and *learning*, or *power*, or *riches*, or *grace*, for the good of the whole body;—to pray for them;—to assist those

that are in want;—to instruct the ignorant, and them that are out of the way;—*and to study the things that make for peace, and for mutual edification.*^m

Ind. You told me before, that in the Church of Christ there is a promise of THE FORGIVENESS OF SINS.

Miss. And a mighty blessing sure it is, that men who on account of their many sins are liable to the displeasure of God, may be assured, that in the Church of Christ they will obtain *the forgiveness of their sins* upon most merciful conditions;—upon a true repentance, and return to their duty, and a ready disposition to forgive others, as they themselves do hope for forgiveness from God.

The Resurrection of the Body, and an Everlasting Life after Death.—These are truths which *Jesus Christ* has made known to his church; and they are as certain as God himself is true. And that they may make the greater impression upon your heart, I will repeat to you the very words of Christ:—*'The hour is coming, in which all that are in the graves shall bear his voice and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.'*ⁿ So that all Christians who know this may be assured, that this life is the only time to choose *where* and *what* they are to be for ever; and may learn not to trifle away that precious time, which is chiefly allowed them to prepare for eternity;

Ind. Well, Sir, I see plainly the reason why every one, who desires to be a Christian, should believe these truths.

Miss. These things are true, and will at last be found to be so, whether men believe them or not. And if any man is lost for ever, for want of giving credit to them, or for not considering them, it will signify little whether he was called a *Christian*, or an *Heathen*.

Ind. Indeed one would wonder that so many Christians, who know these things, can be so easy, and so careless of their salvation.

Miss. Be you careful for yourself, and continue so when you are a Christian. In the mean time, I tell you again,—the true reasons why so many among Christians forget the promises they made at their Baptism, are these:—Through the corruption of nature they fall into sin; they do not what they ought to do, that is, *repent and turn to their duty immediately*; and continuing in sin, *these truths* are *uneasy* to them, because they put them in mind of their ingratitude to THE GOD who made them;—to GOD THE SON, who died for them;—and to GOD THE HOLY GHOST, whom they had grieved by obsti-

^m Rom. xiv. 19.

ⁿ John v. 28, 29.

nately persisting in a vicious course of life. They will not consider, that *without holiness*, (that is, without keeping the commands of God, and doing his will) no man can be saved. And, besides this, these truths put them in mind of an *endless life of happiness*, which they are not disposed to prepare for,—and of a *miserable eternity*, which they have reason to fear above all things. Therefore, they *strive to forget* the truths they have known and believed; and if the goodness and long-suffering of God does not lead them to repentance, *these articles of their faith will be the articles of their condemnation.*

Ind. I am convinced, Sir, that these truths are most powerful motives, where they are known and believed, to oblige men to keep the holy will and commands of God, and to walk in the same all the days of their life; which you told me was another part of that promise which Christians make at their baptism; and which I hope you will explain to me when I come again.

Miss. That I will gladly do.—And for your part, I exhort you to beg of God to confirm your faith in him, and in his Son Jesus Christ, and cause it to bring forth in you the fruit of good living, *to his glory*, and *your own salvation.* Amen.

The PRAYER.

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us, save us, we most humbly beseech Thee:—Grant that the belief of these great truths may ever be present in our minds;—that we may die from sin, and rise again unto righteousness;—that we may with joyful hearts ascend to Thee, and with Thee continually dwell;—that we may judge ourselves, and that we may not be condemned, when Thou comest to judge the world in righteousness. O Lord, grant that we may expect thy coming with joy, and find mercy in the great day of recompence. Amen.

DIALOGUE XIII.

The COMMANDMENTS of GOD practically explained.

PART I.

INDIAN.

YOU told me, Sir, that my believing the truths of the Gospel will not qualify me to become a Christian, unless I promise to obey the will of God, and endeavour to keep his commands.

Miss. I told you the truth:—For although we firmly believe, that it is only on the account of what his Son Jesus Christ has done

and suffered for us, that God will pardon our sins, and receive us into favour; yet it is on this condition, that we repent and forsake our sins, and obey his Commands.

Ind. I hope you will continue your kind instructions, and let me know what his will and commands are.

Miss. We learn from the Holy Scriptures, that when almost all mankind had lost the knowledge of the true and only God, and the way of worshipping him which he had appointed, it pleased him to make himself and his will known again, at first to one man, whose name was *Abraham*,^o and afterwards to his most numerous posterity, after he had convinced them that he was the true and only God, by many amazing *miracles* and *judgments* upon their oppressors, and by delivering them out of a most cruel *bondage* and *slavery*. After which, in order to preserve this knowledge among them, and to keep them from being corrupted, he gave them certain Commands, in a manner so *dreadful* and *astonishing*, that they could not but be convinced that they were the commands of a most holy, and an *all-powerful* God, in disobeying of whom they were sure of exposing themselves to the greatest punishments.

And that these Commands belong to us *Christians*, as well as unto the people of *Israel*, we may be sure of, because *Jesus Christ* has confirmed, explained, and enforced them in the Gospel. He is the Lord our God, as well as *theirs*.^p He brought them out of the house of bondage; and he brought us from darkness to light, and from the power of Satan unto God.^q

Ind. You will be pleased to let me know these Commands.

Miss. They were Ten in number. The first of which was this:

I. I AM THE LORD THY GOD. Thou shalt have none other Gods but me.

Ind. Why do these commands begin with these words,—*I am the Lord thy God?*

Miss. That we may prepare our hearts to receive his commands, with the greatest concern, attention, and reverence.

When the Lord of *Heaven* and *Earth*, of *life* and *death*, speaks, sure his creatures will *hear*, and *obey*, for conscience-sake; that is, because God commands them.

The design of this first command was, to *restore* and *preserve* the knowledge of the true God; he having a right to be *honoured*, *feared*, and *loved*, as the author of all the good we enjoy or hope for; by which, therefore, we are forbidden to expect our happiness from any other, or *place our dependence*

^o Gen xx. ^p Matth. v. vi. ^q Acts xxvi. 18.

dence on, or exercise our religious fear towards, any other Being in Heaven, or on earth.

The full import of this grand First Command is, that we should have the LORD for our God; and that we should have no other besides him.

Ind. What is it to have the Lord for our God?

Miss. It is to *think* of him, and to *worship* him, as God.

Ind. How ought we to think of God?

Miss. As of an *eternal* and *all-perfect* being, the MAKER and PRESERVER of all things, and our most gracious and merciful FATHER in and through his Son *Jesus Christ our Lord*.

You are forbidden by this law to depend upon *yourself*, upon your own *labour* and *care* for *prosperity*, upon your *friends* for *security*, upon your *wealth* for *happiness*;—for these are blessings *only* when God is pleased to make them so.—You are also, by this command, forbidden to *murmur* at God's dealings with yourself or others; *for he is Lord of all*.

Ind. What is further commanded in this law?

Miss. You are hereby commanded to live always *as in the sight of God*;—to pray for his blessing, in *public* and in *private*, upon every thing you undertake;—and to give him thanks for all his favours;—and to do all this with the *heart*, as well as the *lips* and *bodily gestures*;—for whatever you *think* is known to him, as well as what you *speak*.

Ind. What is the other thing included in this commandment?

Miss. You are forbid having any other, beside the LORD, for your God.

Ind. Is there any other God besides the Lord?

Miss. No; there is not. Nor does this commandment at all suppose that there is. But, when these commandments were delivered, the world in general *believed* in, and worshipped, OTHER GODS besides the LORD, who was almost utterly forgotten by them. And therefore it was highly necessary, that THE GREAT GOD of Heaven and Earth should, in the first place, caution his people, and, in them, all future generations, against this folly, impiety, and idolatry.

This following was the Second Command:

II. *Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in Heaven above, or in the earth beneath, or in the water under the earth: Thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the*

sins of the Fathers upon the children, unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me, and keep my commandments.

Ind. You will be so good as to let me know the meaning and reason of this command.

Miss. You must know then, through the suggestions of the *devil*, most nations had been led into a vile custom of representing and worshipping God by images; by which they came to have mean and unworthy thoughts of the Divine Majesty, as if he were like any of his creatures.

Now, by this command, God has forbid all that love and fear him, even to attempt to represent him by any image or picture, or to worship him before such; and this on pain of his most high displeasure upon them, and their posterity, who shall disobey this command; promising an especial blessing to them, and their children, who shall take care to worship him as he has commanded.

Ind. What is the *positive duty* required of us in this commandment?

Miss. You are to *worship God*, after a manner suitable to his spiritual nature;—*God is a Spirit, and they that worship him must worship him in spirit and in truth*; that is to say, with *sincerity*, *love*, and *purity of heart*,—with the *inward* devotion and fervour of the mind, without which the outward exercises of prayer and adoration will be of no worth.

Ind. How must I behave myself in God's house and presence?

Miss. Consider seriously, that you go to church to ask such things which you cannot want without being miserable;—

Therefore your behaviour must be such as may be apt to procure, in yourself and others, a great regard for God, and an humble opinion of yourself.

You must with great humility ask God's pardon and blessing, and praise him for his works and favours.

You must carefully attend to what is read and explained to you out of the Scripture;—*for it is the Word of God*.

And then you will return home with God's blessing upon *yourself*, your *family*, and your *labours*.

Ind. Doth the command afford any further instruction?

Miss. Yes. It shews us, that the piety of parents shall be remembered for the good of their children, to many generations;—

That the best portion children can receive from their parents is God's blessing;—

¹ John iv. 24.

And

And that such parents as are not careful to love God, and to keep his commandments, do leave calamities to their posterity.

The Third Command is this :

III. *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his name in vain.*

The intent of this command is, to preserve the great regard which all men ought to have for God, forbidding them to speak of him, or even to use his holy name, without fear and consideration.

Ind. What are the necessary occasions which men have to make use of the name of God?

Miss. First, when they worship him, which they should strive to do with reverence and attention.—Secondly, when by a lawful authority they are obliged to take an oath.—And lastly, when they speak of God, or of any thing that belongs to him, upon any serious occasion.

Ind. Why are people obliged to take an oath before a Magistrate?

Miss. *It is to put an end to strife amongst men; it being God's pleasure, that the truth should appear, and justice be done to every one. Now, the likeliest way to come to the truth is this, to put men in mind when they are going to swear, that they are in the presence of that great God, who has declared,—that a curse shall enter into the house of him that sweareth falsely by his name, to consume it.** Which is surely sufficient to oblige every man, who believes and fears God, to speak the whole truth, and nothing but the truth, as they hope to escape that curse, and God's vengeance. As for those who out of an evil custom do swear or curse, blaspheme, or speak lightly of God, such persons have no other choice but repentance and amendment, or damnation. And where these sins are become common, and are not punished, that nation and people may expect publick and heavy judgments to fall upon them.

Ind. What is the meaning of that expression, *The Lord will not hold him guiltless?*

Miss. The meaning is, that this sin shall certainly be punished, and that in a manner more dreadful than words can express; however common it is, and little regarded.

Ind. What are we commanded in this law?

Miss. To speak of God, and of religious matters, after such a serious manner, that people may learn to have the most devout and reverent thoughts of him and his service.

We come now to the Fourth Command.

* Zech. v. 4.

† Jer. xxiii. 10. Mal. ii. 2.

IV. *Remember that thou keep holy the Sabbath Day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God: In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates: For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.*

Ind. You will be so good as to shew me the reason and intent of this command.

Miss. Remember what I told you before,—That after God had made this world in six days, and man the governor of it, he ordained, by a perpetual law, that the seventh day should be set apart, and kept holy in memory and honour of him, the Creator and Maker of all things.

Now, in process of time, this command, through the corruption of man's nature, became neglected, and the true God forgotten, and wickedness and idolatry increased every where, which is the miserable case of very many nations to this day.

But when God separated the people of Israel from the rest of the nations, he renewed this command, so that the knowledge of the only true God, the great Creator of Heaven and Earth, has been preserved among them through all ages.

Ind. Do Christians observe that day?

Miss. Christians do, according to the design of the law, observe one day in seven, which we call the Lord's Day, because on that day the Lord Christ our Redeemer rose from the dead; and on the same day sent down the Holy Ghost, to guide his church unto the world's end. The Apostles of Jesus Christ therefore set apart that day, calling it *The Lord's Day*. Since which time all good Christians do, or should, lay aside all worldly business, cares, and pleasures, and meet together to give publick honour to God, to acknowledge his power, wisdom, justice, and goodness, to praise him for the blessings he has given them, and to pray for the blessings they want.

Ind. Why are we bid in an especial manner to keep this law?

Ind. Because if this HOLY DAY should be forgotten, all religion would be soon forgotten with it, and the very knowledge of the true God (as it is in many nations) would be lost amongst us, were not *this Day* set apart, and persons appointed to bring to our remembrance truths of the highest consequence both to our present and everlasting interests.

Ind. Are all bound to observe this day?

Miss. Yes:—

Miss. Yes;—all that can be spared from the NECESSARY business of the family.

Servants,—that they may not forget that they have a Master in Heaven.

Children,—that they may learn their duty, and from their infancy to fear God.

And the *very beasts* are to rest, unless necessity requires it to be otherwise, that the WHOLE CREATION may rejoice in the mercies of God.

Ind. Why is it said, *six days* shalt thou labour?

Miss. To put us in mind, that it is God who gives us *all our time*. That we are fallen from a state of happiness, and must labour for our daily bread.

Lastly; that it is purely by God's permission, that we prosper in our daily labours; that therefore we ought to serve him truly all our days.

Ind. How is the Lord's Day profaned?

Miss. By neglecting to go to the place where the *great God* is *publickly* worshipped; by neglecting family and private devotion; by not meditating upon, and recollecting in *private*, what we are taught, or pray for, in *public*; by *idleness*, and trifling *conversation*; unnecessary *business* and *journies*; and by vain *sports* and *gaming*, unbecoming the *seriousness* of the day, and of Christianity.

Ind. It is well, if too many Christians will not think this a hard command, and neglect it, when they must lose so much time, in which they might increase their wealth, or enjoy their pleasures.

Miss. They must be Christians then of very little knowledge and faith, and do not consider the power and promises of God, and of *his Son*,^a to make them sufficient amends for the loss of their own and their servants labour. And especially, when the respite of one day in seven would enable their *servants* to perform the business of the other *six days* with more *cheerfulness* and *vigour*.

These four commands have respect to God, and the honour due to him. The *six following* concern our *Neighbour*, and the *peace* and *welfare* of *mankind* in general.

Ind. You will be pleased to let me know what they are.

Miss. Remember what I have at present told you, and the next time you come, I will explain to you the rest of the commands:—In the mean time pray to God in the following words:

The PRAYER.

O God, who alone art worthy of our love, give me grace that I may never forget Thee,

^a Matth. vi. 33.

nor thy glorious perfections; but that I may serve Thee, according to thy Word, in sincerity and godly fear;—that I may never mention thy sacred name without reverence;—that I may not spend thy holy day in vanity and idleness, nor in a customary attendance at thy house only; but that I may serve Thee with my soul as well as with my body, through Jesus Christ our Lord. Amen.

DIALOGUE XIV.

PART II.

INDIAN.

I AM come to desire you will explain to me those commands that relate to my duty to my *Neighbour*.

Miss. The *Fifth Command* is this:

V. Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

Ind. I beg you will explain these commands to me, and let me know the design of them.

Miss. The design of this *fifth command* is, to teach us, from our very childhood, to shew *honour* and *obedience* to our parents; that when we grow up, we may know how to respect and honour all who are our betters;—that *subjects* may honour their *governors*;—*servants* may obey their *masters*;—and all may love and esteem their spiritual *pastors* and *teachers*. And the *peace* and *good* of the world do so much depend on the discharge of these obligations, that God for encouragement hath promised an especial blessing to such as shall observe them faithfully.

Ind. Why is the duty of children to their parents only mentioned?

Miss. Because that is a duty *first* learned, and *best* understood. *Children* very naturally love their *parents*, and are generally kept in subjection by them; and therefore, when they are commanded *so to honour* others, as they do their parents, they easily know what that meaneth, and will more readily pay the duties owing to all their *superiors*.

Ind. How must I honour my father and mother?

Miss. You must in all lawful things cheerfully submit to them, be careful not to grieve them by stubborn or evil courses;—you must shew them all due respect, and thankfully acknowledge their kindness to you,—bear with their infirmities,—hide their failings,—supply their wants,—and pray for their present and everlasting happiness; which if you do, in obedience to the com-

mand of God, you may expect to live to be a happy parent yourself.

Ind. What would then be my duty?

Miss. The Duty of Parents is, to bring up their children in obedience, and in the fear of God;—to take care that they be instructed in true religion,—to provide for them by all lawful ways,—to admonish and correct them when they say or do things which are amiss,—to be examples to them of piety, sobriety, and diligence;—and lastly, to bless them, and to pray for them. All which, parents will be careful to do, if they consider what a dreadful thing it will be should their children be miserable in *this* world and the next, through their negligence, countenance, or example.

Ind. What is the duty of Servants?

Miss. The duty of Servants is, to be obedient to their masters,—diligent in their business, not with eye-service, as men-pleasers, but to use the same industry and integrity in their master's absence, as they would do if he were present with them;—to be as careful of their master's goods as if they were their own, neither wasting them, nor suffering others to do so;—to be no tale-bearers;—but above all, to be honest, not only for conscience but for credit's sake; deceit, and pilfering, and stealing, being abominable qualities, never forgotten by others, and very hardly left off by those that give way to them.

Ind. What is our duty towards them that have the rule and government over us?

Miss. Your duty is to obey them, not only for fear of punishment, but for conscience-sake; not to speak evil of them, but to shew them all becoming respect; and to pray that God may bless them, and make them instruments of great good to the world.

For men in authority, fearing God, are a great blessing, their duty being to keep the people in peace and quietness;—to defend the persons and rights of honest men;—to punish the unruly;—to advise them that have no counsellors;—and in all things to promote the glory of God, and the welfare of all below them.

Ind. What is the duty of people to their Ministers and Pastors?

Miss. To respect them* for their Master's sake, and for their works' sake. Your duty it is to attend at the publick service of the church, and hearken to their instructions; and to pray that God may bless their labours.

For it is their business and duty, to study all ways of teaching you how you should walk and please God;—to reprove you when you do amiss;—to pray that you may do well;—to be wholesome examples in word and deed:—And

they have much to answer for, if they are not such.

Ind. Whom else must I honour?

Miss. All that are your superiors, by reason of their greater age,—their learning,—their places and stations,—to whom you must shew a just regard.

And it is their duty, not to be high-minded, but to be grave, courteous, easy to be spoke to, and ready to help all that want their assistance.

Ind. What is the meaning of the promise which God hath made to such as keep this command?

Miss. That God will bless them in the way they shall go, which will be a means of prolonging their lives. On the contrary, He that despiseth his father and mother, the ravens shall pick out his eyes;† that is, This sin has a tendency to lead men into such practices as will bring them to an unnatural, untimely, and ignominious death.

VI. Thou shalt do no Murder.

This is the sixth command; and is intended to secure the life of every man from the malice, revenge, and violence of others. This is a sin most odious to God; and a sure vengeance has been frequently observed to follow those who send men out of the world, by a violent death, sooner than God and nature intended. And for the same reason we are not to shorten men's lives by oppression, injustice, or any other evil dealings; for a man may be murdered, and his heart broken, by these, as well as by violence; as also, by intemperance, gluttony, and drunkenness. By these we may shorten our own, or other people's lives, which is absolutely forbidden by this precept.

Self-murder is also forbid by this command. For consider, That the great God, the Maker of all things, has assumed to himself the power and lordship of life and death. "I kill, and I make alive."‡ It is God sends us into the world, and He expects that we should wait his will, to send us out of it. He has the only right to determine the time of our continuance in it, and when we shall remove out of it; and it is a gross invasion of that divine right and prerogative, for us to appoint the time for ourselves, without his order, and contrary to the rules he has given us for our government. As this action is highly criminal in the sight of God, so remember, that whoever is so hardy as to commit it, sends himself out of the world with the guilt of a wilful sin. And a wilful sinner, thus dying impenitent, has no hopes of salvation. And this is a dreadful consideration.

* Rom. xiii. 5. Pet. ii. 10. † 1 Theff. v. 13.

‡ Prov. xxx. 17.

§ Deut. xxxii. 39.

There are several other practices too common in the world, which have a tendency to this sin of murder, and which, in some measure, partake of the guilt of it, though the sinner himself does not intend violence against his own life; particularly that pernicious and fatal custom of drinking RUM, GIN, and other SPIRITUOUS LIQUORS, which kill, every year, many thousands of the lower part of mankind. This is a practice which you must abhor, as you would do poison itself; for so it actually is in its consequence. It is highly to be wished, that the GOVERNORS of every country would have a strict eye to the bold encroachments of this terrible destroyer, by which so many make themselves away, and remove it at least out of the reach of the laborious, industrious, and useful part of mankind.

Ind. What is the duty required in this commandment?

Miss. It is your duty, as much as in you lieth, to live peaceably with all men;^a—to avoid the company of angry, passionate, and contentious people;—to deliver the oppressed;^b—to be merciful to such as are in misery;—to forbear and forgive one another;^c—and be well pleased with the welfare and happiness of all men.

VII. Thou shalt not commit Adultery.

This is the seventh command. In order to understand the reason of this you must know that God, at the beginning of the world, did appoint marriage, for the increase of mankind, and for the society, help, and comfort, of a man and his wife. Now you cannot but observe the great goodness of God in commanding, on pain of his displeasure, that neither the man, nor his wife, should be unfaithful to the marriage-bed; which would occasion infinite troubles and calamities in families, and, after all, a very bitter repentance or damnation. By virtue of this command we are likewise bound to abstain from fornication, and from all manner of lewdness, wantonness, and debauchery; from all lascivious actions, immodest words, and impure desires, and whatever else has any tendency towards the heinous vices of whoredom and adultery.

VIII. Thou shalt not steal.

This is the eighth command; and is intended, by a righteous God, to secure to every man what is his own; he having declared, that a curse shall enter into the house of a thief and a robber, even to consume it.^d And, which is worst of all, such persons must not expect to go to Heaven, but to Hell.

Ind. How is this command further transgressed?

Miss. Not only by theft, which is a base vice, and openly abhorred; but by oppression, deceit, concealing of found goods, receiving goods knowing them to be stolen, defrauding the public by running of goods, and buying or receiving such as we know are run, and for which the King's custom is not paid; wearying men out of their rights by vexatious law-suits, by power, interest, bribery, or craft, which are crimes too often committed by those who never expect to be punished for the breach of this command; and yet God is most surely the avenger of all such deeds.^e

Ind. What is required of us, that we may keep this law?

Miss. It is your duty to be diligent in your calling, that you may be able to live without taking unlawful ways;—

To be careful of what God has given you, lest, having vainly or wickedly thrown it away, you be tempted to live by deceit;—

To be contented with your condition, believing, that better is a little with righteousness, than great revenues without right;—

Lastly; to depend upon God's good providence, which takes care of all creatures, and will certainly reward the honest poor man, who chooses to beg, if he cannot labour, rather than steal.

Ind. What is the duty of one who is sensible of his sin, and sorry that he hath broken this law?

Miss. He must confess his sin unto God, and, if he can possibly do it, he must make amends to the person he has wronged.^f

And this is that which makes THIS SIN so very hard to be repented of; because, through shame or stubbornness, people will not make RESTITUTION of what they have got by fraud, injustice, violence, and oppression;—and yet they hope to be saved:—But this is the hope of hypocrites, which shall perish.^g

IX. Thou shalt not bear false witness against thy Neighbour.

This is the ninth command. And whoever considers the mischiefs men are capable of doing to the lives and the estates of their neighbours, by false oaths and perjuries, or concealing or disguising the truth, when they are lawfully called upon to declare or attest it, must see how kind and good God has been to men, to forbid, on pain of his displeasure, such sins as these, which are the occasion of so much sorrow and loss to the unhappy sufferers.

Ind. Is any thing more forbidden, than the being a false witness?

Miss. Yes; ^a Rom. xii. 18. ^b Prov. xxii. 22. ^c Ephes. iv. 33. ^d Zech. v. 4. ^e 1 Cor. vi. 10. ^f 1 Thess. iv. 6. ^g Prov. xvi. 8. ^h Lev. vi. 2. Ezek. xxxiii. 15. ⁱ Job viii. 13.

Miss. Yes; you are hereby forbidden to say any thing of other men, which may hurt them, unless it be with an honest design to bring them to *repentance*, or to hinder them from doing greater mischiefs to others.

Therefore, to *invent* stories, to *add* to them, and to *set* them abroad; to encourage *tale-bearers*; to give men *ill names*; to publish their *infirmities*; to make their faults *worse* than they are; are all condemned by this law, and in many other places of the Holy Scriptures, as the very *work of an evil spirit*,¹ as the destruction of all good neighbourhood and Christian charity.

This sin proceeds from a base disposition. Some people love mischief, and are pleased, the more there is of it in the world: Sometimes from a *busy temper*, from *pride*, from *evil designs*; and sometimes people do it for *diversion*. But from whencesoever it proceeds, it is a sign of a very evil heart, to speak ill of others; as if such men *had no faults of their own*; to jest with a man's good name, *which is more valuable than his estate*;² to set friends at *variance*, and to disturb the *peace and happiness* of families: And therefore *revilers* are reckoned amongst those that without repentance *must not go to Heaven*.¹

Ind. What is further required of us by this law?

Miss. It is your duty to speak the truth, *when it is fit and proper*, as well as when you are *upon your Oath*; to be tender of your neighbour's reputation; to be disposed to hear, to believe, and to speak the best; and never to take pleasure in *foolish, malicious, and wicked stories*. And we shall be disposed to observe these good rules the better, if we consider, what a fore grief it is to ourselves to be abused, by *lies, calumny, and defamation*.

X. *Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife; nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.*

This is the *tenth and last of these commands*.—Now, the gracious design of God in this command is, *to lay a restraint* upon the very *desires* of our hearts, which are all known to him, forbidding us to *covet*; that is, to set our hearts upon that which is another's right, and which he is not willing to part with. For an *unjust* desire, through the temptation of the devil, has too often been followed by an *unjust* attempt to get what we desire, either by *fraud* or *violence*. So kind is God in putting a stop to the very beginning of sin, *which is in the heart*.^m

Ind. But may not a man desire to buy what belongs to another?

¹ John viii. 44. ² Prov. xxii. 1. ¹ Cor. vi. 19. ^m Matth. xv. 19.

Miss. Yes, no doubt of it, provided the other can *lawfully* dispose of it, and that he is *willing* to do so;—but if he is not willing, then to continue to desire it, is a sin against this law.

GAMING is certainly a violation of the *tenth* command. It is a vice that has always its root in covetousness, and which in its greedy wishes devours its neighbour's *houses and lands, and every thing else that is his*.

This *sin* is often found to go still further, to bring men at last to downright *stealing, robbery, and murder*. And when the near prospect of death obliges these wretched creatures to confess the evil of their ways, it may be observed, that a caution against this abominable vice of *gaming*, always makes one part of their *dying* admonitions, as it hath always been one main road that led them to that miserable end.

Ind. What does this law require?

Miss. That you keep your heart with all diligence, *because out of it proceedeth all manner of wickedness*.ⁿ That you be contented with your own lot, as that which is appointed you by a wise and just God. Lastly; that you set God always before you, who seeth the very secrets of your heart, and will punish all its sinful lusts and appetites.

Ind. I am convinced, Sir, of the truth of what you told me before,—that these commands of God are *holy, just, and good*, and necessary to keep the world in order.

Miss. But I must tell you besides, that by *these commands*, as they have been explained by Jesus Christ, and his Apostles, we must all be *judged* at the last day to happiness or misery; these being the foundation of the duty which men owe to God, to their neighbour, and to themselves.

Ind. Are these duties hard to be understood and remembered?

Miss. You shall judge yourself, when I have repeated them to you, which I will do the next time you come to me. In the mean time, use the following prayer:—

THE PRAYER.

Open mine eyes, O Lord, that I may see that thy law is holy, just, and good, and that I may keep it with my whole heart;—that I may love and honour all those whom thy providence hath made my betters;—that I may do violence to no man;—that I may abhor all unchaste desires, words, and actions; all deceit and oppression; all the evils of a lying tongue; all covetous desires, and first beginnings of sin.

Lord, have mercy upon me, and write all these laws in my heart, I most humbly beseech Thee. Amen.

ⁿ 1 Kings xxi. Prov. iv. 23.

DIALOGUE XV.

Duty towards GOD explained.

INDIAN.

THE last time I was here, you promised to explain to me what was my duty to God.

Miss. Your duty to God is,—

To believe in him, to fear him, and to love him, with all your heart, with all your mind, with all your soul, and with all your strength: To worship him, to give him thanks, to put your whole trust in him, to call upon him, to honour his Holy Name and his Word, and to serve him truly all the days of your life.

Now, this should be fixed strongly in your memory, so as never to be forgot; and it will direct you, on all occasions, how to live so as to please God. These words often repeated, and imprinted upon your memory, will also awaken your conscience, when at any time you do amiss, that you may repent, and amend, and obtain forgiveness of your sin, through God's infinite goodness and mercy, and the merits of our Lord Jesus Christ.

Ind. Is a Christian's duty hard to be understood?

Miss. By no means; Religion being the business of all men. A plain man, if he is well-disposed, may know his duty, and be able to perform it, as well as the greatest scholar.

Ind. This is a comfortable truth; pray make me sensible of it.

Miss. Do not you see, that all necessary knowledge lieth in a very narrow compass? YOUR DUTY TO GOD, and TO YOUR NEIGHBOUR, is contained in a few words, very easy to be understood and remembered, where people truly believe in God, and heartily desire to be saved.

Ind. Then I trust I shall not perish; for I do believe in God, and I heartily wish to be saved.

Miss. You must not be deceived in a matter of so great moment. It may be, you do not believe in, nor fear, nor love God with all your heart, though you are persuaded you do.

Ind. Can you, Sir, direct me how to know for certain, when I do, or do not my duty?

Miss. You must consult your life to know this, and compare your way of living with these rules of your duty.

Ind. I wish you would shew me how, by some instances.

Miss. Your duty is, to believe in God; that is, to keep these great truths in your

mind, That God is most powerful, most holy, just, merciful, and good; and that none of our thoughts, words, or actions, can be hid from him; that therefore his displeasure is more to be feared than all things; and that his love and goodness to us require all possible acknowledgments on our part.

Now, you will very easily see, that you do not fear God as you ought, if you are more afraid of men than of God; or if you wilfully do any thing which he has forbidden, or which you know will displease him; or, lastly, if you do not immediately repent when you have done amiss, and return to your duty. Nor must you say, that you love God, if you do not often think of him, of his mercy and goodness, and of the happiness he has promised to them that love him;—if you do not take delight in doing what you believe will please him,—rejoice to see him obeyed and honoured,—and be troubled to see him dishonoured by his own creatures.

It may be, you think you love God above all things; but if you are not concerned to keep his laws, and angry with yourself when you break any of them, then you do not love God; for this (says the Apostle St. John) is the love of God, that we keep his commandments.^a

Ind. I see it is my duty to put my whole trust in God; but is it possible for me to do so, when he suffers me to fall into affliction?

Miss. Good men have always done so. *Though he slay me yet will I trust in him, faith Holy Job.* Remember, that it is good to be in trouble,^b when God sees meet, who otherwise doth not delight in the misery of any of his creatures. It is therefore your duty to be patient under afflictions;—to consider your ways;—to turn to God immediately, and pray that he may make the troubles of this life a means to bring you to a better.

Ind. Must I trust in God, and believe that he careth for me, though I am in poverty?

Miss. You must do so:—for riches are not always a sign of God's favour, nor poverty of his displeasure.

To comfort yourself, and confirm your faith, consider, that this is the will of God; that he can make you sufficient amends in the next world for what you want in this.

Think of these things, and you will be content with your condition, and never desire to better it by unjust or wicked ways.

You will, therefore, neither envy the rich or great, nor question the goodness of God, under the greatest difficulties of life.

Again, you will not say, that you trust in God, if you are not well pleased with his providence, so far, at least, as cheerfully to

^a 1 John v. 3.

^b Ps. cxix. 71.

submit to what his infinite wisdom and goodness order as the very best for you, and for all others.

You will not imagine, that you worship God as you ought to do, if you content yourself with having an high esteem for him in your heart, without paying him the honour due unto his Divine Majesty, both in your secret retirements, as well as in the publick assemblies of Christians, acknowledging before the world, that you are a miserable sinner, and daily stand in need of his mercy and pardon; that you owe him all possible thanks for the blessings you have received from him; and that you want his grace and help every day of your life.

Lastly; you yourself will not say, that you honour God's holy name, and his word, if you take an oath without thought and fear; or speak of God, and of what belongs to him, after an idle manner, and without reverence; or delight in the company of such as do so. You cannot but know, that this is not the proper behaviour of one who purposes to serve God all the days of his life.

Ind. I find it is my duty to honour God's holy name and his word:—How shall I bring myself to do so?

Miss. Take care never to speak of the great God of Heaven and Earth, but when you are very serious. Consider often, that he seeth you, and so you will be apt to do what is most for the honour of his name.

And if you often remember, that the Bible is a book given by God—to teach us what we are to believe, and how we are to live, that we may attain eternal happiness; and that your salvation depends upon knowing what that book containeth; you will often read it, or hear it read and explained; and whenever you do so, you will attend to it carefully as the rule of your life; endeavour to follow the directions it gives you; never repeat any part of it, but to serious and holy purposes; and so you will delight in, and honour, his holy word.

Ind. Pray, what is meant by loving God with all the heart, and soul, and mind, and strength?

Miss. This is for the great comfort of such as sincerely strive to do their duty; they shall be accepted of God, though they attain not to that high degree of love and obedience which God himself commands in his law, or even to that which some others arrive at; provided they love, and fear, and serve God, with all their heart, that is, as well as they are able, God will proportion their rewards to their endeavours.

Ind. You say it is my duty to serve him truly all the days of my life. But will not ne-

cessary business hinder me from doing so much as is required of me?

Miss. No. Whatever God requireth of any man, may be done without neglecting his worldly business.

ONE DAY IN SEVEN, you are forbid to labour. Do what you are commanded on that day, and spare a few moments in the morning and evening of every other day, to praise God, and to ask his blessing; and then when in the fear of God, and a just sense of your duty, you are employed with honest industry in your daily labours, you are serving God as truly, and you are as certainly in the way to Heaven, as they who are at their prayers. And this you may do all the days of your life.

Ind. Pray will you shew me my duty towards my Neighbour?

Miss. When you come next, I will endeavour to explain it fully to you. In the meantime pray to God to enable you to perform your duty to Him.

The PRAYER.

Gracious God, who alone art worthy of all our service, grant that I may serve and please Thee according to my duty, with all my heart and strength; that I may give Thee thanks and do Thee honour; and that continuing in the faith, and fear, and love of God, unto my life's end, I may be made by Him eternally happy, through the merits of Jesus Christ our Lord. Amen.

DIALOGUE XVI.

The Duty towards our NEIGHBOUR explained.

INDIAN.

I AM come now to beg that you would teach me my duty towards my Neighbour.

Miss. Your duty to your Neighbour is,

To love him as yourself, and to do unto all men as you would they should do unto you. To love, honour, and succour your father and mother. To honour and obey the King, and all that are put in authority under him. To submit yourself to all your governors, teachers, spiritual pastors and masters. To order yourself lowly and reverently to all your betters. To hurt no-body by word or deed. To be true and just in all your dealings. To bear no malice nor hatred in your heart. To keep your hands from picking and stealing, and your tongue from evil-speaking, lying, and slandering. To keep your body in temperance, soberness, and chastity. Not to covet nor desire other men's goods; but to learn and labour truly to get your own living, and to do your duty in that state of life unto which it shall please God to call you.

Ind. Now,

Ind. Now, Sir, if it would not be too much trouble, I would beg you to explain to me that love which Christians owe to themselves and to their neighbour; that is, as you told me, *all mankind*.

Miss. In the first place observe, that this is a rule to such only as *first love and fear God*:—*Thou shalt love thy neighbour, as men fearing God love themselves*; that is, to do to others as we think they ought to do to us in the like case.

Now, God being the God and Father of mankind, he would have every one to be secure in his life and estate, easy in his mind, good and holy while he lives, and happy when he dies. For this reason, he has given this command: *Thou shalt love thy neighbour as thyself*; which, if truly observed, would have a most happy and blessed effect; and be a direction to the most unlearned, how to behave himself to others so as to please God.*

Ind. You will, I hope, explain this a little more particularly.

Miss. Consult, then, your own reason, and you will acknowledge the justice of this command, that men should live and deal with others as sincerely as they would have others to love and deal with them. And that they should do nothing which they themselves would condemn as hard and unjust, if done by another person.

For example: Your own desire is, that all should respect and love you;—that none should oppress, wrong, or deal deceitfully with you;—should take advantage of your ignorance, or necessities;—or should take tedious, spiteful, or expensive ways to keep you from your rights. You would have nobody to bear malice, or imagine evil in their hearts against you. You are concerned for your own good name and credit;—you grieve to be despised by those above you, as well as to be disregarded by your inferiors;—you earnestly desire your own welfare and prosperity, and peace of mind, and health of body. Now, as you and every man living is thus affected towards himself, so will every man living be condemned by God, and his own conscience, who does not thus deal with others, and act by this short and plain rule.

Men cannot live without the assistance and support of one another. Their Governors protect them. The concern of Parents for their Children,—the care of Masters for their Servants,—the account that Pastors must give of their flock,—are great and necessary. And if all these are not honoured and obeyed, the world would every day grow more and more wild and wicked, and we ourselves, as well as others, should be sufferers, and miserable.

* Rom. xiii. 10.

Ind. Are Christians obliged to love those that do not love them?

Miss. Yes, most certainly; or they are no better than unbelievers; for these love those that love them. But God so loved us, when we were enemies to him by our evil deeds, as to give his only begotten Son to die for us; and therefore he most reasonably requires, that we should love one another.

Ind. How may we attain to such a Christian temper?

Miss. You must take all occasions of wishing well, and doing good, to others, continually exercising your compassion by relieving the poor, helping such as are in distress, comforting the afflicted, and mourning with them that mourn; which will sweeten your temper, and inure you to this happy disposition.

You must beware of taking pleasure in the calamities of other men, though your greatest enemies;—for that would make you inhuman and hard-hearted.

But, above all, consider, that this is God's express command, *That we love one another*; and it is greatly enforced by his amazing and condescending love to us.

When you have gained these good dispositions, you will find, that being obedient and dutiful to your Governors, Masters, and Betters; civil to your equals, and kind to your inferiors; is the true way of being easy and happy yourself.

Ind. What is my duty if my neighbour speak ill of me?

Miss. If you are indeed abused, you ought privately to reprove him that hath done it; and if he should not amend, your duty is to bear the injury patiently, to return good for evil, to forgive and to pray for him. For so hath Christ expressly commanded.*

And for your comfort, consider, that by thus freely forgiving him, you may with the more courage and comfort plead the gracious promise God has made of the pardon of your own sins, so that you become the greatest gainer by the wrong that was done you.

Ind. But will not this encourage bad men to abuse their innocent neighbours?

Miss. It is probable it will not.† However that be, we are not to be more concerned for our own reputation than for the honour and commands of Jesus Christ; who hath also set us an example, that we should follow his steps; who, when he was reviled, reviled not again, but committed his cause to Him that judgeth righteously.‡

† Matth. v. 44. ‡ Rom. xii. 20. § 1 Pet. ii. 23.

Ind. Will

Ind. Will my Duty to my Neighbour oblige me at all times to conceal his faults?

Miss. No. Sometimes it is your duty to speak of them;—but then it must be with a good design of leading him to Repentance,—by bringing him before such persons as have authority to call him to an account:—Otherwise you are a slanderer or backbiter, and, as such, reckoned amongst the most scandalous offenders.^a

Ind. May I not be true and just in my dealings, and yet make myself as good a bargain as I can?

Miss. Only consider, that if the person you deal with makes himself an ill bargain, out of ignorance, necessity, or out of fear, it is a wicked thing to take advantage of him; and though you may defend it by law, you cannot answer it to God.

Ind. What is my duty, if I have wronged my Neighbour?

Miss. You are bound to acknowledge your fault, and make him what amends you can, to ask God's pardon, and then you may hope for forgiveness; for this is what you would expect from others. And this is the great rule of the Gospel: 'Whatsoever ye would that men should do unto you, do ye even so to them.'

Ind. But how should such poor, ignorant people, as we, know how to walk at all times by this rule?

Miss. One of our Saviour's Apostles saith, *He that loveth his brother, abideth in the light, and there is no occasion of stumbling in him;*^b that is, his love will always direct him what to do, and will not suffer him to do wrong to others, either in word or deed. For *Love worketh no ill to his neighbour; thinketh no evil, and therefore speaketh none: beareth all things, believeth all things, hopeth all things, endureth all things.*^c

Ind. Must I always speak the truth?

Miss. Yes, sure; for if you consider what mischief is done by falsehood,—how ill you take it to be deceived yourself,—you will be convinced, that lying is a base vice, and that there is great reason for those terrible threatenings^d which we find in God's Word against such as are guilty of this sin.

Ind. What are the rules of temperance, soberness, and chastity, which a Christian is to walk by?

Miss. Whether you eat or drink, do all to the Glory of God;^e—that is, Take care that the Name of God, and the holy religion you profess, be not evil spoken of by your excess in these things.

^a Rom. i. 3. ^b Matth. vii. 12. ^c 1 John ii. 10.
^d 1 Cor. xiii. ^e Rev. xxi. 8, 27. ^f Cor. x. 31.

Let us walk honestly as in the day, not in rioting and drunkenness;^g for no man that doth so habitually, can with any true delight think of the joys of Heaven.

Besides, sure it is, that they who give themselves up to intemperance, are in great danger of dying suddenly in their sins unrepented of.

What was inflicted upon man for the punishment of his first transgression [*That in the sweat of his face he should eat bread*] is now become the most likely means of preserving us from all other sin. For our souls are as active and inquisitive as ever, and must always be employed one way or other: And therefore, if we do not constantly find some proper business for them, *The thoughts and imaginations of our hearts will be only evil continually.*

Ind. What reason have we to be contented, and not to desire other men's goods?

Miss. Because our own condition is certainly the best for us, being the appointment of a wise, just, and good God,—who will supply us with every needful thing here, and give us our portion in a better world, where we shall not need these things.

Ind. But may we not endeavour to better our conditions?

Miss. Yes, by God's blessing upon your honest industry. But no man should desire to live in plenty here, and hazard his salvation for it; nor strive to leave his family a great deal, and be miserable for ever in another life, for his covetousness, oppression, and ill dealing here.

Ind. May I do what I please with what is justly my own?

Miss. No: But you must do good with it. First, live decently yourself; provide for your own house, that is, such of your relations as are in want; and then relieve the poor with what you can well spare. And so you will shew your thankfulness to God, and *he will reward you for it.*^h

And this is the best security you can have, that you shall never want.

*He that giveth unto the poor, lendeth unto the Lord; and that which he hath given, will he pay him again.*ⁱ

Ind. Sure, Sir, Christians do not believe these duties to God and man to be so necessary as you say they are; or else they think it impossible to observe them.

Miss. Assure yourself they are the duties and conditions on which their happiness or misery everlasting depends; and they know

^g Rom. xiii. 13. ^h Matth. xxv. 34. ⁱ Prov. xix. 17.

this; but too many will not lay it to heart. They know also, that God, to whom all things are possible, will not let them want any assistance, which they sincerely desire, and ask for. But they, who are not willing to forsake their sins, are not disposed to beg that help of God which is necessary to enable them to break their bonds; and such persons, by a just judgment of God, are often left to their own evil dispositions;—and this is the great occasion of so much wickedness as is seen among Christians.

Therefore, as ever you hope to do the will of God, and by him be made happy, keep these truths in your mind and memory; 'That such is the corruption of our nature, and proneness to evil, that we cannot of ourselves, without God's special grace and help, keep his commands, and serve him as we ought to do;—That when we have done our best, we are but unprofitable servants; and that it is only through the satisfaction of Christ we can be justified;—and that God is so good and merciful, that he has promised, upon our sincere desires and prayers, to give us all the help we shall want to do our duty, so as to please him, and to secure our happiness for ever.'

PRAYER, therefore, being appointed by God himself, as a means of obtaining all the blessings we stand in need of, you must be instructed in that duty, how to ask of God, so as to obtain his grace and help.

Ind. I cannot in reason expect that favour from you now; but I will wait on you as soon as I can hope you will have leisure.

Miss. It will be a great pleasure and blessing to me, to be made an instrument, in the hand of God, to bring you from darkness to light, and from the power of Satan unto God,* that you may be made happy for ever.

The PRAYER.

O Lord Jesus Christ, who hast loved us, and given thyself for us, give us grace to love, and to forgive, and to do good:—And that, running the way of thy commandments, I may live and die thy servant, and find mercy at the great day, when we must all appear before the judgment-seat of Christ. Amen.

DIALOGUE XVII.

Of PRAYER and THANKSGIVING,
Being the Means and Conditions of obtaining
the Graces and Blessings of God.

INDIAN.

I AM come again, good Sir, for your further instruction.—You have explained to me the commands of God, and convinced

* Acts xxvi. 18.

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me of the necessity of observing them, in order to be happy. At the same time you told me, that we cannot observe them as we ought to do, without the grace of God, which I must seek by diligent prayer.

Miss. So indeed it is:—For such is the disorder and weakness of our nature, and the temptations to sin so many, that neither our reason,—nor the goodness of God's commands,—nor the authority of so powerful a being,—nor the happiness which he proposes,—nor the danger of our disobedience,—are sufficient to keep us within the bounds of duty, without God's especial grace; which he is so good as to promise to all such as, being sensible of their wants, do pray for his grace and assistance.

Ind. Pray, Sir, what do you mean by the Grace of God?

Miss. We mean every favour which God freely bestows on us, in order to make his ordinances and commands effectual for our salvation.

For example:—God gives us his Holy Spirit to be the author of a new and holy life. This *Holy Spirit* has made known to us in the Scriptures the ways of life and of death,—the blessing and happiness of such as love and obey God,—and the miserable end of the wicked and disobedient. These are the first graces and favours of God.

Besides these; to all such as are well disposed, and receive these truths, the *Spirit of God* enlightens their understandings; touches their hearts with a fear of God and with a fear for themselves, on account of their sins, and the corruption of their nature;—he shews them the necessity of a *Saviour*, and what he has done to deliver them from misery, and to make them happy for ever.

In short; whatever saving truths men know, whatever good they do, whatever evils they avoid,—these, and many, very many more, are the effects of the grace and favour of God, and the effectual workings of his *Good Spirit* on our hearts and minds.

Ind. What do you mean by Prayer?

Miss. We mean the laying our wants and desires before God, and begging of him to hear and help us, and particularly to give us the assistances of his Holy Spirit.

Ind. Doth not God know all our wants, before we lay them before him? And doth not he give his blessings to many that never pray for them?

Miss. God doth most surely know our wants much better than we ourselves do;—He also often gives us those things which we neither desire nor deserve;—and yet he has commanded us to pray, and hath made

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it a part of the duty we owe to him;—and that for our own sake, that we may be made more worthy of the favours which He designs us, and that we may not forget (as too many do) our dependance upon him for *life, and breath, and all things.*

For, being obliged to pray to God daily, we can hardly choose but think of Him often;—of his *power* to help us,—of his *goodness* and *promise* to do so,—of his *wisdom* to give what is best for us,—and of his *justice* to punish those that live without God in the world. We can hardly help thinking of our own sinfulness, and unworthiness of any favour at the hand of God;—and we are led to remember the only way by which every mercy is to be obtained, even through the merit and mediation of our Lord Jesus Christ. By all which we are taught to *know, to love, to honour, to obey, to rely upon, and to praise* our Maker, every day more and more perfectly; in all our ways to acknowledge him, and live in an entire dependance upon him; which is the sure way to be happy for ever.

Ind. Hath God promised to give Christians what they pray for?

Miss. He hath promised to give them whatever they ask agreeable to his will, and whatsoever he in his infinite wisdom shall think proper for them.^a And because, through our *ignorance and the corruption of our nature*, were we left to ourselves, we should be tempted to pray for such things as might hurt both ourselves and others, and which would not be for the honour of God, or for his goodness, to grant, therefore his *Son*, and our merciful *Saviour*, hath given us a *Pattern of Prayer*, in order to direct us what to pray for, so as to please God. And this prayer is so short, that the most unlearned Christian may get it by heart, and, by a very little help and attention, may understand it so well, as never to be at a loss what to ask of God.

Ind. I hope you will be so good as to teach me that prayer, and to explain it to me.

Miss. I will do so, and endeavour to make you understand the reason and meaning of of every petition:—You must know then, that it is called the *LORD'S PRAYER*, because it was given by our Lord Christ to his Disciples, for the use of them and his followers; and it is in these words:

THE LORD'S PRAYER.

Our Father, which art in Heaven; hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our Daily Bread. And forgive us our Trespases, as we forgive them that trespass

against us. And lead us not into Temptation; but deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

Ind. I should be much to blame, indeed, if I should not get so short a prayer by heart. You will now be so kind as to explain it to me.

Miss. Before I do that, I must first observe to you, that we are not taught to say, *My Father*, but *Our Father*; because God, who is the God of all Mankind, would have all of us to love, and to be concerned for one another. And to increase and confirm our love, he hath taught us, when we beg any favour for ourselves, to pray for all *others*, that he may be glorified by *them* as well as by *us*;—and that none may be deprived of those blessings which *Jesus Christ* hath purchased for mankind.

You will also observe, that God hath permitted us to call him *OUR FATHER*, to the end that we may pray with an humble confidence of being kindly received: Being assured, *that as a father pitieth his own children, so the Lord pitieth them that fear him.*^e

But then we are to consider, that this *FATHER* is the *GOD OF HEAVEN*, who sees our *behaviour*, and the very *thoughts of our hearts*; which should oblige us to approach him with *reverence and godly fear*, because *He* is in Heaven, and *we* are upon earth, which is his footstool.

Lastly; observe, that in the *three first petitions* we pray for the Glory of God; that we, and all people, may *know him, worship, and obey him* as we ought to do. And in the *three last petitions*, we pray for ourselves, for the *necessaries of life*, for the *pardon of our sins*, and *grace to do our duty*; and for God's *protection and deliverance* from the evils we either *suffer or fear*.

‘And therefore I beseech Thee, O Heavenly Father, not for myself only, but for all thy children, That we may all live worthy of the relation we bear to Thee;—that we may not sin, knowing that we are accounted thine; nor wilfully offend so great, so good, so tender a Father;—but that we may love Thee, not as *slaves*, but as *children*;—that we may put our whole trust in Thee, and depend upon thine infinite power, wisdom, goodness, and promise, to take care of us;—that we may leave it to Thee to choose what is best for us, and bear with patience and resignation all thy fatherly corrections:—and that we may serve Thee with comfort and pleasure all our days, in hopes of the everlasting inheritance which Thou hast promised to thine obedient children.’

^a John xiv. 14. Ibid. xvi. 23. Matth. xxi. 22.

^e Psal. ciii. 13.

HALLOWED BE THY NAME.

Now in this first petition we pray, That all men may have a very high regard for the Divine Majesty of God, and for his honour: And especially, that all Christians, to whom he has made Himself and his Will known, by no less a person than his own Son, may honour him, by a firm faith in him, and by leading *just* and *holy* lives, as becomes the Children of God, that others, seeing their good works, may be converted, and glorify their Father which is in Heaven. And, for their encouragement in doing this, God hath declared, *that them who honour him he will honour*;† that is, he will bless them, and make them happy.

‘Let us ever remember, O God, that
‘Thou art our great *Creator*, our absolute
‘Lord, our merciful *Saviour*, and our all-
‘seeing *Judge*.—May we stand in awe of
‘thine *almighty power*, thine *all-seeing pro-*
‘*vidence*, and thine *angry justice*, and love
‘thy *boundless goodness*, and be always thank-
‘ful for thine innumerable *benefits*, and trust
‘in thy wisdom and truth, and call upon
‘thy name, as long as we live!’

THY KINGDOM COME.

In order to understand this petition, you must know, that wherever the Christian religion is received, *there is the Kingdom of God*; because God is there obeyed, feared, and loved. We pray, therefore, in these words, that all the nations of the earth may come to the knowledge of the true and only God, the Creator and preserver of all things; and that the Gospel of his Son, which contains the laws of his kingdom, may everywhere be received to the glory of God, and the good of mankind; and that every one of us may labour to advance the kingdom of God and his honour.

‘And thus, O LORD, *let thy Kingdom come*.
‘Let it be as universal, as the PROPHETS
‘foretold it should be, and extend to every
‘corner of the earth, and reach every man’s
‘heart and soul: And may the days come,
‘when no persecution, division, or schism,
‘no evils or troubles of any kind, shall be
‘known in it! And may none, who are called
‘by thy name, oppose this coming of thy
‘kingdom by any scandal, or by resisting the
‘power and efficacy of it in himself!’—

How meanly and basely do those act, who profess themselves *members* of this kingdom, and yet have no care or concern for the conduct of it;—but withal how inconsistently, while they are bidding open defiance to their Lord, to wish, as they do in this prayer, for his coming!

† 1 Sam. ii. 30.

We are also supposed to pray in this petition, that God would be pleased to remove whatever hinders so glorious a work;—that he would restrain the power of the Devil, *who leads so many nations captive at his will*;—that all such as are yet ignorant of the true God may no longer want the necessary means of their conversion;—and that all Christians may, by their good lives, convince Unbelievers *how happy they are in being under the laws and government of their Maker*.

Ind. But pray, good Sir, how can that be called the Kingdom of God, in which there are so many wicked subjects?

Miss. God permits it to be so for the present, *in this state of trial*, to make all men see what they would be without the assistance and help of his grace; to shew his goodness and patience, *by which many of the wicked are brought to repentance*; whereby also the power of his grace is both seen and glorified. By these also he tries the sincerity of his faithful subjects. But a time is coming, when a separation will be made of the *wheat* from the *tares*, the good seed from the bad; and the Justice of God will appear in the dreadful punishment of all such as now give offence to his good subjects, and hinder the *propagating the Gospel*.

THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.

This is the next petition; by which we pray, That God by his grace may dispose the hearts of all his subjects to a chearful obedience to his laws, and an entire submission to his will and direction; and to a performance of their duty in that state of life in which his providence hath placed them;—and this as chearfully as his Angels do their duty, and obey his will, in Heaven;—by which God will be greatly glorified,—his Kingdom enlarged,—his Angels delighted, and all who obey him will be prepared for Eternal Happiness.

Now we come to the three last petitions, which concern our own wants, and which none but God can supply. And these I shall explain to you the next time you come. In the mean time, address yourself to the Throne of Grace in the following words:

The PRAYER.

Dispose me, and all thy children, O Lord and Father, to submit chearfully to whatever thy Providence shall order for us. Harken not to the corrupt desires of our own hearts, but to the voice of thine own wisdom, goodness, and mercy. Give us a true knowledge of our duty, and an heart disposed to close with thy will, whenever it shall be made known

known to us, and to obey it with pleasure. Subdue in us whatever is contrary to thy holy will, that, through thy grace, we may at last become perfect as our Heavenly Pattern is, through Jesus Christ, our blessed Saviour and Redeemer. *Amen.*

D I A L O G U E XVIII.

INDIAN.

I AM now come to desire you would explain to me the remaining part of the Lord's Prayer.

Miff. The three last petitions concern our own wants, and which none but God can supply. The first of these is ;

GIVE US THIS DAY OUR DAILY BREAD.

In which words we pray, That God would be pleased to give us all things which are either needful or convenient for the health and support of our bodies, and for the good of our souls. BREAD, being of most necessary and universal use, has obtained, not only in Scripture, but in common discourse all over the world, to be put very often for all the necessities of life.—Thus *Poverty* is expressed by *want of BREAD*, and prosperity by *fulness of BREAD*.

Ind. Why do you ask for these things day by day?

Miff. Because we have by this an occasion of remembering our daily dependance upon God, and of giving him *thanks* for his favours to us every day of our lives; and, forasmuch as we acknowledge that we depend upon God's blessing on our honest endeavours to us for our daily bread, we should not for our lives attempt to take such ways for a livelihood as we cannot hope God will bless. And, lastly, we learn by this prayer, not to be too much concerned or anxious for ourselves for the time to come, because God ever liveth to supply our wants.

Ind. It seems then, that Christians are not to pray for *great riches, honours, and powers*, since they are directed only to pray for their daily bread.

Miff. It is certainly so: For these things should be left wholly to God's wisdom, since men *cannot*, and none but God *can*, know what use any one may make of such things. Not but that, if God gives men such things, they may receive them with thanks, and should use them to good purposes.

Ind. How may they do that?

Miff. By assisting, *with their riches*, those that are in want:—By defending, *with their power*, such as are oppressed, &c. And taking care always to remember God in the midst of

their abundance, and the account they must give to him of both the *use* and *abuse* of it.

'We look up unto, and depend upon Thee, O Heavenly Father, for all the necessities, conveniencies, and comforts of this life:—And may our bodily wants engage us to go daily to the throne of grace, for the wants of our souls!

'Let thy blessing go along with our honest endeavours, and keep us from all unjust ways of bettering our condition; and, with all thy other favours, give us, we beseech Thee, the blessing of a thankful and contented mind!'

The next petition which concerns ourselves, is this following;—

FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

Now in these words we pray, That God, for Christ's sake, would be merciful unto us, and forgive us our sins, whether known or unknown, and that he would not punish us as we deserve. And, to shew our *thankfulness* for this great mercy, we oblige ourselves to *forgive*, and *love*, and *do good* to, those who have any-way injured us, as sincerely as we hope for pardon from God.

Ind. And may a Christian be assured, that God will pardon his sins, provided he deals with others as kindly as he desires God would deal with him?

Miff. We have his faithful promise by his Son, that, upon our true repentance, he will do so:—By which he hath, as it were, put our pardon into our own power, and left us to consider, that there will be no mercy for him who will not shew mercy.

'Forgive us those sins, O Heavenly Father, which separate us from Thee: forgive us every day of our lives, for every day we stand in need of pardon. Give me, and all Christians, a forgiving temper, that we may fulfil the condition of our pardon. Thou art good and merciful in forgiving us;—grant that we may all live in the same charitable temper in which we hope and desire to die.'

The last petition of this prayer is,

LEAD US NOT INTO TEMPTATION; BUT DELIVER US FROM EVIL.

That is, we pray that God would so order things in the course of his providence, that we may not be exposed to great and dangerous trials, which may prove hazardous to our virtue. *That he would not suffer us to be tempted above what we are able, but would with the temptation make a way for us to escape, that we may be able to bear it.*

* Matth. vi. 14.

Ind. What

Ind. What must I understand by the word *Evil*?

Miss. First and chiefly, the Evil Spirit; that is, the DEVIL, who is the great tempter of mankind to all evil.

Secondly, Evil practices, and evil examples.

Thirdly, Everlasting misery.

Now you will observe, from this petition, that it is not sufficient to beg pardon for our past offences, but that every good Christian must pray God to enable him to keep out of the way of temptation, and not suffer him to fall again into the sins he has repented of; and that, whenever he suffers us to be tempted for the trial of our faith and trust in him, he would in mercy deliver us from the power and snares of the Devil,—from our own corrupt inclinations,—from the ill examples of a wicked world, and from everlasting misery, the most dreadful of all evils whatever.

And the reason why this desire is by our Lord expressed in these words, *And lead us not into temptation, but deliver us from evil*, is this:—

To admonish us, that even the best of us are in danger of falling into the same sins, that we have once, much more that we have often, been guilty of; and that, because there are several temptations, which in the course of our lives we shall surely meet with; and therefore, that none of us are to be secure, but ought always to watch and pray, and stand upon our guard, and to look well to ourselves, that we be not overcome.

And you will be further convinced of the absolute necessity of this petition, when you see so many, even amongst those who bear the name of Christians, running headlong into everlasting ruin, for want of God's gracious assistance, which can only be obtained by constant and diligent prayer.

'O God, who hatest iniquity, and knowest our infirmities, leave us not to the malice and power of the evil one the Devil to deal with us as he pleaseth:—Leave us not, O merciful Father, to ourselves, and to our own corrupt hearts and lusts, lest we rashly run into temptations;—keep us always under the protection of thy Good Spirit;—suffer us not to be surprised, nor off our guard, nor tempted above what we are able to bear;—give us grace to resist the world, the flesh, and the devil, and to watch and pray daily, that we enter not into temptation.'

We conclude this prayer with these following words; which are a solemn form of praise, and an acknowledgement to Him to whom we have been praying:—

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER AND EVER. AMEN.

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That is, in other words, We praise, and worship, and depend upon Thee, the great, and true, and only God;—whose kingdom ruleth over all the world;—whose power nothing can resist;—whose glory ought to be our chief aim and desire;—who alone can give us what we want and pray for;—who alone can forgive us our sins, and dispose us to forgive one another;—who can help, secure, and save us in the hour of temptation, and deliver us from the evils to which we are daily exposed. To Thee, therefore, we give all honour, praise, and thanks, and wish that all the world would do the same. Amen.

Ind. I observe, that you conclude all your prayers with that word—Amen.

Miss. We do so. By which we express our most earnest desire, that God would grant us what we have prayed for; which we firmly believe he will do, so far as may really promote his glory and our best interest; forasmuch as we are assured, that no man did ever trust in the Lord, and was confounded,^b or disappointed of his hopes; and therefore we conclude all our prayers with saying Amen, or so be it; let it be as we have prayed, and do desire.

Ind. Can it be expected, that the Ignorant and Unlearned should pray?

Miss. It is most surely the duty of every man, however ignorant and unlearned, to pray and give praise to God; whereby he owns his dependance upon him, for every thing he wants, and returns his thanks for all the blessings he receives.

Now every man, even the most unlearned, cannot but know, that he is subject to be tempted to sin, and that God only can deliver him from it. Every one knows, that it is God only that can bless his honest endeavours for a livelihood;—that God therefore ought to be sought to for these blessings, and that every one is obliged to be thankful to him when he receives them.

A very Child can tell his father what he wants; and you see God permits us to call him OUR FATHER, that we may lay our desires and wants before him after the best manner we are able, and leave it to him to help us. He knows our wants, however imperfectly we express them with our tongues: And we may be assured, that when we devoutly use this very prayer, God will hear and answer us, not according to our weak understandings, but in a manner suitable to our real necessities, and according to the love of a father for his children.

Ind. Do Christians think, that they are bound to pray every day?

^b Eccclus. ii. 10.

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Miss. They

Miss. They should do so; and every good Christian will do so; because he knows he wants God's *help*, and *pardon*, and *blessings*, every day of his life.—And it is chiefly owing to the omission of this duty, that we see so much wickedness and mischiefs even amongst Christians. People venture every day into a world full of temptations to sin, and of dangers innumerable, without begging the protection of God: And they too often lie down to sleep, without praying to be delivered from the powers of darkness, and the sad accidents which may befall them, *when all eyes are shut, but his only who never sleepeth.*

Ind. Is it expected, that such as cannot read should pray?

Miss. It is an unhappiness that people cannot read; but God forbid, *that* should hinder them from praying!—Whoever hath sense to know, that he is a sinner, or that he wants God's help, is bound to pray as well as he can. If such a person wants a kindness from his neighbour, he will find words to ask it in:—If he is to ask it of his betters, he will think of doing it in a becoming manner, and will wait with patience, and receive it thankfully. Let him so behave himself towards his *Maker*; and God, who is always pleased with the desires of a heart truly sensible of its misery and wants, will favourably answer his requests.

Ind. I observe that you make *thanksgiving* also a duty, and a service, which you owe to God.

Miss. God himself has made it so,¹ and it is agreeable to our reason. We expect thanks from one another, when we have done a kindness. And if Christians would take notice of, and give God *thanks* for, the *mercies* and *blessings* they receive daily from his bounty, they would engage the divine Goodness to multiply his favours, which they often hinder by their *Ingratitude*.—But then they must shew their thankfulness, not only with their lips, but by their lives.

Ind. How often should we pray?

Miss. We should pray *without ceasing*;² that is, we should let no day pass without begging God's blessing; and giving him thanks for his mercies,—for every *blessing* we receive,—for every *danger* we escape,—and for every *affliction* we meet with, and are supported under. Our *meals* should put us in mind, *that we do not live by bread alone*; that therefore God's blessing must *make our meat to do us good*.³ In our business we should remember, that it is but lost labour, *to rise early, and take little rest*, if God bless not our endeavours.⁴—In the *Morning*, we should pray

God to bless our labours all the day; and, in the *Evening*, return our humble thanks for all the *mercies* of the foregoing day, and pray for preservation, and the other mercies of the night.

Ind. Are there any further instructions that you think necessary to give me, concerning this duty of Prayer?

Miss. Only remember, That whenever you say this prayer, or beg any favour from God, you do it with the humility of one who is *sensible* of his *wants* and *misery*,—with *submission* to God's will,—with great *reverence*, *attention* of mind, and *deliberation*,—that your *heart* may go along with your *lips*. And lastly, which you must never forget, you must ask every blessing you want of God, FOR THE SAKE OF HIS SON JESUS CHRIST; it being on *his* account alone, and *for what he has done and suffered*, that God will own us for his children, or grant us what we pray for.

Ind. I hope I shall always remember to do so.

Miss. Indeed it is of so very great moment, that JESUS CHRIST himself has appointed an HOLY ORDINANCE to be observed by all Christians, on purpose that they may always remember the wonderful things he has done, and the great blessings he hath obtained for them:—Particularly, *the sacrifice of his Death*, and the benefits which we receive by it; *viz.* the pardon of our sins, and the sure and certain hope of everlasting life. When, therefore, you come again to me, I will explain *this* to you more fully than I can do at present for want of time.

Ind. You have said enough, Sir, to make me return to you as soon as possibly I can.

The PRAYER.

Blessed be thy name, O God, for this great privilege of laying our wants before Thee, and for the great hopes we have of being heard. Make me ever sensible of my wants, and of thy power and goodness to help me, that at all times I may call upon Thee, by diligent prayer. And hear me, O King of Heaven, when I call upon Thee, in the name of our Lord Jesus Christ; that I may effectually obtain the relief of my necessities, and ever give Thee praise for the same. *Amen.*

DIALOGUE XIX.

The SACRAMENT OF THE LORD'S SUPPER explained.

INDIAN.

YOUR promise, Sir, to explain to me an HOLY ORDINANCE, which, you told me, all Christians are bound to observe for

¹ 1 Thess. v. 18. ² 1 Thess. v. 17. ³ Deut. viii. 3. ⁴ Psal. cxxvii. 3.

for a continual remembrance of the Sacrifice of the death of Christ, ever since that Sacrifice was offered, this has brought me to you now, as soon as I could hope you would have time to instruct me.

Miss. I have now time to do it.—You remember, I hope, what I have told you before;—that there are *Two special Ordinances* of the Christian religion, which we call SACRAMENTS, appointed by Christ himself as necessary means of salvation, when they may be regularly had. These are, BAPTISM, and the LORD'S SUPPER. By *Baptism*, we are introduced into the Christian Character; at which time we enter into a *Covenant with God*, wherein, on our part, we promise to *believe* in him, to *fear*, to *love*, and *obey* him, all our days: And God, on his part, receives us into his family, which is his Church, and promiseth to treat us as his children,—to *protect* us while we live, and, when we die, to make us happy, if we have behaved ourselves as his dutiful children ought to do; and thus we give ourselves up unto Christ.

Ind. This I have not forgot.

Ind. But then, forasmuch as this high favour hath been bestowed upon Christians—to be called and treated as the children of God, not for any thing they have done to deserve it, but purely for the sake of what his Son Jesus Christ hath done and suffered for them; he hath appointed ANOTHER SACRAMENT, which we call the LORD'S SUPPER, in order to keep up the remembrance of what he hath done for us:—His laying down his life for us—to *redeem* us from the wrath of God, to *purchase* us to himself to be a people zealous of good works!

Ind. Why do you call this Sacrament by the name of *the Lord's Supper*?

Miss. Because our Lord Christ did appoint this Ordinance at his *Last Supper* with his Disciples, the evening before he was crucified, to preserve the *memory* and the *reasons* of his death; the *knowledge* of which is the foundation of the Christian Religion, and that on which the *happiness* and *salvation* of all men doth depend.

Ind. You will not wonder if I am very desirous to know all that is necessary concerning this Ordinance.

Miss. That you may do so, you must carry your thoughts back to what I have already told you of—the *first parents of mankind*;—that they *rebelled* against their Maker's command;—that they *lost* his favour, and all right and title to the happiness which he had promised them;—that their very nature became *prone* to evil;—and both *they* and their *posterity* became subject to *sin*, to *misery*,

and to *death*;—and lastly, that the *Son of God*, pitying their calamity, undertook to *redeem* them,—to *satisfy* his Father's justice, and to suffer in his own Person for their sins; as also to impart to them a *spirit* and *principle* of a new life, in order to renew that nature which they had so sadly spoiled.

In order to which he was made *Man*; and having put himself in the place of sinners, he offered himself to suffer death for their redemption; by which he restored them to his *Father's* favour, and to a possibility of obtaining the happiness for which they at first were made.

By which wonderful goodness, and most worthy *Sacrifice*, God was so well pleased, that he hath, for his *Son's Sake*, promised to pardon all penitent sinners, and to make them happy for ever.

Ind. All this I now remember you explained to me; and I thank you for putting me again in mind of it; and I hope now I shall never forget it.

Miss. It will certainly be your interest to remember it; for indeed your happiness depends upon it.

Ind. Is it sufficient for me to remember, in this sacrament, that there was such a person as Jesus Christ?

Miss. No, surely; much more is contained in it. We are to call to mind his wonderful love to mankind, which engaged him to take our nature upon him, and to submit to the infirmities and miseries of it; which made him content to *live* amongst us; and to *die* for us:—It is to call to mind his unwearied *patience* and *diligence* in doing good; healing the *diseases*, and instructing the *ignorance* of men; and particularly his most grievous *sufferings* and *death*, by which he made an *atonement* to his father for the sins of mankind. He was made *sin* for us, who knew no sin, that we might be made the *righteousness* of God in him. And, if we truly remember him, we shall endeavour to copy the example of his virtues, and especially those which were most conspicuous in his life.

Ind. Where shall I learn the history of his life and actions, that I may follow his example?

Miss. In the FOUR GOSPELS, or in what is called the NEW TESTAMENT.

Ind. What do you mean by the Gospels?

Miss. I mean FOUR SMALL TREATISES, in which the *life* and *actions* of our Saviour are written for the benefit of all succeeding Christians; and, when it shall be your happiness to read them, you will there find

2 Cor. v. 21.

abundant

abundant matter and reason for the perpetual remembrance of Jesus Christ.

Ind. What need was there of this Sacrament, since it seems impossible for men ever to forget so great a benefactor?

Miff. Jesus Christ, who knew our nature better than we ourselves do, and how very apt we are to forget the greatest favours of God, has by this HOLY ORDINANCE provided, that such as have any sense or regard for his love, or even for their own happiness, shall never want a proper occasion of remembering what he hath done and suffered to redeem them from misery, and to put them in a way of being happy for ever:—He likewise intended this HOLY ORDINANCE as a standing proof or evidence of this important fact of his death, thereby to strengthen and renew our faith in it.

Ind. You will now, Sir, be pleased to let me know how he hath done this?

Miff. Our GREAT LORD and SAVIOUR JESUS CHRIST, the night before he was crucified, ‘took bread, and blessed, and brake it, and gave it to his disciples, and said, Take, eat; this is my Body, that is given for you: Do this in remembrance of me. After supper also, he took a Cup of Wine, and gave thanks, and gave it to them, saying, Drink ye all of this; for this is my Blood of the New Covenant, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me. For as oft as ye shall eat this Bread, and drink this Cup, ye do shew the Lord’s Death till he come.’

Ind. You will now, Sir, let me know how this Sacrament is observed amongst Christians.

Miff. They do it after this manner:—First, the Minister of Christ placeth, or causeth to be placed, upon a table in our churches, a portion of *Bread and Wine*, in the sight of all the people.—This *Bread and Wine*, which are to represent the sacrifice of Christ’s Body and Blood, are sanctified, or set apart, for this holy use, by giving thanks to God for all his favours, and especially for having sent his only Son to redeem us by his death; and by begging of him, that when we receive, and eat, and drink, this Bread and Wine, we may be so far made partakers of the sacrifice of his most blessed Body and Blood, as to share in all the benefits which he hath obtained for us by his death. At the same time he breaketh the Bread into pieces, and poureth the Wine into a Cup, to represent unto our senses, by these outward and visible signs, the death of Christ, whose Body was broken, and Blood poured out, upon the Cross.

Ind. Pray, Sir, how doth he, after this, dispose of this Bread and Wine?

Miff. This Bread and Wine, being sanctified by the Word of God and Prayer, he distributes among those who are there present;—putting them in mind, that Jesus Christ died for them, and for their salvation,—preferring their happiness to his own life; that therefore they ought never to forget so great a kindness, but to keep up the remembrance of him, after this manner, which he hath appointed, UNTIL HIS COMING AGAIN.

Ind. Is this all that is required of Christians,—“To keep up the remembrance of Christ, and of his death?”

Miff. No, surely;—no serious Christians think that alone sufficient. They know, that it is an humble heart in which Christ delights to dwell; they therefore look upon this Sacrament as a proper occasion of humbling themselves before God, and of abhorring those sins which cost Jesus Christ his life and blood.

They know also, that the blessings obtained for us by Christ’s death, of which this Sacrament is a remembrance, are as much the Food of the Soul, as *Bread and Wine* are of the Body;—that this food or supper we receive by a lively faith in his merits; and do therefore, at this time more especially, acknowledge the efficacy of his death. *This is the true bread, which nourisheth to eternal life. That God, who spared not his own Son, but gave him up for us all, will be not with him freely give us all things?*

Besides this, every penitent Christian will look upon this as a proper time to remember and comfort himself with the great extent of God’s mercy declared by his Son, and this even with an oath,—‘that all sins shall be forgiven unto the Sons of Men.’

Every humble Christian also, who feels in his soul the want of God’s help to support him against the temptations of the world, the flesh, and the Devil, will think this a very proper time to beg of God his Son’s promise,—‘that he will give the Holy Spirit to them that ask him.’

Lastly; Every Christian must be supposed to receive this sacrament, in token that he acknowledgeth Jesus Christ to be his Lord and Saviour,—to be his Lawgiver here, and his Judge hereafter.

Ind. I remark, that Christ commanded this ordinance to be observed by his Followers TILL HIS COMING AGAIN: Pray, what is meant by that?

• John vi. • Mark iii. 28.

Miff. Why,

Miss. Why, as I have told you before, we Christians do know, and firmly believe, that Jesus Christ will come again at the end of the world—TO JUDGE THE LIVING AND THE DEAD;—to call all men that ever have lived to an account for the use they have made of the favours which God has given them,—and to reward or punish them, as they have lived well or ill in this world.

And this intimation he gave his followers, when he appointed this ordinance, that they may consider, every time they go to this sacrament, what account they will be able to give of themselves, 'when he shall come to judge the world in righteousness.'

Ind. Is there any thing else required of Christians, before they go to this Sacrament?

Miss. Yes:—They ought, in the first place, to consider what sort of life they have led since they took on them the Christian character; at which time they obliged themselves 'to make the laws of God the rule of their faith, and life, and actions;—and to examine themselves, whether they have not led a wicked, at least an idle, useless life; or whether they now live in any known sin;—because they are bound, when they go to that Sacrament, seriously to acknowledge their offences and sins before God, and to beg his pardon, with a full purpose of amendment of life; otherwise they will receive nothing there, but their own condemnation.

A Christian is obliged also to have a grateful sense of God's goodness, by considering his mercy in sending his own Son to redeem us, whom by his death he hath reconciled to his Father, and put us in a way to be forever happy, if it is not merely our own fault.

And lastly, Jesus Christ having expressly commanded, 'That all his Disciples should love one another, as he hath loved them, and given his life for them,'—every Christian is bound, before he goeth to this Sacrament, (the chief end of which is to put him in mind of this great instance of Christ's love) every Christian, I say, is bound to consider, whether he hath any thing in his heart, contrary to this pattern of true love, and command of his Saviour.

Ind. Do you believe, that Christians are generally careful to prepare themselves for this Ordinance after this manner?

Miss. All serious Christians are so: But too many, it is to be feared, are not. And this is the reason why so many receive no benefit from this Sacrament;—for otherwise THIS ORDINANCE would be a most power-

ful restraint to keep them from leading a thoughtless and an evil life,—by affording them so many blessed occasions of remembering and renewing their Covenant with God, laying them under continual obligations of leading a new and Christian life, and obtaining grace from God to do so.

Ind. What do you think of those Christians that never go to this Sacrament?

Miss. Why, they are generally to be esteemed in the way of ruin, without seeing their danger. They do not consider, that, as they are sinners, God cannot be pleased with them; and that there is no pardon for sinners, no salvation to be hoped for, but only through the merits of Christ's Death, which is commemorated in this Sacrament.

Ind. But sure, Sir, all Christians are not so thoughtless;—they must have some reasons for neglecting so necessary a duty, as you seem to represent it.

Miss. There may be reasons and scruples for absenting for a time;—but, generally speaking, some of these following are the true reasons, why men turn their backs upon the Lord's Supper when invited to it, let them pretend what they please:—

Either they live in some known sin, which they will not at present resolve to forsake;—or this world, its business, or pleasures, have taken such possession of their hearts, that they have no time even to think of their souls, or of what must come hereafter;—or, lastly, they delude themselves with a faint purpose, that thus it shall not always be with them,—that some time or other they will make the care of their souls their great concern. But such persons should consider, that, while they thus despise one of the greatest instances of God's love, they continue in a sin which too nearly resembles the denial of their Lord and Saviour: More particularly they should reflect, that by persisting in such a wilful disobedience to Christ's positive command, they have no well-grounded assurance that any of their prayers will be granted: For as Christ's Death is the only solid foundation of favour with God, so his MEDIATION is the only channel through which it is to be conveyed to Christians. Whether, therefore, those who refuse to commemorate the one, can lay any just claim to the other, is left to every man's serious meditation: And they should consider with what face they can hereafter appear before their Saviour in judgment, whom they refused to remember in his ordinance here on earth;—it having been observed, that whatever keeps a man from the Sacrament, after he has been instructed in the true nature of it, will, generally speaking, hinder him from going to Heaven.

Ind. Can

B b b

Ind. Can a Christian know whether he hath gone to this Sacrament as he ought to have done, so as to hope for the blessings attending it?

Miss. That will best be known by the manner of his life afterwards:—If a person went as a *true penitent*, he will be very careful of falling into the sins he hath repented of. If he was indeed grieved with the remembrance of his sins, and the burden of them was intolerable;—if he did in good earnest *purpose to lead a new life*, he will be more careful to beg of God to enable him to do so. If he went with a *lively faith in God's Mercy through Christ*, that faith will appear in a better obedience to God's Laws. If he had a *thankful remembrance of Christ's Death*, the grateful acknowledgment of that invaluable blessing will constrain him to live so as to please his merciful Redeemer. Lastly; if he went with a *truly charitable disposition* to the Sacrament, he will afterwards make the Love of Christ the pattern of his love for all others,—he will *forgive, and give, and love*, as becomes a Disciple of Jesus Christ.

Ind. Will not the blessings which Christ hath obtained by his death, as represented by this Sacrament, encourage Christians to hope for salvation without amendment of life?

Miss. Ignorant and *unthoughtful* people may delude themselves with such vain hopes; but all well-instructed Christians should know,—that though Christ died for the salvation of all, yet *those only* shall actually enjoy the benefits of his death, who live according to the *will and commands* of him *who died for them*;—that there will be no forgiveness of sins without repentance, and a thorough reformation of life;—and that the strictest adherence to this or any other positive ordinance of God will not avail, without an earnest and sincere endeavour to perform the whole will of God, as it respects HIM, OUR NEIGHBOUR, and OURSELVES.

Ind. I cannot, Sir, but be very thankful for the great pains you have taken to instruct me, and to make me understand the *Nature and Benefit* of the Sacrament of the Lord's Supper;—and indeed, Sir, I am very desirous to be baptized, if you know of nothing that ought to hinder me.

Miss. I would not hinder you one moment; but that I have one thing more to make you sensible of, before I would encourage you to be baptized; and this is, *The Delusion, the Danger, and the Mischief, of being a Christian without Christianity.*

Ind. Indeed, Sir, I do not understand you.

Miss. I will explain to you what I mean when you come to me again. In the mean time, I shall pray God to keep you in this good disposition, and from every thing that may any way hinder your true conversion.

The PRAYER.

Almighty God, who gavest thine only Son *Jesus Christ* to suffer death for our redemption, give me grace to keep up the remembrance of this great mercy. Grant that I may never be ashamed to confess the Faith of Christ crucified;—that I may never despise the blessings he has purchased for me, nor the means of grace which he hath ordained; which I most humbly beg, for the sake of the same *Jesus Christ* our Lord. Amen.

DIALOGUE XX.

The DELUSION, the DANGER, and the MISCHIEF, of being Christians without Christianity.

INDIAN.

MOST kind Sir, I left you with a very earnest desire of being baptized; but you said you had something of moment to say to me, before I was to take upon me the character of a Christian: For that reason, I am now come to wait on you.

Miss. To tell you the truth then, notwithstanding the pains I have taken to instruct you, and to shew you both your true *interest*, and your great *danger* in not following it, I cannot but be afraid, lest, when you come to be more conversant with the world, and instead of finding the good fruits which you might naturally expect from so excellent a religion, you should find, amongst too many professing that religion, little or no fear of God, nor any true concern for themselves, or for what must come hereafter;—I cannot but be afraid therefore, lest, seeing this, you should be tempted to *suspect* the Truths I have told you, and so either *renounce* Christianity, or else content yourself, as too many do, with the *borrowed name* of a Christian, and with mere shadows of religion, without endeavouring after *that substantial holiness*, without which no man must ever hope to be happy.

Ind. I am very thankful for your concern for me, and I shall hear with attention the instructions you will be pleased to give, for preventing my fall.

Miss. You must know then,—that the *Christian Religion* is intended by God to *cure* the corruption of our nature, and to make us *happy*, by making us *holy, just, and good*;—by making *Christians* the best Neighbours,

bours, the truest *Friends*, the kindest *Masters*, the most faithful *Servants*, the best *Husbands* and *Wives*, the most careful and tender *Parents*, and the most dutiful *Children*;—the justest *Magistrates*, and the most faithful and obedient *Subjects*;—and above all, the devoutest *Worshippers* of the true and only God, and strict *Observers* of his Laws.

Now my fears are, that when you shall see too many Christians live without any regard to these duties, *professing to know God, but in their works denying him*;—I say again, I cannot but be afraid for you, lest you should forget the HOLY COVENANT you made with God, when you were baptized, and fall insensibly into the way of the world, which leads to destruction.

Ind. Pray, Sir, what do you mean by the *Way of the World*?

Miss. I mean, 'that sad, but too common delusion, of *being Christians without Christianity*.' That is, of *professing to obey the laws, and to follow the example of Christ, and at the same time leading careless and unchristian lives*;—by which God is exceedingly dishonoured,—the Gospel despised,—and too, too many deceived to their everlasting ruin;—the ill consequences of which can never be sufficiently lamented:—For the poor Heathens, observing, that these people call themselves Christians, and yet seeing them *corrupt* in their manners,—*contemners* of the God they worship, and his laws,—*minding* neither his promises nor threats,—but having their hearts wholly set upon their worldly *interests* or *pleasures*;—they, seeing this, do very naturally conclude, that if such people as these can think themselves secure of happiness in the next life, no one needs to be concerned whether he be an HEATHEN or a CHRISTIAN in this.

Ind. You remember, Sir, what I told you before, that this very thing had once made me resolve never to think of becoming a Christian, till you assured me that such as these are NO TRUE CHRISTIANS;—but are either wholly ignorant of what they profess, or deceive themselves with the thoughts, that there is something *in the very name of a Christian*, which may recommend them to the favour of God, and save them from *his displeasure*, and their own ruin.

Miss. I told you the truth, and what the Son of God hath commanded all mankind to take notice of;—'That not every one, who calls himself a Christian, shall enter into the Kingdom of Heaven, but such only as do the Will of his Father which is in Heaven, and observe his laws.'

^a Rom. i. 21. ^b Matt. vii. 21.

Ind. I shall be very thankful, if you will let me know who they are that thus delude and deceive them, that I may not follow them to my ruin.

Miss. I must first tell you, that there are those amongst us, who, *being wise in their own conceits*, will not receive the Son of God as *their Teacher*, nor his Gospel as the rule of their *faith* and *manners*:—Now, these men often lead into very dangerous errors such people as do not know or consider, upon what certain proofs the truths of the Gospel are most surely believed amongst us.

Ind. I hope my belief in the Gospel is confirmed sufficiently, both by the many and wonderful miracles of Christ, and especially by his *Resurrection from the dead*."

Miss. But you must not forget, *that your faith, and the increase and continuance of it, is the gift of God*; which you must pray for, as ever you hope to be preserved free from error.

Ind. Well, it is strange, however, that people of understanding in other things, who cannot but see how much we are apt to be mistaken in the common affairs of life, should, in matters of the greatest concern, wholly depend upon their own *wisdom* and *power*, even where God hath undertaken to direct and assist us.

Miss. You will not wonder at this, if you remember,—what hath been so often repeated and proved,—that such is the *corruption* of our nature, that when any man, through a proud *conceit* of his own *wisdom* and *strength*, shall provoke God to forsake and leave him to himself, that man will be capable of believing and doing the most unreasonable things, to which an *evil spirit*, or his own *corrupt heart*, can tempt him.

Ind. Pray, Sir, what other mistakes are there amongst Christians, which endanger their salvation?

Miss. There are too many, who, for want of attention to the good instructions which are given them, consider not how they *live*, nor what will become of them when they *die*;—who know not the evil of sin, nor the mischiefs it has brought into the world;—how hateful it is to an holy God,—how strict his commands are to avoid it,—and what the portion of sinners in the *next* life is to be;—and therefore propose no other end to themselves, in this life, but only to *live* and *die* as easy as they can. *Beside those who walk in darkness, and know not whither they go*, and are secure, because ignorant, there are others, that are even afraid of being instructed.

Ind. That is strange indeed.

^a Rom. xii. 16. ^b Acts ii. 22. ^c Rom. i. 4. ^d John xii. 35.

Miss. But

Miss. But it is true: And the reason is, because, if we deal faithfully with sinners, we must testify against them, that their deeds are evil,* and that they are in very great danger, if they do not forsake their beloved sins; and then they will hate both us, and those unwelcome truths, which condemn them, and their way of life:—No wonder, therefore, that both these sorts of Christians, by their unrighteous lives, furnish Unbelievers with arguments for persisting in their obstinacy,—and hazard their own salvation.

There are others also, who have been better informed, and perhaps well inclined; but, suffering their hearts to be possessed with the Love of the World,[†] its business, riches, or pleasures, they lose thereby the knowledge and remembrance of the truth, and forget their good purposes, and fall into the way of living which the Christian Religion condemns, and which will be punished with the loss of Heaven and Happiness. And there are too many, who, having not cast off all fear of God, and concern for their souls, do yet content themselves with a punctual performance of the external part of religion, vainly thinking, that an outward shew of religious worship will atone for the want of that inward purity of heart which is indispensibly required from every Christian.

Ind. I would be glad to know who this sort of mistaken Christians are.

Miss. Besides those already mentioned, there are many, who, though they know themselves not to be in the way of salvation, make their minds easy, by purposing to repent, and be converted; foolishly supposing, that Repentance is absolutely in their own power;—at the same time provoking God, who alone can give them the grace of conversion, to leave them to their own choice and destruction.

Others flatter themselves, that repentance, and a change of life, are only required, where people have been guilty of great and scandalous sins, such as murder, adultery, and the like;—not considering, that a man, who is innocent of great crimes, may be far from being a true Christian, and in the way of salvation,—the best of men standing in need of repentance and pardon, and of the mercy of God.

Ind. I have heard, that Christians do depend very much upon the Goodness and Mercy of God.

Miss. And so they may, and ought to do, provided they do not deceive themselves, by abusing his mercy, which is intended to lead men to repentance and amendment of life.

Ind. Pray, how do men abuse this mercy of God?

Miss. When they continue to live in any known sin, or wilfully neglect any duty; and yet hope, that God of his great mercy will forgive them.

Ind. You have often mentioned the corruption and weakness of human nature. Will not this plead our excuse, and prevail with so good and merciful a Being to pardon such as have not done what he hath commanded?

Miss. Yes: And he hath faithfully promised, that upon condition of their repentance and amendment of life, (according to the terms and conditions in the Gospel) he will pardon the greatest sinners.

Ind. Perhaps they will say, that they are not able to perform these conditions.

Miss. What would you think of one who should make that an excuse, and yet would be sorry to be made able, only because he is unwilling, to part with his sins?

Ind. Such an one, to be sure, complains without reason, and his ruin will be from himself.

Miss. And yet this is the case of all careless and wicked Christians. God would have all his creatures happy;—he knows that man can never be happy, till his corrupt nature be mended;—he has therefore, as I told you before, appointed the Christian Religion, as the most effectual means of our recovery from sin unto Holiness. By which we are taught to depend upon the Almighty Power of God, even that Almighty Power which raised Jesus Christ from the dead, to raise us from the Death of Sin unto the Life of Righteousness, by enabling us to see, to resist, to overcome, and to root out, whatever is evil in us, and to restore us to the image of God, in which man was at first created. Christians, therefore, do but delude themselves, and blaspheme God, when they pretend they cannot do what he requires of them, in order to their happiness.

And to name no more ways at present, by which men deceive themselves to their ruin:—Very great is the number of such as depend upon a Death-bed Repentance, for the making their peace with God, and fitting themselves for Heaven;—living in the mean time without God in the World, neither fearing his anger, nor regarding his promises.

Ind. Indeed, Sir, these are all sad mistakes; and I hope I shall not fall into any of them.

Miss. I hope so too;—but then you must be very humble, and always fear for yourself, and beg of God to keep you from such mistakes, which are the ruin of so many, who yet call and think themselves to be

* John vii. 7. † Matt. xiii. 22.

‡ Rom. vi. 4.

Christians ;—otherwise your being made a Christian will not secure you from danger.

Ind. Pray, Sir, what are the things which are most likely to offend the good Spirit of God, and force him to forsake such as are dedicated to him, and put under his protection ?

Miss. In the first place, Christians do grieve that good Spirit,—by neglecting to improve the graces bestowed upon them ;—for, as I told you before, this is a Rule of the Gospel, *That to him who makes good use of the favours which God hath given him, God will give more ; and he that will not do so, shall lose what he had.*^a

Ind. I hope I shall not forget this rule of truth.

Miss. In the next place, a Christian runs the hazard of losing the help and comfort of the Spirit of God, by *returning* into that way of life, and to those sins, which he *renounced* at his Baptism ; especially when he falls into, and continues in, any known and wilful sin ;—for then he will naturally hate God, and God will forsake him.

Ind. Hate the God that made us ?

Miss. Why, as monstrous a sin as you think that is, it is certainly true : For any man, whose conscience tells him, that he is always doing that which must offend an *holy, just, and powerful* God, cannot but wish there were no such Being to call him to an account, and to punish him ; nor can he possibly love such a Being.

Thirdly ;—Another way of grieving the Holy Spirit is by neglecting, which in truth is despising, those Means of Grace, which Jesus Christ hath appointed to bring men *into*, and to keep them *in* the way of salvation.

Ind. I have not forgot what you have formerly told me,—That the hearing and seriously thinking of the Word of God, in which a Christian's duty is contained, as well as the promises to *encourage*, and the punishments to *deter* us, is one of those means you speak of most proper to convert men, and to keep them in the favour of God.

Miss. And the others are, the *Holy Ordinances* which Christ himself hath appointed ; the one to receive men into his Church, and the other to enable them to grow in grace.

Now, as the use of these means, joined with earnest prayer to God, for light to discover what is evil in us, and for power to root it out, is the sure way of preserving the *Fellowship of the Holy Spirit* ;—so, when any Christian, depending upon his own *reason, wisdom, or power*, and forgetting that

all *our sufficiency to do any good is of God*,^b does neglect these means, the good Spirit will forsake such a person, and leave him to himself, and to the delusion and government of evil Spirits, which, without a sincere repentance, will be his ruin. And most of all, when he trusts to any thing he has done as meritorious in the sight of God, instead of that which Christ has done and suffered for him.

Ind. This, I hope, will be a warning to me, never to neglect these means of grace and safety.

Miss. And I hope too, that you will never forget to give God the Glory of all the good you do ; for be assured of this, *That neither the reasonableness of any duty, nor the baseness of any sin, nor any other consideration, can enable you to do what is good, and well pleasing to God, or to avoid what is evil, but only his Grace, and that good Spirit to which you are dedicated at your baptism.*—To Him you must apply for light to see your duty, and for strength to perform it ;—and to Him you must give all the Glory.

Ind. Since there are so many bad Christians to be met with, I should be glad to know who they are whose example I may safely follow.

Miss. I would not advise you to make the lives and actions of other people *altogether* a pattern for you to follow ; but always rather have an eye to what you believe will please or displease God, and what you know he has *commanded* or *forbidden* :—Although good and bad Christians may, for the most part, be known by the lives they lead, *as a tree is known by its fruit.*

When, therefore, you see men pay a great regard to God and his *Laws*, honouring his holy *Name*, and his *Word*, and every thing belonging to him ;—when you see them *just, and kind, and merciful, and not given to Revenge*, but ready to *forgive, and give, and love*, as becomes the Followers of Christ ;—when you see them *temperate and chaste, modest and humble, and dealing with others as they themselves would be dealt with* ;—you will have reason to take these for good Christians, if you are convinced, that they do these things out of *love and obedience* to God, and as the fruit of faith in the Lord Jesus Christ.

On the other hand ; if you see, among those who call themselves Christians, such as make no conscience of their ways, but lead *careless, idle, useless, or disorderly lives*,—exceeding *fond of the world, and its vanities*,—and striving to be *rich and great*, at any rate ;—if you see any that live in *adultery, or fornication, or that are drunkards, spend-*

^a Matth. xiii. 12.

^b 2 Cor. iii. 5.

thrifts, covetous, or oppressors,—if you see Parents unconcerned for their children's eternal welfare,—Husbands and Wives forgetting or breaking their marriage vows,—Masters and Servants acting in the course of their behaviour, as if they were insensible that they have a Master in Heaven;—if you see Men in Power regardless of the honour of that God, whose representatives they are;—you may be sure, that these, and such as these, ARE CHRISTIANS WITHOUT CHRISTIANITY, and will be liable to a most severe judgment, for their opposing the gracious designs of God, and of his Son Jesus Christ.

Ind. Pray, Sir, what do you mean by that?

Miss. Why, God is so good and merciful, *that he would have all men to be saved, and to come to the knowledge of the truth.*

Now all such as, *usurping* the name of Christians, do lead unchristian lives, these *oppose* their Maker in his most gracious designs, bringing an evil report upon Christianity, as if nothing good were to be got by it,—making the ignorant heathens to take that for Christianity, which is *far* from it,—by which they hinder such as might otherwise desire to become Christians;—they *confirm* Unbelievers in their infidelity, and *serve* all the designs of Satan in opposing the kingdom of Christ;—and therefore must of necessity be *more hateful* to God, and their punishment be greater, than that of the Heathens; as much as they now despise those poor people.

Ind. You have convinced me, Sir, of 'the danger of being a Christian without Christianity.'—Will you be so kind as to shew me how I may avoid falling into such a way of life, as, it seems, too many do?

Miss. In the first place, consider what a blessing it is, that you are not still in darkness, but that you are come to the knowledge of your Maker, and of the way to please him; whereby you will be happy when you die, whatever your lot may have been in this world.

And, in the next place, keep it always in your mind, that THIS GOD, whom you have chosen to serve, *is every where present*; so that if at any time you offend him, you offend in his very presence a Being, who hath power to *punish you for ever*.

Be careful to keep yourself always sober: DRUNKENNESS and INTEMPERANCE disorder our reason, and make us forget our best resolutions, and the dangers which encompass us.

Do not set your heart upon this world, its HONOURS, RICHES, OR PLEASURES; for, besides that you must soon leave them, they

1 Tim. ii. 4.

will be apt to make you *forget* what you will gain or lose by being a good or bad Christian.

Never fancy that any sin is small; 'for the least known sin continued in, will lead to a greater;' and if you should provoke the Spirit of God to forsake you, you will be capable of committing the very greatest crimes. *Human Nature*, as it is now corrupt, is the *same* in all men;—we are all subject to temptations;—and if ever, by our repeated crimes, we should force the Spirit of God to leave us to ourselves, no man can tell, no man can foresee, what barbarous wickedness he shall be tempted to commit;—nor what *unwelcome, unlooked-for* calamities he may bring upon himself, while he goes from sin to sin, till he meets with destruction.

For no man continues long at one certain pitch of wickedness; for not only one *evil* habit *begets* another, but the *more* a man sins, the *less* capable he makes himself of judging *what sin is*, and the dreadful consequences of continuing in it. And the influences of God's *Holy Spirit*, and the gracious interpositions of Providence, have still less effect upon his mind and soul, till he has quite forgotten his Maker,—till he has filled up the measure of his iniquities,—and till he meets with destruction, generally in *this world*, as well as the next.

Whenever, therefore, you are sensible you have done amiss, delay not one moment to beg of God to pardon you for Christ's sake, and to give you grace to do so no more.

And forget not an excellent rule, which I have formerly mentioned, to direct you in most actions of moment:—'Do not, at your peril, undertake any thing, which you cannot with confidence beg of God, to bless and prosper you in.'

Lastly, and above all, remember, what cannot too often be repeated, *that without Faith,—a faith which depends on the Merits of Jesus Christ for Salvation,—a faith which worketh by love, which purifies the heart, overcomes the world, and keeps the commandments of God*; you cannot possibly live as becomes a true Christian.

Ind. I beg you will explain what you mean by this.

Miss. By this Faith we mean—a deep, real sense, and firm belief, of the Mercy and Love of God, for his poor fallen and lost creatures, and his kind proposal by his own Son to make them happy for ever. This is that *saving Faith*, which will lead a Christian most powerfully to love God, and obey his Son Jesus Christ, *to whom he hath given all power in Heaven and Earth*: This is that faith which *will purify your heart*, will lead you

you to repentance, and keep you in the way to eternal life; and this is what you must beg of God,—*for this faith is his gift*; and that he may *increase* it in you unto your life's end.

Ind. I hope I shall never forget to pray for so necessary a grace.

Miss. I have only a few questions to ask you, in order to your being baptized, which you must answer (to God) when you are called upon to make a public profession of Christianity.

And first; Consider whether there are any *ways of life*, or *customs*, which at present you are fond of, which you will not utterly *for-
sake*, when you shall be convinced that they are forbidden by God, or displeasing to him.

Ind. I know of none which I will not forsake, in order to please God.

Miss. Will you sincerely devote yourself to God, *the Father and Maker* of all things, that 'you may become his faithful servant unto your life's end?'

Ind. I purpose, by his help, to do so, and become such.

Miss. Will you, with the same sincerity, devote yourself to *his Son our Lord Jesus*

Christ, for whose sake God has promised to pardon all your sins, to receive you into favour, and to make you happy, if you continue to obey him all your days?

Ind. This I fully purpose to do.

Miss. Lastly; Will you dedicate and devote yourself to the *Holy Ghost*, that good Spirit, that he may, by his all-powerful grace and help, keep you from sin and wickedness, and assist you in the way of holiness and happiness, that you may never be a reproach to that religion which you are going to profess?

Ind. I will most thankfully dedicate myself to him, that, by his assistance, I may be able to please God, and perform what I have promised.

Miss. You will not fail to do so, if you often consider, that your everlasting *Happiness* or *Misery* will depend upon your *observing* or *neglecting* the *vows* and *promises* you make at your *Baptism*.

And if, to this, you add your sincere *prayers* to God, to *direct* and *blest* you in the work you are desirous to undertake, he will most surely *hear* your prayers, and *grant* your petitions, which you may make in some such words as these following:—

S E L E C T

SCRIPTURES and PRAYERS.

Matt. vi. 10. *Thy Kingdom come.*

MAY the Kingdoms of the World become the Kingdoms of the Lord and of his Christ!

O Thou, who art the Maker and Redeemer of All, have Mercy upon All whom Thou hast made and redeemed; and grant that none may make themselves incapable of that happiness which Jesus Christ hath purchased with his most precious blood. To this end, we beseech Thee to blest the pious endeavours of all Persons and Societies which strive to propagate the Gospel;—that its Divine Truths may be received in all the world;—that thy ways may be known throughout the earth, thy saving health among all nations;—that thy Name may be great among the Heathen, and revered and adored by all those that are yet strangers to thy most glorious perfections. Have pity upon all those miserable people, who still sit in darkness, and want the necessary means of instruction: And grant that by the preaching of the Gospel

they may, in thy good time, be delivered from their *ignorance*, *idolatry*, and the *bondage of Satan*, in which they have been so long enslaved. And may thy good Providence reveal the means by which thy kingdom may be enlarged, and the whole earth filled with the knowledge of the Lord!

Grant this, O most merciful God, for Jesus Christ's sake: To whom, with Thee and the Holy Ghost, be all Honour, Glory, Dominion, and Power, for ever and ever. *Amen.*

A SUPPLICATION in Behalf of the HEATHEN WORLD.

Matt. ix. 36. *Jesus, seeing the Multitude, was moved with Compassion, because they were as Sheep having no Shepherd.—Pray ye the Lord of the Harvest, that he would send Labourers into his Harvest.*

HOW many, O Jesus, of thy sheep have no shepherd!—None to shew them their danger;

danger;—none to keep them out of danger;—none to lead them where they may find pasture!

May thine infinite Wisdom and Goodness, O Lord, reveal to us the means, by which thy Gospel may be preached unto them: And prepare their hearts to receive the truth, that they may be delivered from the bondage of corruption, into the glorious liberty of the Children of God! Send them Pastors after thine own heart, full of knowledge, compassion, and zeal; that, pitying their sad condition, they may instruct them in the ways of truth, and of eternal life. Increase the number and the graces of thy Messengers and Ministers; and touch the hearts of all Christians with a true compassion, like thine, O Lord, for all such as are strangers to Thee, and to the merits of thy death, by which they have been redeemed, that they may cheerfully contribute to a work so acceptable to the Divine Majesty. And may thy Holy Spirit, by the preaching of the Gospel, add daily to the Church such as shall be saved, through thy merits and mediation, O Lord, and Lover of Souls! *Amen.*

A MISSIONARY'S PRAYER.

John xvii. 20. *Neither pray I for these alone, but for all those that shall believe through their word.*

ON this thy efficacious prayer, O Jesus, I depend for success in this my undertaking and Ministry. To this prayer we all owe our Faith and Conversion. In a grateful sense of which, I beseech Thee, O Lord, to make me an instrument of propagating thy Gospel, and of converting others, and of fulfilling thy Father's Will, who would have all men to be saved, and to come to the knowledge of the truth.

Teach me, O Lord, by thy Spirit, thy Word, and thy Example, how I ought to teach others:—And, by thy preventing grace, prepare them for instruction;—give them a great concern and fear for themselves, that, feeling their own misery, they may seek for help, and thankfully accept it when offered to them.

On thy Almighty Grace, O God, I rely for success in all my labours and ministry, and for a zeal both prudent and fervent to promote thy glory, the interests of thy kingdom, and the good of souls, for Jesus Christ's sake. *Amen.*

A PRAYER proper for such as desire to be instructed in the Christian Religion.

Acts xvi. 30. *Sirs, What must I do to be saved? And they said, Believe in the Lord Jesus Christ, and thou shalt be saved:—And they spake unto him the Word of the Lord, &c. and he was baptized.*

GREAT God, have pity on me; for I am in distress, and fear for myself. I have been convinced, that I shall live for ever, after I leave this world, in either happiness or misery. This gives me great uneasiness, when I consider what must become of me when I die. My own conscience accuseth me of having done many things, which I know must greatly displease Thee. I find myself inclined to do evil continually, and I know not how to help it; so that my fears increase upon me daily. Thy people assure me, that Thou art good and merciful to such as call upon Thee in their distress; and that for the sake of Jesus Christ, thy beloved Son, Thou wilt pardon sinners, and receive them into favour. In confidence of this, I beseech Thee to pity my distressed condition, and deliver me from the ignorance and fears I labour under. Cause me to know Thee, and thy Son Christ, more perfectly; and teach me how I must live so as to please Thee. Reward the endeavours of such as are so kind as to instruct me. Give me an understanding heart, a teachable temper, and an obedient will, that I may thankfully use the means which Thou hast ordained for my salvation. Defend me from the power and malice of evil Spirits, which may strive to hinder my Conversion.—These blessings I beg, for the sake of thy beloved Son the Lord Jesus.

Dan. xii. 3. *They that turn many to Righteousness shall shine as the Stars, for ever and ever.*

O Merciful God, increase the number and the graces of such as are zealous for thy Glory, and for the conversion of sinners:—Impart to them the true way of instruction; and may thy blessing go along with their pious endeavours!

Tit. iii. 3. *For we ourselves were sometimes foolish, disobedient, deceived, serving divers Lusts and Pleasures, living in Malice and Envy, hateful, and hating one another.*

THIS, O Jesus, had still been our sad condition, hadst not Thou redeemed us by thy death, and blessed us with the light of thy Gospel. May this, O Lord, be the fruit of our faith in Thee, and of our gratitude

tude for thy mercies to us, that we pity the miseries of the Heathen World, and endeavour to make them partakers of the same blessings we ourselves enjoy!

Acts xviii. 26. *When Aquila and Priscilla had heard Apollos speak, who knew only the Baptism of John, they took him unto them, and expounded unto him the way of God more perfectly.*

LET it here be observed,—That these two persons, both of the Laity, a man and his wife, were, by the Spirit of God, made instruments of perfecting the faith of Apollos, a man of otherwise great abilities:—To shew Christians the importance of what St. Paul tells us, (1 Cor. xii. 21.) *The eye cannot say of the hand, I have no need of thee; nor again, the head to the feet, I have no need of you.*

Grant, O Lord, that the exemplary zeal and piety of these two persons may encourage all good Christians to put their helping hand to promote thy glory in the conversion of Heathens;—and to awaken such Christians, amongst ourselves, as are asleep, into a sense of their danger. Grant this, O Lord, for Jesus Christ's sake.

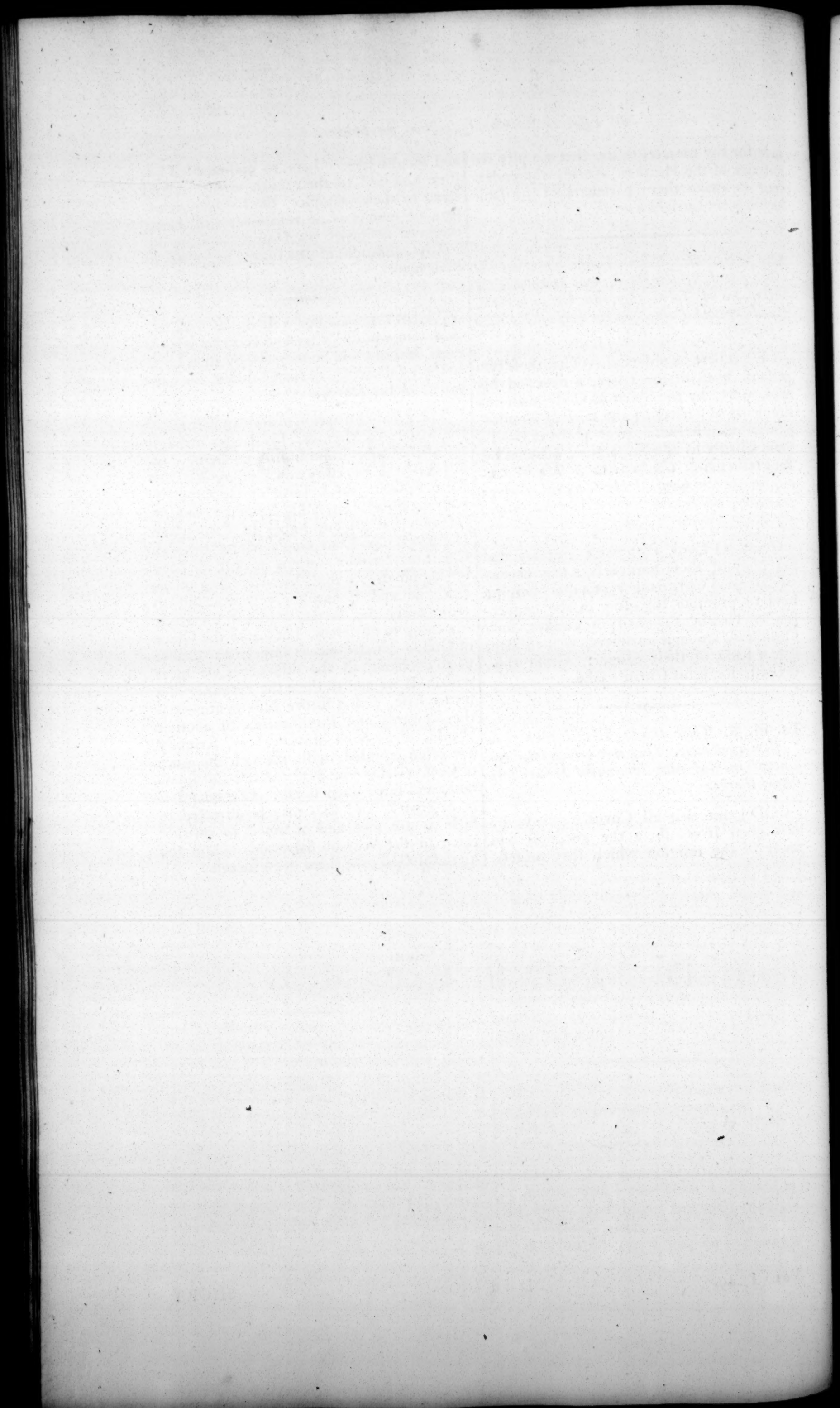
Tit. iii. 8. *These things I will that thou affirm constantly, That they which have believed in God may be careful to maintain good Works.*

GOD grant that all Christians may, by their good lives, shew the goodness and power of the religion which they profess,

and would have others to embrace! That they may add to their faith virtue!—And that, by their examples, the lives and manners of men may be reformed, this being the great design of the Gospel, and the necessary condition of the future happiness of Believers!

EVERY private and well-disposed Christian would do well to consider what a great deal of good he may do, by such hints as these following, to his Children, his Servants, or his Slaves.

The great corruption of human nature;—the Misery of Man, and his danger through sin;—the utter impossibility of saving ourselves;—the Necessity and Blessing of a Redeemer;—the great Love of God for his poor creatures, in sending his Son to redeem them;—that all our hopes of Pardon and Happiness are from God's Mercy through Christ our Saviour;—that, as ever we hope for happiness, we must live according to his Doctrine and Example; endeavouring to grow every day better, without ascribing any thing to ourselves, but all to the Grace of God,—which Grace is sufficient to enable us to overcome all the difficulties we meet with. If we add to these the certainty of a future Life, and a future Judgment;—and the Rewards and Punishments of another World, &c.—Such hints as these, seriously and often repeated, will, through the grace of God, awaken the most careless and ignorant, and force them to ask, *What must I do to be saved?* And they may be directed to such as are sent and ordained to instruct them in the Way of Salvation:—And the merciful God give them good success!



SHORT
OBSERVATIONS

FOR READING, WITH MORE PROFIT,

THE
HISTORICAL BOOKS

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OLD TESTAMENT.

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OLD TESTAMENT.

Short Observations for reading the *Historical* Books of the OLD TESTAMENT.

THE Old Testament is an *History of Providence*, from the beginning of the World to near the coming of *Jesus Christ*: In which History, the infinite *power, wisdom, justice, goodness, and fidelity* of GOD, are recorded, in order to re-establish and preserve the knowledge of the TRUE GOD, which had been either entirely lost, or much corrupted, amongst all nations, except in the posterity of *Abraham*.

This account which *Moses* has given from the Creation to his own time, was received by the people of *Israel* without gain-saying; not only because they were convinced, by his miracles, that he was *divinely inspired*, but because the things which he wrote could not but be well known to that whole nation; their Father *Abraham* having lived above an hundred years with *Shem*, whose Father *Noah* had conversed with thousands of people that had been conversant with *Adam* the first created man.

If, therefore, you desire to read this History to any saving purposes, you must carefully observe, and remember, the great instances of GOD's Providence in the government of this people; which will be a means to confirm and secure your Faith, in this *Age of Infidelity*, and to convince you, that it will be your interest, as well as your duty, to *fear, to love, to obey, and adore* your Creator; because you will find, in this *Divine History*, that as GOD has power to make men happy or miserable as their works shall deserve, so He has always done to this people.

G E N E S I S.

CHAP. I. You will observe here, that *Moses*, though divinely inspired, does not go about to *prove that there is a GOD*; he justly supposes, that whoever considers the works of Creation must be convinced, that a Being of *infinite Perfections, Wisdom, and Power*, whom we call GOD, was the Creator of all things.

CHAP. II. In this Chapter, the Creator has by an express Law (as it is declared *Exod. xx.*) sanctified, that is, set apart, the Seventh Day, or the first after *Adam* was created, in order to preserve the memory of the Creation, and the Author of it.

And as the neglect of this Law brought in Idolatry and Infidelity; so the breach of it has ever since been punished most remarkably, by a judicial hardness of heart, forgetfulness of God, and exemplary judgments; as infinite offenders have confessed.

You will here observe, that marriage, betwixt one man and one woman, is an institution of GOD himself, and not of man's

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appointment. You will therefore remember what an affront it must be to God, and what a punishment every one must expect, who shall violate a Law so sacred, and confirmed by *Christ* himself as the will of GOD from the Beginning.

CHAP. III. You have here an account of the State of Man *before and after his Fall*: that he was created in the Image of God, and placed in Paradise, in a state of *trial*, in order to a greater happiness, and an immortal life; if he should keep the Covenant which God made with *him* and *his* posterity.

Now, this Covenant, through the temptation of the Devil, he broke; and was therefore turned out of Paradise, became subject to sin, and to the punishment of sin, which is misery, afflictions, and death after all: And this was the occasion of that universal corruption which you see in the world.

Concerning the nature and greatness of this sin of *Adam*, we are not able to judge of it by this short account given us by *Moses*, or by our own reasonings; but we must judge

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judge of it by the greatness of the punishment inflicted upon him and his posterity for his transgression. God is infinitely just and holy, and therefore could not inflict a punishment greater than his sin deserved.—But then this transgression gave occasion to God to manifest another of his glorious perfections, *his infinite Goodness and Mercy*.

For seeing man in this deplorable condition, He had compassion on him, and forthwith made him this promise of life and comfort; *That the Seed of the Woman* (one who was not to have a man for his father) *should bruise the head of that Serpent*, the Devil, which had beguiled her.

This, no doubt of it, was more fully explained to *Adam*; for we find, in the next Chapter, *Abel*, through faith in this promise, offering a sacrifice acceptable to God, which could not have been so had it not been of God's own appointment.

CHAP. IV. We do therefore gather from this, that the benefits of this Promise were to commence from that time, and to be the support of penitent sinners in all future ages. And God was pleased, in order to keep up the Memory of this Promise by an outward ordinance, to accept of the life of a beast, instead of the life of sinners which had been forfeited, until the promised Seed should come, who by his atoning death should bruise Satan under his feet.

CHAP. V. It was by the same Faith; (that is, an assurance that sooner or later such as strive to please God will most certainly be accepted and rewarded;) it was this Faith, that prevailed with God to take *Enoch* from amongst a wicked race of men, into a place of happiness:—*A most convincing proof of a life after this*.

CHAP. VI. The sad effects of *Adam's* transgression did now appear in the universal corruption of his posterity. Wickedness was now come to such a height, that there was no possibility of a reformation; *since the Sons of the Sovereigns*, (for so the beginning of this Chapter is rendered in many of the most antient Versions) *the Sons of the very Magistrates*, were as wicked as the rest: so that God was resolved to cure the evil, by the destruction of the sinners.

CHAP. VII. Observe another of God's adorable Attributes; *his infinite Patience and Long-suffering*. He gave them fair warning of what was coming upon them, and waited one hundred and twenty years, expecting their repentance.

Consider here, what a forgetfulness of God, a contempt of his laws, an abuse of his patience, and turning a deaf ear to the Preachers of Righteousness, did end in. A

whole world of sinners surpris'd by death and judgment, in the midst of the greatest security. Whether something like this is not the case of too many Christians, when death surpris'es them, is worthy of the consideration of every one who reads this history.

CHAP. VIII. *Noah* having been preserved from the flood by a miraculous Providence; the first thing he did, you see, was to offer a Sacrifice of Thanksgiving for his deliverance, and for God's faithfulness and truth, in continuing in him, and in his posterity, the *Blessing of the promised Seed*.—This was so acceptable to God, that it drew down a Blessing upon the whole Earth; and a Promise, that it should never be destroyed again by Water.

CHAP. IX. It was now the Rainbow was appointed by God, to be a Memorial both of his Justice upon the old world, and of his Mercy to the new. Let us, when we look upon it, bless God for being mindful of his Covenant, and securing to us the blessing of his promised Seed.

Young people should be admonished by this curse upon *Ham*, to be very careful not to grieve their parents, or provoke them, lest the curse of graceless and disobedient children should be entailed upon them and their posterity.

CHAP. XI. You will observe the wonderful Power, as well as the Wisdom and Goodness of Providence, in confounding the language of this untoward people; for by this means they became dispersed over the face of the earth, and peopled it; and the posterity of *Shem* and *Japhet* were separated from that of *Ham*, which was grown extremely wicked, and was too likely to corrupt all about them, and bring on another general destruction.

CHAP. XII. You must here take especial notice of the two distinct promises made to *Abraham*: The first; that God would make of him a great nation; which Promise was made good to him, and all his Seed in general; and by which the knowledge of the true God was spread far and wide. The second; that all the nations of the world should be blessed in one who should proceed from him, according to the flesh, meaning the *Messiah*.

And from this time, you will observe a particular Providence attending the people of *Israel*, his Posterity, by his sons *Isaac* and *Jacob*;—*correcting, trying, punishing, redeeming* them out of the hands of their enemies, until the promised Seed came.

CHAP. XIII. You will here take notice of what is but too common in the world,—the

the folly and danger of consulting our senses only in the choice of a way of life. *Lot* makes choice of the fruitful plains of *Jordan*; not considering the danger of being in the neighbourhood of a most wicked people.—The punishment of this unadvised choice was: he lost all he had; he lost his wife, He had like to have lost his life, had not *Abraham* prevailed with God for his deliverance.

CHAP. XIV. The defeat, and the great deliverance of the King of *Sodom* and his people, should have been a warning to them (as it was in the intention of Providence) to leave off their wicked way of living: but it was not, and they are reserved for a much greater punishment. That which you should be convinced of by this is, that this happens to particular persons, as well as to nations and cities.

CHAP. XVI. You will from this History observe, and remember once for all, That the Spirit of God does not conceal the faults and infirmities of otherwise Holy Men. To shew us that there never was any man, *Jesus Christ* only excepted, in whom nature was not corrupted; and consequently, that every man living stands in need of a Redeemer.

CHAP. XIX. Woe to those that can read or hear this terrible example of vengeance, without being bettered by it. It shews us how hateful to God the sins of impurity are. It shews the folly of those, who would persuade themselves and others, that God is all mercy, and that he will not be so severe as he has threatened.

You will also observe, what made the Judgment upon these people so sudden, so uncommon, so very dreadful. Both old and young, from every quarter, Magistrates and Parents, were all equally wicked; and therefore no prospect of a reformation: the measure of their iniquities was filled up. When it is so with any people, they may depend upon it, Divine Vengeance is at hand.

It is not for nothing that our Saviour bids us remember *Lot's wife*; she is a standing instance of the sin of those, who, when their souls are at stake, are over-careful for a world which will ruin them, if they set their hearts upon it.

You cannot but be convinced of the frailty of nature, without the grace of God, when you read the account of *Lot's* intemperance, after so great a deliverance: And if you have any concern for your salvation, you will dread a vice, which will lead a man to the greatest crimes.

CHAP. XX. How often does God restrain us from evil, from ruining ourselves,

as he did this Prince, when we least think of it, or soon forget it?

Observe here, and so in many other instances, that although God can give his blessings without the intercession of any of his servants, yet that is not the usual way of his providence: He sends them to his Prophets, to those whom he has appointed to bless in his name, to men of like passions with themselves, to prove their faith and their obedience.

CHAP. XXI. That the Posterity of *Abraham* might be disposed hereafter more readily to receive the promised Seed, it pleased God to make *Isaac*, the heir of that seed, a most exact Type and Figure of *Jesus Christ*.

His Birth was miraculous, as was that of *Christ*. He disputed not his father's will, though it was to cost him his life; *Jesus Christ* became obedient even to the death. *Isaac* carried the wood on which he was to be sacrificed; *Jesus Christ* carried the cross on which he was to be crucified. They both carried them to the very same place, *Mount Moriah*; being the place where the Temple was afterwards built, though then a desert.

So good was God; who, for the greater confirmation of our Faith, would not let us want these surprising instances of the truth both of the Old and New Testament, confirming each other. But then how great is the sin, and how great must be the punishment of Infidelity?

CHAP. XXVII. You see here, how *Jacob* deceived his Father: He was a good man, but every thing that good men have said or done through infirmity must not be imitated: the law of God being our sure and never-failing rule.

A while hence, you will see *Jacob* himself imposed upon by *Laban*, in the case of *Rachael* his espoused wife; and in his old age, you will see him imposed upon by his own Sons, and with the blood of a kid, with which they dyed his son's coat. So exact, so wonderful, so instructive, are all the ways of Providence!

CHAP. XXVIII. You will easily perceive, that this vision of the Ladder represents to us the providence of God, governing all things both in heaven and earth: The Angels receiving his commands, and descending to put them in execution: And particularly in the House of God, they attend to observe and report the behaviour of those that come thither to worship; which should make us exceeding careful and devout, lest we return home without a blessing.

CHAP.

CHAP. XXXII, XXXIII. You will observe, with a thankful heart, how God disposeth all events for the good of his servants. He reproveth *Laban* in a dream; he changes his heart; He does the same to *Esau*; he represents himself as even forced to yield to the struggle, the prayers, and tears of *Jacob*.

CHAP. XXXIV, XXXV. The fatal history of *Dinah* is recorded, to convince future ages of this truth,—That *the sins of impurity are so hateful to God*, that they seldom go unpunished in this world; if they do, worse will be their punishment in the next.

CHAP. XXXVII. The history of *Joseph* sets before your eyes such a scene of the Wonders of Providence, as will confirm your Faith in God. His Brethren conspire to kill him; God sends a Company of Merchants at that very moment to buy him. A thousand others might have purchased him in the Land of *Egypt*; but God had trials for him to pass through, and work for him to do in the Palace of the King. Thither he is to be sold.

In the next place, you find him run the hazard of his very life, rather than do what he knew would displease God; and God rewarded him for it, beyond what *Potiphar* or *Potiphar's* wife could do for him. The very Dreams of *Pharaoh* and his servants are all directed by God for the advancement of *Joseph*: nay, the very fate of the whole Kingdom, both the seven years plenty and seven years famine, were ordained, in order to bring *Joseph's* father and his family into *Egypt*, according to former prophecies.

You will observe in *Joseph's* Brethren, how God by *afflictions* brings men to a sense of their sins; insomuch, as that *Judah* himself, (as one observes) who hated *Joseph* because he was dear to his father, is now willing to be a bondslave for *Joseph's* brother, for the very same reason.

You will observe, what a lively type or figure *Joseph* is (and was so designed by God to be) of *Jesus Christ*.

Sold by his brethren; sold to strangers; sold for a few pieces of money: The bargain proposed by his brother *Judah*, the very name-fake of that disciple and brother (for so *Christ* vouchsafes to call him) who sold his Lord and Master, and after all, became the Saviour of them and of all the neighbouring nations.

All which came to pass, by the direction of a wise, great, and good God, who would not let the world want such instances, to confirm their Faith in Him.

E X O D U S.

THE Children of *Israel* being multiplied in *Egypt* to a very great nation, God now proposed, according to his promise to *Abraham*, to deliver them out of their severe Bondage.

This he did by a mighty hand, by wonderful miracles and judgments; by which he served many designs of his Providence.

He convinced all well-disposed people in that, and in the neighbouring nations, that the God of the *Israelites* was the TRUE and ONLY LORD GOD, and to be feared and worshipped.

He prepared the *Israelites* themselves, who were too prone to idolatry, to receive such Laws and Ordinances as he should give them, to keep them from that sin.

And lastly, He laid this foundation of all religion: He shewed the world that *He*, and *He only*, was able to reward and punish such as feared or disobeyed him; and that no other power could hinder him from doing so.

CHAP. I. You will here observe the wonderful providence of God. He suffered his people to be cruelly and unjustly oppressed, that they might more willingly leave a plentiful country, and more thankfully accept of a deliverance.

CHAP. II. In order to this, the first miracle of Providence was to be wrought upon *Moses*, who was to be the instrument of their deliverance. Not only in his wonderful preservation from death, but in the mighty change of heart which God wrought in him, when, in the midst of the temptations of a luxurious court, where he had all the honour, power, riches, and other idols, which the world doats on: when in these circumstances, God put it into his heart to visit, and take part with his brethren, a poor and despised people.

These Miracles of Mercy, God often works in the conversion of sinners, and they are not regarded.

You must not imagine, that *Moses*, in defending his injured brother, slew the *Egyptian* rashly or unjustly, (for then sure he would have concealed such a crime, which he himself had been guilty of;) but God, who has the sovereign power of life and death, so ordered it, not only that his brethren might know [Acts vii. 35.] that he designed him to be their deliverer; but also that upon their rejecting him, God, for their blindness and ingratitude, might give him an occasion of withdrawing himself for some time from them.

CHAP.

CHAP. III. *Moses*, to save his life, having fled out of *Egypt*, was himself kept under discipline in a strange land, until God (that is, the Son of God) appeared to him in this most wonderful manner, and requires him to return again to his oppressed brethren, in order to deliver them out of their miserable bondage.

CHAP. IV. You observe how *Moses* would have excused himself from so great a burden, on account of his incapacity; and begged of God to send by him whom he would send; meaning, in all probability, by Him, that is, the Promised Seed, who was to be the great Redeemer of Mankind; intimating, that neither *Moses*, by his own confession, nor the Law of *Moses*, were able to do that great work.

CHAP. VII. When God saith, *I will harden Pharaoh's heart*; you must not understand it, as if God caused this strange obstinacy; for in the following chapter, he is said [verse 32.] to harden his own heart; that is, he would not be convinced by the miracles and judgments which he saw, nor by the confession of his own Magicians, that a power above that by which they acted controuled them and theirs. God therefore left him to himself, and gave him up to a mind void of judgment; what we call a reprobate mind, and hardness of heart.

CHAP. IX. 34. As prodigious as this is, to harden his heart after six plagues, yet the same has been too often seen, and even to this day; wicked men relent, and promise to return to their duty, but soon return to their sin.

Christians from hence should dread the very beginnings of sin, lest it should lead them to such an hardness of heart, that neither the Patience nor the Judgments of God, will be able to bring them to a sense of the danger they are in.

CHAP. XI. In this chapter, God directs the *Israelites* to demand, (for so it ought to be translated) not to borrow jewels of silver and gold of the *Egyptians*, not only as he is the great Proprietor of the World, and can without injustice take any man's goods away by what method he thinks fit, and does so every day by fire, wars, &c. But he might here, with great justice, give them unto the *Israelites*, as some satisfaction for their unjust bondage, &c.

CHAP. XII. This *Passover* was ordained by God, to be observed by every *Israelite* at the peril of excommunication, at every return of this day of the year, not only because it was to be a standing proof to all future ages of this their deliverance, but also a standing figure or type of a much greater.

And so adorable are the ways of God, that *Christ Jesus*, the true *Paschal Lamb*, and of which this was but a figure, did, fifteen hundred years after this, by his most precious blood, deliver all mankind from the slavery of sin and death, and Satan, and this upon the same month, the same day, and the very same hour, that this *Paschal Lamb* was first instituted and slain.

CHAP. XIV. Take especial notice of the order God gave *Moses*, that the *Israelites* should encamp before *Baalzephon*; this was one of their Idol Temples; and it was proper to convince the *Egyptians*, that their Gods could not help them; and the *Israelites*, that all the Gods of the Heathen were nothing but vanity.

This amazing miracle* of six hundred thousand people passing through the sea, and the overthrow of *Pharaoh* and his hosts, was designed to convince all the nations of the earth, that the God of *Israel* was the ONLY GOD, and to be feared above all other Gods.—And no doubt, it had this effect upon others, as well as upon the *Israelites*; who upon this are said to believe, and to fear the Lord, and his servant *Moses*.

CHAP. XV. 23. Within three days, God thought good to try their faith, which they had so lately professed. He brought them to the bitter waters which they could not drink of; immediately they distrusted God, and murmured against *Moses*, so that he was forced, by a new miracle, to heal the waters.

CHAP. XVI. Here are several things worthy of your remembrance.

That such as murmured against the Ministers of God, are said to murmur against God himself.

That the Manna or Bread from Heaven, now given them, was continued, by a perpetual miracle, for forty years, till they came to the promised land.

That this Bread was given them day by day, to keep in their minds their dependence upon God.

And lastly, that the Law of the Sabbath [ver. 22, 23.] was well known to all this people before the Law given on Mount Sinai.

CHAP. XVII. Here are recorded two other miracles, to prepare them to receive the Law with greater submission.—A Spring of Water, at *Moses's* prayer, that followed them;—and a complete victory over their enemies, by *Moses's* holding up his hands in prayer; which prevailed more than the sword of *Joshua*, and that of his army.

CHAP. XIX. 8. WE WILL DO ALL THAT THE LORD COMMANDS US.

Thus people, at this day, and after so many sad miscarriages, are apt to imagine, that *Reason* and *Free-will* are sufficient to carry them through all the duties required of them; and therefore the aids of grace are so seldom asked and depended on.

CHAP. XX. You will always remember that these Laws, as explained in the Gospel, are still in force; and by them the whole world will be judged at the great day: For they are part of the Law of Nature, and were commanded from the beginning; but wickedness (as it always will do) blurred and blotted them out of men's minds, so that God was obliged to renew them in a terrible manner; as being offended that they had been so universally almost forgotten.

CHAP. XXI, XXII, &c. Here follow a set of the most wise, just, and merciful Laws that ever were given to men. Amongst the rest, you will observe, that such Laws as concern *Theft, Property, Restitution, &c.* do all condemn the wild principles of those fanatics who would have all things common.

CHAP. XXIII. 11. Here is an incontestible proof of the Divine Authority of these Books, when so great a nation submitted to such a self-denying Law.

CHAP. XXXII. You see what the solemn promise of this people, made in confidence of their own strength, ended in.

The powerful intercession with God upon their falling into idolatry, made by *Moses*, should teach Christians to value the Prayers of their Pastors more than generally they do.

CHAP. XXXIV. Take especial notice of the many expressions made use of, [ver. 6. 7.] to assure us of *God's infinite perfections*; that *He is supremely good, and infinitely just*, to keep us from presumption and despair.

Ver. 24. Observe likewise, that God here obliges himself to a continual miracle; namely, to restrain the very desires of all their enemies; so that they should never invade their lands while they were at their solemn feast.

CHAP. XL. This Book concludes with an account of another constant miracle, vouchsafed them for forty years together; to convince the *Israelites* of God's especial presence with them. And the Prophet *Isaiah* [iv. 5.] signifies to us, that this was a figure or representation of *Christ's* continual care over his Church; which God grant he may continue to us and our posterity for ever!

L E V I T I C U S.

THIS Book contains, the Laws of Sacrifices, and other ordinances of Publick Worship.

Sacrifices had been appointed from the Fall of Man; but the Design of them had been perverted or forgotten.

These Laws concerning them were given to the *Israelites*, to keep them from Idolatry and a separate people, and to lead them to *Christ*; and above all, to teach them obedience, and to fear, and to love their Creator.

This was what all the well-disposed and understanding people among the *Jews* did know to be the end of Sacrifices, and without which, all their outward services would not be accepted; this appears by the Scribe's answer, [Mark xii. 33.] which our *Saviour* approved of.

And this explains what the Prophet saith, [Jer. vii. 22.] and which at first sight seems strange; *I spake not to your Fathers, nor commanded them, concerning Burnt-Offerings and Sacrifices [only,] (for so it must be understood:) But this thing I commanded them, saying, Obey my Voice; that is, Put me not off with outward services only, which wicked men can perform, but take care also to obey the Laws of Piety, Justice, and Charity, which I have given you.*

CHAP. I. 4. Observe here, the exceeding mercy and goodness of God. Man by sin had merited Death; God promised him, in his own good time, a *Redeemer*; to satisfy his Justice, till that Redeemer should come, he is pleased to accept of the life of an animal.

The sinner was to lay his hand upon the head of the Sacrifice; this was most proper to humble him, by putting him in mind, that he deserved the death which the creature was going to suffer; and at the same time, to support the spirits of true penitents: because God, who had commanded such a service, would most certainly accept of it, for the pardon of their sins, until a more perfect satisfaction should be made.

CHAP. IX. You see in this chapter, the imperfection of the Law of *Moses*; the High-Priest himself could not offer an acceptable sacrifice, until an atonement was made for him, whereas (to the praise of our Redeemer) we Christians have an *High-Priest* without sin, and who is at God's right-hand, continually making intercession for all that come unto God by Him.

CHAP. XI. By these laws of clean and unclean creatures, God did keep this people separated from the Idolatrous World:—
And

And this is a standing proof, even to this day, of the Divine Authority of these Scriptures; it being impossible, by all the power or art of Man, to oblige so great a nation to submit to such troublesome precepts as they do to this day, if they had not been convinced from the first that *the Command was from God*, and to be obeyed at the peril of their souls.

CHAP. XIII. Touching these Laws, concerning *Leprosy*; you may observe, that the Priest, whom God hath made a Judge in this case, was, by a constant miracle, preserved from infection, when it was extremely dangerous for others to converse with those that had this plague.

CHAP. XVI. 21, 22. You must not pass by these two verses, without observing, what the Spirit of God intended by the *Scape-Goat*; viz. a *Type or Figure of what Jesus Christ should do for the true Israelites*:—Take upon himself their sins, carry them away, so as never to rise up in judgment against them.

And observe likewise, (such is the Harmony of God's Word and Works) that this was to be done upon the great Fast, the Day of Atonement, the tenth day of the seventh Month,—the very day, as learned men have computed, on which *Adam* sinned, and was turned out of Paradise.

CHAP. XX. By the horrible crimes forbidden in this chapter, you will see how very wicked the world was, (notwithstanding their natural reason, which some boast of as a sufficient guide) and would have continued so, had not God restrained them by his Laws, and by his Punishments.

CHAP. XXIII. It will be worth your while to remember, that as the contempt of the Sabbath and Passover introduced idolatry, and all manner of impiety among the *Jews*; so it has been observed that the contempt of the LORD'S DAY, and the LORD'S SUPPER, has been the fore-runner of wickedness, infidelity, and judgments, among Christians.

CHAP. XXV. The Sabbath of the seventh year, in which all the land was to rest, and the obedience paid to it, is an evident proof, that these Laws were from God: for he alone could command obedience to such a law, and his Providence alone could supply their necessities at such a juncture, and save them from famine.

CHAP. XXVI. This Prophecy of the *Jews'* long dispersion was written above three thousand years ago: They subsist to this day, in the land of their enemies, and in all places of the world.

Should not this convince Unbelievers of the Divine Inspiration of these Books, and give Christians reason to believe, that the Prophecies in the New Testament, concerning their call and conversion, will one day be fulfilled. *Amen.*

N U M B E R S.

THIS Book contains, chiefly, what happened to the *Israelites*, during near forty years in the wilderness. Their perverseness, punishments, trials, &c. and the patience and goodness of God towards them; as also, the destruction of those whose infidelity provoked the Lord not to let them go into the Promised Land.

CHAP. V. In this Chapter, you have the reason and foundation of Church Discipline. God commands the Unclean to be removed from the place of his especial presence. The Spirit of God, in the Gospel, requires the same to be done; namely, that openly profane and wicked men be put out of the Church, and their company avoided. —This is seldom done, though it be the proper Law for reforming Christians. No wonder, if the Name of *Christ* be dishonoured, and wickedness increase.

CHAP. VI. 22, 23. In these verses, you have the solemn Blessings, appointed by God, for dismissing the people after the daily sacrifice.—You will not be so profane as to imagine, that the Gospel Ministry is not attended with the same and greater power and blessing. Put therefore the greatest value upon, and receive with reverence, the Blessing pronounced by the Minister of God; and God, as he has promised, will bless you.

N. B. The Law of the *Nazarites*, in the beginning of this Chapter; and the Observation of *Lent*, in the Christian Church; are both grounded upon the same reason.

A *Nazarite* was one, who, for obtaining of pardon or other graces, did for a certain time separate himself to the Service of God, and was obliged to certain rules of sobriety, not to drink wine, &c. Even so Christians, &c.

CHAP. IX. 13. You will carefully observe and remember what God has threatened to such as wilfully turned their backs upon the Passover of the *Jews*, which was but a Representation of the Christian Passover, or Sacrament of the Lord's Supper;—*That Soul shall be cut off from his People.* The least of that punishment was Excommunication.

CHAP. XI. Here is fair warning to Christians, never to pray for temporal good things,

things, but with entire submission to the choice and pleasure of God; left in granting our petitions he send judgments along with them.

CHAP. XIII, XIV. You see the dreadful judgment those men met with, who brought an evil report upon the Land of *Canaan*; as also those who were seduced by them.

You will therefore remember to avoid, as you would the most infectious plague, the conversation of people who speak contemptuously of religion, its promises, and threatenings.

CHAP. XVI. If at any time you hear people despising the Ministry, marvel not at it; the Infidels in this Chapter did the same.

Take the warning which *Moses* gave to all that feared God.—*Depart immediately from the Tents [the company] of such men, they are devoted to destruction.*

CHAP. XVII. Here is another standing proof of the Authority of these Books, and of God's supreme right to every thing: for had not this whole nation been perfectly convinced of the Truth of this Miracle of *Aaron's Rod*, what power could have obliged them, and their posterity, to give the first-fruits of their increase, the tithes, offerings, &c. to the Tribe of *Levi*?

CHAP. XXI. This Brazen Serpent (so the Providence of God ordered it) was preserved amongst the People of *Israel* seven hundred years, until the reign of *Hezekiah*. This was a standing proof and memorial of the rebellion of their Forefathers, of God's goodness, and of the Truth of this History of *Moses*.

CHAP. XXII, XXIII, XXIV. In this History, you will observe that the Knowledge of the true God was not confined to the *Israelites* only:—*Balaam* was not ignorant of God, his justice, and power.

And being a stranger, God makes use of him as an unexceptionable witness of his having chosen the People of *Israel*. So that *Balak* was left without excuse, and his destruction was from himself; since, by his own acknowledgement, *Balaam* was a Prophet whose word was to be relied on.

CHAP. XXV. 9. The extreme rigour with which God punished this crime, by cutting off twenty and four thousand by the plague, shews how hardened that generation was which came out of *Egypt*; these being the last of those six hundred thousand murmurers whom God had solemnly declared should not enter into the Land of *Canaan*.

CHAP. XXXV. 25, 26, &c. This is a lively figure of what *Jesus Christ* was to do for sinners.—They are banished for their sins, from their own city, *Paradise*. They are made prisoners, and incapable of returning, until by the death of the Great High-Priest an atonement is made for them.

You see by this, and infinite more instances, that if you read the Old Testament without an eye to the New, you will understand little of its true meaning.

DEUTERONOMY.

EVERY soul of the six hundred thousand, from twenty years old and upwards, which were numbered at their coming out of *Egypt*, being now dead, except *Moses*, *Caleb*, and *Joshua*, as God had threatened them for their rebellion; *Moses* ordered them to be numbered a second time, and found them to be as many as came out of *Egypt*.

And being now come to the borders of *Canaan*, in order to prepare this new generation for taking possession thereof, he rehearseth, in this Book, the chief things that had befallen their Fathers for forty years past, of all which they themselves had been witnesses.

Observe the Goodness and Wisdom of Providence, in order to cut off all pretences to infidelity.

He speaks and appeals to people, whose eyes had seen all the great acts of the Lord, (chap. xi. 7.) and that he had written nothing but what God had done and commanded by him, and confirmed by miracles innumerable.

CHAP. I. That this new generation might take warning by the miscarriages and punishments of their Forefathers, *Moses* here represents to them how their Fathers had provoked God, and exhorts them to be obedient to the Lord, as ever they expect his favour.

CHAP. VIII. 19, 20. You will observe by these two Verses, what God assures these people,—That without any regard to their being the Seed of *Abraham*, he would treat them as strangers, if they should forget God, as those Heathens had done.—He will deal so with Christians.

CHAP. IX. 4, &c. You will here observe the great reason why God took such a distinguishing care of, and pains with this people; *Not for their Righteousness*, or Merits, but to make his own name and power to be known through the earth.

In

In order to this, He kept them under discipline forty years; He gave them laws proper to cure and keep them from Idolatry. He bore long with their perverseness, and at last brought them to *Canaan*, a land situate in the midst of the nations; that as a city upon an hill, all well-disposed people might have an opportunity of coming to the Knowledge of the true God, and of his glorious Attributes.

To manifest his *Justice*, he spared them not when they notoriously transgressed his laws.

To shew his *Goodness*, He had pity on them when they repented. And,

To shew his *Faithfulness to his Promises*, he preserved them many and many a time from ruin; and they continue a People to this day.

CHAP. XII. 13, 14. Consider the wonderful contrivance of Providence, in fixing the Sacrifices to one place, and shewing so often his displeasure against sacrificing in *High Places*.

Jesus Christ was to suffer and give his life a ransom for them and all Mankind in *Jerusalem*: So that when that City and their Temple should, for their sins, be destroyed, there was an end of all Legal Sacrifices—*there could then be no more Sacrifice for Sin*, (as the Apostle observes) which consideration led all well-disposed people amongst the *Jews* to embrace the Gospel.

VERSE 19. The frequent mention, and peculiar care which God takes of the Levites, should convince Christians of the necessity and blessing of a *Standing Ministry*; unless they are so profane as to imagine, that such a Ministry is not as necessary, and as dear to God, under the Gospel, as it was under the Law.

CHAP. XIII. 1, 2, &c. You must not think, that God's permitting of evil men and evil spirits to do signs and wonders, was an hard trial upon this people. They had been convinced by miracles upon miracles, that the God they worshipped was the TRUE GOD; and therefore they would be without excuse, if they should be led into Idolatry by any signs which God might permit for the trial of their sincerity.

CHAP. XVI. Here you will observe the Providence of God, in appointing these Feasts, to keep up the remembrance of his great mercies to this people.

Have Christians received fewer mercies, or are they less apt to forget them? You see, therefore, the warrant the Church has to appoint such Memorials of God's Goodness and Mercy.

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CHAP. XVIII. 15. You see with what justice our Saviour charged the *Jews* with Infidelity. [*John v. 46.*]

This Promise of another Prophet, whom they should obey on pain of being cut off, was part of their Law, and established by the same Divine Authority; and by the confession of one of their own Prophets, no such Prophet had appeared amongst them until *Jesus Christ*.

CHAP. XXVI. The manner in which this people were to offer their First-Fruits and Tithes, &c. was to keep them from forgetting God's past favours, and from forfeiting those which he had promised.—An excellent pattern for our imitation and advantage!

The *Jews* call Tithes the *Fence of Riches*; and many Christians who have made the experiment have declared, that they have found the conscientious payment of Tithes and Offerings to God, the most effectual way of securing his blessing upon their labours.

CHAP. XXVII. Here is a specimen of God's own way of bringing sinners to a sense of their danger.

The Church has followed this pattern on *Asb-Wednesday*. Know, that Christians are as liable to the curses of the Law as the *Jews* were; and that they ought to acknowledge this solemnly, as they hope to escape the Divine Vengeance.

CHAP. XXVIII. This Chapter shews, that God knows what will come to pass in all ages to come.

This most remarkable Prophecy has in part been fulfilled in the *Babylonish* Captivity; in the destruction of their city by the *Romans*; and now in their last and long dispersion.

The threatenings of the Gospel are not less to be feared; and a time will come, when God's patience with the *Gentile* churches will be fulfilled.

CHAP. XXX. 11. It is proper here to be observed, that the Law of God is no other than the Law of Nature before the Fall of Man: Since then, it is become so defaced through the corruption of human nature, that such as had no other light than their reason, and such as depended upon that only for their guide, fell into the most absurd and impious practices, both in religion and civil life.

CHAP. XXXII. The Song of *Moses* is a remarkable instance of God's wisdom and goodness to this people.

G g g

Here

Here is set in a fine light, God's peculiar concern for them;—their great ingratitude;—their *Sin*, the cause of all their calamities;—God's mercy upon their repentance, &c.

This Song was to be got by heart, and often repeated, that it might be a witness against them, when they should fall into sin, that God had done all that was proper for keeping rational creatures from ruining themselves.

After this, *Moses* having, by the direction of God, appointed *Joshua* to bring them into the Promised Land; and having blessed the Twelve Tribes by the Spirit of Prophecy, he submits to God's good pleasure, in not permitting him to go into the land of *Canaan*, and gives up the Ghost on Mount *Nebo*.

And here ends the Five Books of *Moses*, preserved by the Providence of God to this day; and approved by *Jesus Christ* and his Apostles.



MORNING AND EVENING

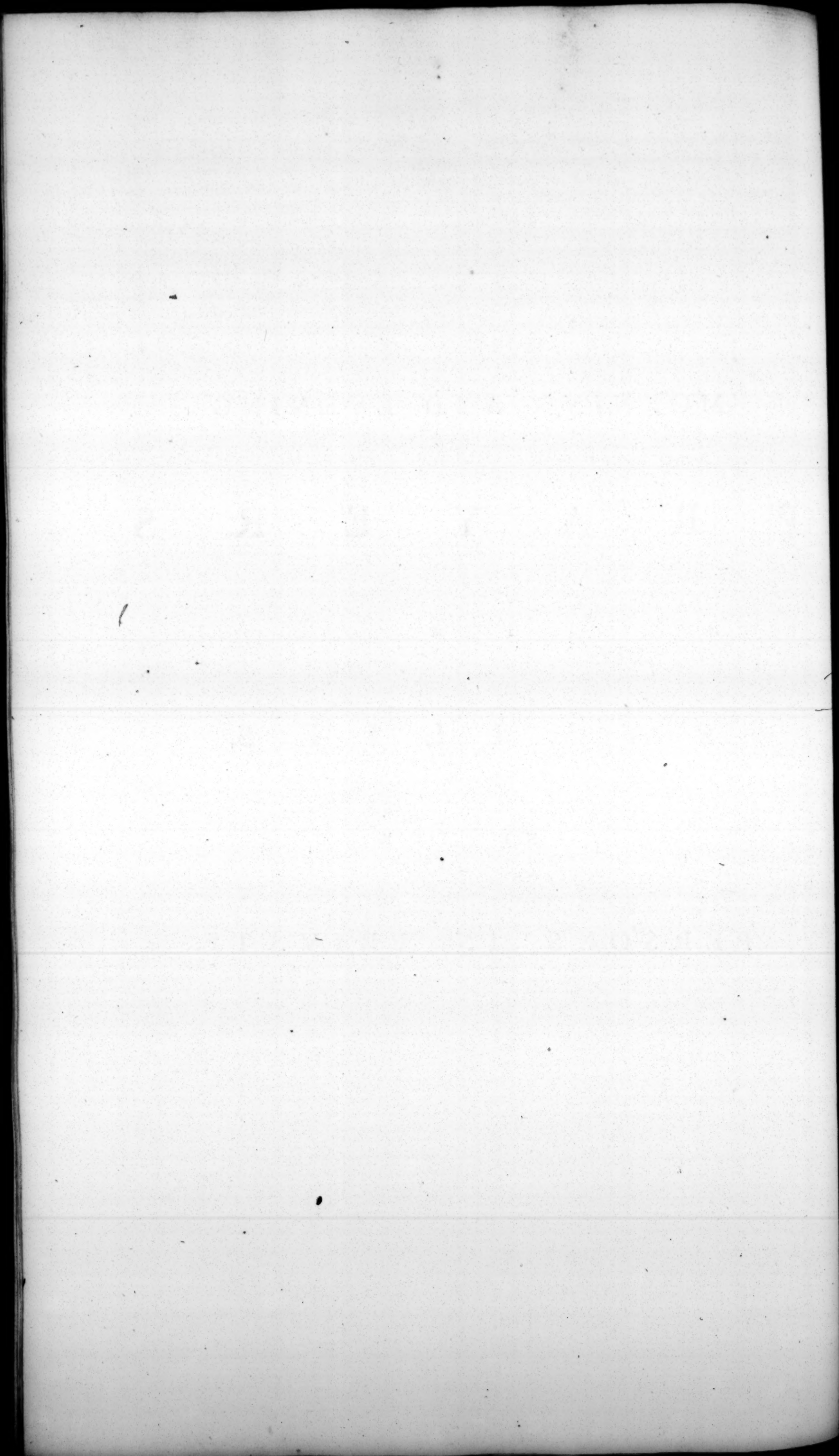
P R A Y E R S

F O R

F A M I L I E S,

A N D F O R

P E R S O N S I N P R I V A T E.



Private and Family PRAYERS, &c.

A Seasonable Instruction.

PUBLIC and Private Prayers, and Thanksgivings, are an homage and duty which all men owe to God as their Creator, their Lord and King; and by which they are to acknowledge their obedience to, and their dependance upon him, for life, and breath, and all things which they enjoy or hope for.

This therefore God hath made our indispensable duty: and it will be a downright rebellion for any man to refuse this homage any day of his life;—the wilful neglect of this being, in effect, to disown his power over us, his goodness to help us in our necessities, and his justice to punish such as transgress his commands; and to question the faithfulness of his promise to pardon the truly penitent sinner, and to reward all such as sincerely strive to please him.

This neglect and disobedience is very often punished by God's leaving men to themselves, and to their own wicked ways; which ever did, and ever will end in their ruin—very often in this world, but always in the world to come, without a Miracle of Grace, which such sinners have no reason to hope for.

The cause of which is plain:—The constant and wilful omission of this duty is a sure way to lose the knowledge and remembrance of God, of his Word and Promises: And then men will have no motives to fear or to love God, nor any reason to hope for any good from him.

It will also very naturally lead such people to depend upon themselves only; to forget their own sad condition and misery; that they are liable to God's wrath, and even to damnation;—which knowledge is necessary, and for this end was revealed, even to awaken and humble sinners, that, by a true repentance, they may escape the bitter pains of eternal misery.

Now, the Spirit of God threatens, that such as will not retain God in their knowledge (which can be done only by praying to him

daily) shall be given up by God to a reprobate mind, that is, to a mind void of judgment; to do what is right in their own eyes, let what will follow.

And the event will certainly be this:—They will fall under the power and government of Satan and his evil angels, who will lead them, as he did the Heathen World, to commit all iniquity with greediness, till they are fit for no place but Hell.

Now, if these be Truths of the Gospel, as most surely they are, one would hope, there would need no other words to persuade every one, who is in his right mind, and not already in the sad condition before-mentioned, to beg of God to keep him, by his grace, from falling into such dreadful circumstances.

The most sure way to avoid it is,—To dedicate some time every day of our lives to the Worship of God; humbly to acknowledge our dependance upon Him; to confess our own weakness to help and govern ourselves; to beg pardon for having offended Him; to pray for his grace, and protection, and blessing;—and to give Him thanks for his mercies and favours to us.

By doing this, we shall retain God in our knowledge:—This will be a true and solid foundation of peace, and comfort, and happiness,—provided it be performed out of a deep sense of our own wants and miseries, with a firm faith in God's promises to fulfil the desires of them that fear him, and with an eye to the blood of Jesus our Redeemer, for whose sake, and through whose sufferings, we are reconciled to God, and God to us.

The following Devotions will direct those who stand in need of such helps, what to pray for every Morning and Evening of their lives. Not but that every serious Christian will find occasion to ask many more favours and blessings, than can be set down in any Form of Prayer whatever.

For this reason there are added, some short Instructions, as also proper Texts of Holy Scripture,

Scripture, with short Meditations upon them, to help the devotion of such as are well-disposed, and also to lead them into a way of profiting at all times by the Holy Scriptures heard or read by them or others, which we all too often hear without being bettered by them.

*The Duty and Benefit of MORNING PRAYER
for any Person in private.*

VERY many are the evil consequences of going without God into a world full of temptations and dangers, which of ourselves we can neither foresee nor escape. Whoever considers this, and the infinite mischiefs which may follow, will never venture abroad without praying for God's *Guidance, Protection, and Blessing*, every Morning of his life.

M O R N I N G P R A Y E R

For a Person in private.

WHAT shall I render unto the Lord, for his Mercies renewed unto me every Morning?

I will offer the Sacrifice of Thanksgiving, and pay my vows unto the Most High.

And may God accept of my most hearty thanks for my preservation and refreshment, and for all the blessings of the night past, and of my life past!

Possess my soul, gracious God, with such a sense of this thy goodness, and of my dependance upon Thee, for *Life, and Health, and Prosperity, and Comfort*, that it may be my delight, as it is my duty and interest, to serve and obey Thee.

And that I may do this with a quiet mind, forgive me the sins of which my conscience is afraid, and avert the judgments which I have justly deserved.

Give me grace, that I may continue in thy fear all the day long; and that I may live and act as having Thee, O God, the constant witness of my conduct; and that it may be the purpose of my soul never to offend Thee wilfully.

May thy restraining grace preserve me from the temptations of an evil world, from the frailty and corruption of my own nature, and from the evil principles and practices of the age we live in!

Possess my heart with a sincere love for Thee, and for all Mankind; and grant that I may have this comfortable and sure proof

of thy love abiding in me, that I study to please Thee, and to keep thy commandments.

Give me a tender compassion for the wants and miseries of my neighbour, that Thou may'st have compassion upon me, O God.

In all my ways I do acknowledge Thee. Do Thou, O Lord, direct my paths, and teach me to guide my affairs, my designs, my words and actions, with charity, discretion, justice, and piety.

Shew me the way that I should walk in, and give me grace to follow the conduct of thy good Spirit, that I may do my duty in that state of life in which thy Providence has placed me.

Let me ever remember, *that the night cometh when no man can work*; and that now is the time in which to provide for eternity.

Grant, gracious God, that no worldly pleasures, no worldly business, may ever make me lose the sight of death, or forget the dangers that surround me.

Fill my heart with the dread of the punishments prepared for impenitent sinners, and my soul with a sense of the blessings which will be the sure reward of all them that love Thee, and obey thy laws.

Hear me, O heavenly Father, not according to my imperfect petitions, but according to the full meaning of that Holy Prayer, which thy beloved Son hath taught us:—

Our Father, which art in Heaven; Hallowed be Thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation; but deliver us from Evil.—For Thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. Amen.

T H E

Duty and Benefit of EVENING PRAYER.

SLEEP, said a great man, *is so like death, that I dare not trust it without saying my Prayers*: And indeed, for fear of the worst, a thoughtful Christian will take care to make his peace with God before he goes to sleep; and put himself under God's protection *every Evening of his Life*, that he may be safe from fear of evil.

EVENING

EVENING PRAYER

For a Person in private.

THAT it hath pleased Thee, O God, to add another day to the years of my life, and to keep me from the dangers of an evil world:—For these, and for all thy mercies from day to day bestowed upon me, I bless thy good and gracious Providence, most earnestly beseeching Thee to pardon my offences of the day past, and to grant that they may never rise up in judgment against me.

Lord, the frailty of man, without Thee, cannot but fall: In all temptations, therefore, I beseech Thee to succour me, that no sin may ever get the dominion over me.

Give me a salutary dread of the corruption of my own heart:—Make me truly sensible of the end of sin, and mindful of my own infirmities and backslidings.

Vouchsafe unto all sinners a true sense of their unhappy state, a fear of thy judgments, and grace and strength to break their bonds.

Enlighten my soul with saving truth. Correct me in mercy, and reduce me when I go astray. Make me ever mindful of my latter end, and fix in my heart a lively sense of the happiness and misery of the world to come.

May the thoughts of death mortify in me all pride and covetousness, and a love for this world; and may my firm belief of a judgment to come make me ever careful to please Thee, my Lord and Judge, that I may find mercy at that day!

Grant that I may lie down to sleep with the same charitable and forgiving temper, in which I desire and hope to die.

And may the Almighty God take me, and all that belong to me, under his gracious and powerful protection! May he give his Angels charge concerning us, and keep us in perpetual peace and safety, through Jesus Christ our Lord.

St. John xvi. 23. *Verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you.*

In thy Name, O Jesus, and in the full meaning of the words which Thou hast taught us, I pray God, for thy sake, to hear me, and to give me what is most convenient for me:—

Our Father, which art in Heaven; &c.

The Grace of our Lord Jesus Christ, &c.

ANOTHER

MORNING PRAYER

For a Person in private.

BLESSED be the Lord for his mercies renewed unto me every morning; for my *Preservation and Refreshment*, and for all the blessings of the night past;—for which all thanks and glory be to Thee, my God and Father!

Gracious God, continue to me these, and all other thy blessings, so long, and in such a measure, as shall be most for thy glory and my salvation.

Possess my soul, I beseech Thee, with a true and saving faith, and with such a sense of thy goodness to me, and of my dependance upon Thee, that it may be my delight, as it is my interest and duty, to serve and obey Thee.

But that I may serve Thee with a quiet mind, forgive me all my sins, I beseech Thee, for thy dear Son's sake, and withhold the judgments of which my conscience is afraid.

Keep it ever in the heart of thy servant, that it is an evil thing and bitter to *forsake and offend the Lord*. And above all things, *keep me from wilful and deliberate sins*, that I may never grieve thy Holy Spirit, nor provoke Thee to leave me to myself.

Let thy restraining grace preserve me from the temptations of the *world, the flesh, and the Devil*; that I may fall into no sin, nor run into any kind of danger; but that all my doings may be ordered by Thee, that I may do always that which is righteous in thy sight: And that I may live and act as having Thee, O God, the constant witness of all my *thoughts, designs, words, and actions*.

May I never render myself, by new sins, unworthy of thy guidance and protection! Suffer me not to go astray, or bring me back by such ways as to Thee shall seem meet.

May I love Thee with all my heart, and all mankind for thy sake!—And may I ever have this sure proof of thy love abiding in me, that I study to please Thee, and to keep thy commandments!—And that I may forgive, and love, and do good to my neighbours as becomes a Disciple of Jesus Christ!

Affist me by thy grace, faithfully to perform all the duties of my calling; and thankfully to receive, and patiently to bear, whatever thy providence shall order for me.

Preserve me from an *idle and useless* life; ever remembering, *that the Night cometh when no man can work*;—and that *now* is the time in which to provide for eternity.

And

And grant, O Lord, that no worldly pleasure, no worldly business, may ever make me *lose the sight of death*.

And may the thoughts of death oblige me to be truly and sincerely good;—to mortify all *Pride and Vanity, Covetousness, Hatred, Envy, and Malice*;—to be *serious, sober, and watchful*, while I continue in this state of trial.

Hear me, O heavenly Father, not according to my imperfect petitions, but according to the full meaning of that holy Prayer, which thy beloved Son hath taught us, in compassion to our infirmities:

Our Father, which art Heaven; &c.

The Grace of our Lord Jesus Christ, &c.

Some short MEDITATIONS for such as are well-disposed, and have time to spare.

John xvi. 23. *Verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you.*

EVERY thing is promised to this duty, when we pray as we ought to do; that is, in the Name and through the merits of Jesus Christ, out of a sense of our own wants and miseries, with the *humility* of sinful creatures, and with a full purpose of doing what we know will please God.

O Lord, vouchsafe me these dispositions, that I may never ask Thee any thing in vain, or render myself unworthy to receive thy blessings.

1 Cor. xv. 33. *Evil Communications corrupt good Manners.*

No man must say, that he has any respect for God, or fear for himself, who chooseth the conversation of wicked men. Their idle and profane discourses will leave evil impressions upon the mind. Their indecent freedoms with the name of God, and things sacred, will lessen the reverence we owe to the Divine Majesty. Their filthy and lewd talk will destroy modesty, and every grace and virtue; and will not fail to wear off the thoughts and fears of what may come hereafter. May thy Grace, O God, keep me from a conversation so displeasing to Thee, and so destructive to the souls of men; grant this, for Christ's sake!

1 Peter i. 17. *Pass the Time of your sojourning here in fear.*

Give me, O God, this most necessary and most useful fear and dread of the unfaithful-

ness of my own heart. Make me ever mindful of my infirmities and failings, that I may be more watchful over myself, and more earnest in my prayers for the help of thy grace for the time to come.

ANOTHER EVENING PRAYER

For a Person in Private.

O Most gracious and merciful God, I give Thee thanks that it has pleased Thee to add another day to the years of my life, and that none of thy judgments, to which for my sins I am justly liable, have fallen upon me.

Accept, O Lord, of my unfeigned thanks for this thy constant care over me; for delivering me from the dangers of an evil world; and for the many undeserved blessings bestowed upon me day after day.

Blessed be thy goodness, that my sins and ingratitude have not prevented Thee from bringing me safe to the evening of this day!

O God, infinite in mercy, pardon my sins of the day past, whether in thought, word, or deed, which I have committed through the fraud and malice of the devil, or through my own weakness and frailty: And grant that they may never rise up in judgment against me.

Prepare me, I beseech Thee, for the continuance of thy favours, by giving me the grace of a true repentance, and a thorough amendment of life.

Make me truly sensible of the weakness and corruption of my nature; and the need I have of thy gracious help, that I may pray for it continually.

May I ever make a right use of the time which thy goodness shall yet vouchsafe me, and not dare to abuse thy patience and long-suffering.

Make me ever sensible of my *latter end*, that death may not overtake me unprepared. And in the hour of death, and in the day of judgment, good Lord, deliver me.

O God all-powerful, take me this night under thy protection:—Preserve me from the powers of darkness, and from the dangers of the night:—And by thy grace and providence, bring me at last through all the trials and temptations of this world to a blessed end, that I may *die* in peace, and *rest* in hope, and *rise* in glory, through Jesus Christ;

Christ; in whose name, and according to the full meaning of that holy prayer which he hath taught us, I most humbly beseech Thee to hear me, for myself, and for all Christian people:—

Our Father, which art in Heaven; &c.

The Grace of our Lord Jesus Christ, &c.

Short MEDITATIONS for such as have time, and are well-disposed.

Eph. iv. 26. *Let not the Sun go down upon your wrath.*

LORD, grant that I may lie down to sleep with the same charitable dispositions with which I desire to die. I beseech Thee for all that are my enemies, not for judgment and vengeance, but for *thy* mercy, for their pardon and conversion, and for their eternal happiness.

Heb. iii. 7, 8. *To-day, if ye will hear his voice, harden not your hearts.*

This is the day, and this the life, in which God speaks to us in mercy. Lord, grant that I may not harden my heart against this truth; nor let me slip this day of thy patience; that neither the cares nor the pleasures of this life may ever make me forget, that this is the day on which my salvation depends, so far, that I know not whether I shall have another.

Rev. iii. 3. *Thou shalt not know what hour I will come upon thee.*

Let me give credit to Thee, O God, Lord of Truth, and not to my own corrupt heart, which would flatter me, that I may have time and warning sufficient to prepare for death! But give me grace, O Lord, to be prepared for that *unknown hour*, by a speedy repentance, a true conversion, and an holy life.

Matth. xvi. 26. *What is a man profited, if he shall gain the whole world, and lose his own soul?*

How many live without thinking of this!—We admire, and we envy, those who get great estates for themselves and for their children; making their riches their delight, their happiness, and the whole concern and business of their lives.

Lord, deliver thy servant from such a blindness as may end in my everlasting ruin, and in the loss of my soul, for which the whole world cannot make me amends.

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Luke xiii. 7, 8. *Behold, these three years I come seeking fruit on this fig-tree, and find none. Cut it down: Why cumbereth it the ground?—Lord, let it alone this year also: If it bear fruit, well; if not, then after that thou shalt cut it down.*

I adore thy wonderful patience, O God, towards me; and thy merciful intercession, O Jesus, with thy Father, for sparing me. May this goodness and long-suffering lead me to repentance: And may thy all-powerful grace enable me to bring forth fruits meet for repentance, and worthy of thy future care.

MORNING PRAYER

For a Family.

Josh. xxiv. 15. *As for me and my House, we will serve the Lord.*

THIS ought to be the sincere resolution and constant practice of every Christian Master of a Family. Without this, none can reasonably expect to have dutiful children or faithful servants; nor justly hope to have God's blessing in this world, or in the world to come.

Let some one of the Family devoutly read, or say, what followeth, the rest seriously attending.

THE Lord hath brought us safe to the beginning of this day; Let us give him thanks for this and for all his mercies.

Let us pray, that we may live in the fear of God, and continue in love and charity with our neighbours:

That his Holy Spirit may direct and rule our hearts, teaching us what to do and what to avoid:

That the Grace of God may ever be with us, to support us in all dangers, and carry us through all temptations:

That the Lord may bless all our honest endeavours, and make us content with what his providence shall order for us:

And that we may continue his faithful servants this day, and all the days of our life.

For all which blessings let us devoutly pray.

Then all devoutly kneeling, let one say,

O Most gracious and merciful God, by whom the world is governed and preserved, we give Thee humble thanks for thy fatherly care over us; in preserving us from the dangers of the night past, and in bringing us safe this morning to see another day.

I i i

We

We gratefully acknowledge our dependance upon Thee for all the *necessaries, conveniences, and comforts* of our life; for all the means of our well-being *here*, and of our everlasting happiness *hereafter*.

We give Thee thanks for the light of thy Gospel, and the help of thy Grace, and for the promise Thou hast made us of pardon and forgiveness through thy Son Christ Jesus, on our sincere repentance and amendment.

Give us, we beseech Thee, such a sense of these and all thy other mercies to us, as may make us truly thankful to Thee for them.

Give us grace that we may ever walk as in thy sight; make a conscience of all our ways; and fearing to offend Thee, may never fall into the sins we have repented of.

Enable us to resist and overcome the temptations of the world, the flesh, and the Devil; to follow the motions of thy good Spirit; to be serious and holy in our lives, true and just in our dealings; watchful over our thoughts, our words, and our actions; diligent in our business, and temperate in all things.

Give us grace honestly to improve all the talents which Thou hast committed to our trust: And may no *worldly business, no worldly pleasures*, divert us from the concerns of the life to come!

May thy blessing be upon our persons, upon our labours, upon our substance, and upon all that belongs to us; and may we never undertake any work, which we dare not beg of Thee to prosper!

May thy grace defend us in all assaults of our enemies:—And grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that which is righteous in thy sight.

Give us, gracious God, what is needful for us, and grace not to abuse thy favours. Give us, we beseech Thee, contented minds; and make us ever mindful of the wants of others.

Give us, in this world, the knowledge of thy truth; and in the world to come, life everlasting. *Amen.*

Hear us, O merciful God, not according to our imperfect petitions, but according to the full meaning of that form of prayer which Jesus Christ hath taught us, and for his sake:—

Our Father, which art in Heaven; &c.

The Grace of Lord Jesus Christ, &c.

Proper MEDITATIONS for such as have time, and are devoutly disposed.

Psal. cxxvii. 1. *Except the Lord build the house, they labour in vain that build it.*

UNHAPPY and blind are they, who expect to prosper without thy blessing, O Lord. I do therefore beg that blessing upon *myself and family, my labours and substance*. And may I never hinder thy blessings, by undertaking any work which may dishonour Thee, or my Christian profession! Fit us, O Lord, by thy grace, *for that house not made with hands, eternal in the heavens*, prepared for them that love and fear Thee.

Hab. ii. 9. *Woe to him that coveteth an Evil Covetousness to his House; that he may set his Nest on high, that he may be delivered from the Power of Evil.*

Deliver us, O God, from *covetousness, the root of all evil*; which leads men to trust in themselves; to forget their dependance upon Thee; and foolishly to hope to be out of the reach of misfortunes, and those evils and afflictions, which are designed, in great mercy, for the punishment of sin, and for the salvation of sinners. Preserve us, O Lord, from this too common, but damnable sin of covetousness, for Jesus Christ's sake. *Amen.*

Luke xvii. 26, &c. *As it was in the days of Noah and of Lot.—They did eat, they drank, they bought, they sold, they planted, they builded;—till the day that Lot went out of Sodom, when they were all destroyed.*

Lord, open our eyes before we are surprised by death, as those miserable sinners were in the days of Noah and of Lot. May this be a warning to us!—And keep us, by thy grace, from setting our hearts too eagerly upon the *business, the cares or pleasures*, of this life, without considering how soon and suddenly we may be called out of it; and that day overtake us unawares.

Col. iv. i. *Masters, give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven.*

O Heavenly Master, bless me with good and faithful servants: And grant that I may perform all the duties of a Christian Master;—that I may have a tender concern for the welfare both of their bodies and souls; and be an example to them of sobriety, justice, and piety; and that we may be an household fearing God. And may thy blessing be upon them, and upon all my affairs committed to their trust, for the sake of thy beloved Son.

PARENTS

PARENTS for CHILDREN:

Eph. vi. 4. *Ye Parents, bring up your Children in the nurture and admonition of the Lord.*

O God, the Father of our Lord Jesus Christ, for his sake, bless my Children with healthful bodies, and understanding souls, and sanctified hearts, that they may remember their Creator all their days. Let thy Grace preserve them from the temptations of an evil world; and may I never be wanting in any part of my duty to them, but instruct them in the Faith and Duties of a Christian Life;—convince them of their faults, and correct them in reason and love. Be Thou, O God, their Father and Portion in this world, and in the world to come! *Amen.*

EVENING PRAYER

For a Family.

Let one of the Family read or say distinctly what followeth, the rest seriously attending.

BY the favour of God, we are come to the evening of this day; and we are so much nearer our latter end.

Let us seriously consider this, and pray God to prepare us for the hour of death:

Let us with penitent hearts beseech him to pardon our offences, and to deliver us from the evils which they have deserved:

Let us resolve to amend whatever we have done amiss, and pray God that his grace may keep us from returning to those sins which we have repented of:

And that we may be safe under his protection, who alone can defend us from the Powers of Darkness.

For all which blessings let us devoutly pray.

Then, all devoutly kneeling, let one distinctly say,

O LORD, and Heavenly Father, we acknowledge thy great goodness to us, in sparing us when we deserve punishment;—in giving us the necessaries of this life, and in setting before us the happiness of a better.

O merciful God, pardon our offences, correct and amend what is amiss in us; that as we grow in years, we may grow in grace, and the nearer we come to our latter end, the better we may be prepared for it.

In the midst of life we are in death.

Lord, grant that these thoughts may make us careful how we live, that we may escape the bitter pains of eternal misery.

Take from us all ignorance, hardness of heart, and too much carefulness for the things of this life.

Make us an household fearing Thee, O God, submitting ourselves to thy good pleasure, and putting our whole trust in thy mercy.

Give us a true knowledge of ourselves, of the corruption of our nature, and the necessity of thy gracious help to save us from ruin.

And may the Spirit of Christ ever live and rule in us, possessing our souls with a sincere love of Thee, O God; with an earnest desire to please Thee, and with a dread of offending Thee!

Sanctify us wholly, we beseech Thee, that our spirits, and souls, and bodies, may be preserved blameless unto the coming of our Lord Jesus Christ.

Continue to us, and to all Christian Churches, the means of grace and salvation: And may the saving truths of the Gospel be published and received in all the world!

Vouchsafe unto us an interest in all the prayers of thy Holy Church, which have this day been offered to the Throne of Grace.

Forgive all that have injured us, and forgive us our many offences against our neighbour.

Bless, we beseech Thee, O God, all those whom thy providence hath set over us, whether in Church or State. And give us grace to honour and obey them for conscience sake.

Defend us from all adversities which may happen to our bodies, and from all evil thoughts which may assault and hurt our souls;—and prepare us to receive with an humble resignation whatever thy providence shall think best for us.

And, finally, we beseech Thee to give us grace, that we may lead and end our lives in thy faith and fear, and to thy glory, through Jesus Christ our Lord. *Amen.*

Hear us, O merciful God, for ourselves and for all mankind, not according to our weak understandings, but according to the full meaning of that holy prayer, which thy beloved Son hath taught us:—

Our Father, which art in Heaven; &c.

Select

Select SCRIPTURES, and Meditations.

Matth. x. 30. *The very Hairs of your Head are all numbered.*

LET this thy wonderful providence, O God, and care over us, be evermore our comfort and defence against all the evils which may happen to our bodies, and all evil thoughts, which may assault and hurt our souls;—against the distracting cares of this life;—and against the fears and adversities which may befall us. Thine infinite *Wisdom* knows all our wants and dangers, and the properest means of conveying relief and succour to us;—thy fatherly *Goodness* cannot but pity us;—thy *Power* is able to help us;—and thy *Faithfulness* can never fail us. Oh! may we never render ourselves unworthy of this thy divine protection.

Luke ix. 23. *Jesus said to them all, If any Man will come after me, let him deny himself, and take up his Cross daily, and follow me.*

O Jesus, who hast made this the rule and means of our salvation, enable us by thy *Spirit*, thy *Doctrine*, and *Example*, to observe it daily;—to wean our hearts from a love and fondness for this world, its pleasures, profits, and all its idols;—to mortify our corrupt affections, and to correct and amend what is amiss in us;—that we may be meek and humble, and temperate, and learn to submit our wills to the will and law of God. And grant, O Lord, that we may never lead heathens and unbelievers to have unworthy thoughts of Thee, and of thy religion; by our ungodly lives, while we pretend to be thy followers.

Luke xiii. 24. *Strive to enter in at the strait Gate; for many, I say unto you, will seek to enter in, and shall not be able.*

May we never flatter ourselves, that the way to heaven and happiness is easy, and that the generality of christian people are in the way of salvation, when Thou hast declared the contrary. O may thy Spirit convince us, that our salvation is not to be secured without great watchfulness and care, without labour, pains, and diligence;—and that, on these conditions, thy goodness will enable us to overcome all the difficulties we can possibly meet with!

Luke xi. 13. *If ye, being evil, know how to give good Gifts unto your Children; how much more shall your Heavenly Father give [good things, and] his Holy Spirit, to them that ask him?*

O Heavenly Father, let it be unto us, according to this thy Son's most faithful promise. For his sake, give us thy Holy Spirit, to live and act in us, to guide and

assist us all our days; and may we ever ask and be content with such good things as it shall please Thee to give us. And grant that we may never grieve thy Holy Spirit, never reject his godly motions, or render ourselves unworthy of his abode with us, by living in any known sin.

Rev. iii. 19. *As many as I love, I rebuke and chasten.*

O! that we may acknowledge thy loving kindness to us, in all the dispensations of thy Providence! Our corrupt nature will not let us see this: it is thy grace alone which must convince us, that a Father so good would not suffer afflictions to fall upon his children without an absolute necessity.—Convince us, therefore, O God, that we stand in need of thy rebukes, to awaken and amend us:—And enable us to bear all the afflictions of this life with patience, and an entire resignation to thy wisdom and goodness, and make them powerful means of our eternal salvation. *Amen.*

A N O T H E R
M O R N I N G P R A Y E R

For a Family.

O GOD, by whom the world is governed and preserved, we give Thee humble thanks for thy fatherly care over us, beseeching Thee to make us truly sensible of all thy mercies, and thankful for them.

We are indeed unworthy of thy favours, for we have broken thy laws, neglected thy commands, despised thy promises, and have been unthankful for thy blessings.

Lord, be merciful unto us, and forgive us those things whereof our consciences are afraid; make us every day more careful of our ways, more concerned to please Thee, more sensible of our wants and unworthiness, and of thy great goodness, that we may be afraid to offend Thee; that we may ever look up to Thee for what we want; depend upon thy power, and goodness, and truth, and be satisfied with what thy providence shall order for us.

And blessed be thy Holy Spirit, who hath made known to us the things that would undo us; who hath assured us, that no adulterer, no covetous person; that none who envieth his neighbour, or defraudeth his brother; that no drunkard or profane person, who liveth in a wilful neglect of thy laws, shall enter into the kingdom of Heaven.

Lord, increase our knowledge, and confirm our faith, that we, stedfastly believing thy

thy threats and judgments, may be truly afraid of them, and abhor those sins which would bring them upon us.

O Lord, leave us not unto ourselves, for without Thee we can do nothing that is good. To Thee therefore we look up for grace to know our duty, for willing minds to desire to do it; for strength to perform what Thou requirest of us, and that Thou wilt mercifully pardon our infirmities, and accept of our unworthy service.

Give, O Lord, thy good Angels charge over us, that neither the devil nor his wicked instruments, neither the world nor its vanities; that neither evil customs, nor the evil bent of our own hearts, may bring upon us those miseries which may make our lives uncomfortable: But if afflictions are necessary, and if in thy wise providence Thou shalt think fit to visit us, give us grace that we may thankfully receive, and patiently bear, whatever thy hand shall bring upon us, stedfastly believing, that all things shall work together for good to those that fear God, and trust in his mercy.

Bless all our honest endeavours with good success; continue to us the blessings we already enjoy; make every condition of life, every blessing we receive, every thing that befalleth us, a means of bringing us nearer unto Thee, and to that happiness which Thou hast prepared for them that love Thee.

Give us grace that we may never forget that we depend upon Thee;—that we may never trust in ourselves, nor in uncertain riches, but in the living God, who hath graciously promised that he will never fail them that seek him.—Lord, let it be unto thy servants according to this word.

Continue to us the means of grace, thy Word, and Sacraments; the comfort of solemn assemblies; the blessing of a regular, learned, and pious ministry; and let none of these favours be lost upon us; but grant that we may grow in grace, and in all saving knowledge, until we come to thine everlasting kingdom.

Bless the King and government of this land: Let brotherly love and charity increase amongst us, and root out all growing vices. Supply the necessities of the poor and needy; help and comfort the afflicted; the fatherless, and the widow; deliver or support all that labour under any pressing calamity, sadness of spirit, or infirmity of body, and especially all such as suffer for a righteous cause.

Preserve all that travel by land or sea; bless the labours of all honest men; and hear our prayers for all that desire or that

stand in need of them, and especially for those that cannot pray for themselves.

The Lord bless, preserve, and keep us this day, and all that belongs to us; the Lord make us innocent in our lives, useful in our generation, prudent in our behaviour, obedient to his laws, and thankful for his favours.

Vouchsafe us a share in the happiness of the next world; and his blessed will be done for what shall befall us in this.

These things, and whatever else our necessities, our charity, or our duty, obligeth us to pray for, we most humbly beg in the name and in the words of our blessed Saviour:—

Our Father, which art in Heaven; &c.

The Grace of Lord Jesus Christ, &c.

To be added on Sunday Morning.

Be graciously present with all that this day meet to serve Thee; bless the labours of those that watch for our souls; and give us all grace to hear with attention, to receive the word with meekness, and to serve the Lord with joyfulness and gladness of heart.

Teach us all things necessary to salvation; enable us to understand and remember the sacred truths delivered to us, with full purpose of living accordingly, that our conversation may be holy, and our end everlasting life.

ANOTHER EVENING PRAYER For a Family.

O Almighty and everlasting God, for all the blessings we every day receive from thy bounty; for all the known, and for all the unobserved favours, deliverances, visitations, and graces of thy Holy Spirit; we bless thy good providence, beseeching Thee still to continue thy fatherly care over us, for we have no power to help ourselves. To Thee therefore we pray daily; to Thee we give thanks and praise; from Thee we expect and hope for the greatest blessings when we do well; and from Thee we fear the severest punishments when our deeds are evil.

God be merciful unto us, that have broken his laws, abused his patience, despised the means of grace, and resisted his good Spirit, making ourselves unworthy of the least of his mercies, and liable to his just anger.

K k k

O Lord,

O Lord, make us to see the evil and the danger of sin; that we may repent and turn to Thee with all our hearts, and bring forth fruits meet for repentance.

Pity our infirmities, and help us to overcome them; renew in us thy image daily, and keep us from forsaking Thee for the time to come, that death may never overtake us unprepared.

So teach us to number our days, that we may apply our hearts unto wisdom; that we may consider in this our day the things that belong unto our peace, for we are ourselves ere long to die. O that we may live as we hope to die! that in the hour of death and in the day of judgment, our Lord may deliver us from the power of the devil, from the just reward of our sins, and from everlasting death.

If at any time we are in danger of forgetting Thee and our duty, reduce us by such ways as to Thee seems most meet, and make us at all times obedient to thy gracious call, that the longer we live we may serve Thee more faithfully.

Deliver us, O God, from the sin that doth most easily beset us; from the lust of the flesh, the lust of the eyes, and the pride of life; from all unprofitable and sinful thoughts; from lying lips and a deceitful tongue; from an uncharitable heart, and from an inconstant mind.

Let thy good Spirit ever be with us, to direct and rule our hearts, keep us from falling, and to present us blameless before the presence of thy glory.

Let thy blessing, O Lord, be upon us, to defend us in all dangers, and to comfort us in all adversities.

Take us under thy protection, defend us from the dangers of the night, from the prince and powers of darkness, from all filthiness of flesh and spirit, and keep us in perpetual peace and safety.

In mercy remember all that want those blessings we enjoy; all that want thy help, all that call to Thee for succour.

Remember, O merciful God, our friends, our relations, and all thy servants, that they may be made partakers of the same blessings which we ask for ourselves.

And grant unto us all, that when we depart this life, we may dwell with Thee in life everlasting.

Hear us, O God, not according to our weak understandings, but according to the full meaning of that form of words, which Jesus Christ hath taught us:—

Our Father, which art in Heaven; &c.

To be added on Sunday Evening.

Blessed be God for this good day, and for the many opportunities of serving him. Grant, O Lord, that we may not receive thy grace in vain, but that we may live as become Christians who believe and hope for the joys of heaven.

Reward all that do us good, and especially all such as watch for our souls; grant that they may save themselves, and such as hear them, that both we and they may enjoy an everlasting sabbath, through the merits of Jesus Christ.

ANOTHER MORNING PRAYER

For a Family.

ALMIGHTY and Eternal God! by whose good providence the whole world, as one family, is governed and preserved; we, the work of thy hands and part of thy care, being very sensible of thy goodness to us hitherto, are prostrate before Thee to implore thy mercy and protection for the time to come; most humbly beseeching Thee to pardon all our iniquities, which may hinder any of thy blessings from descending upon us.

We confess, O Lord, that our ingratitude and forgetfulness of Thee, to whom we owe all that we have or expect in this world, and all our hopes in the next, might justly provoke Thee to leave us to ourselves; but since Thou hast given us some sense of our faults, we do in all humility hope and beg, that Thou wilt give us thy pardon also for them, that they may never rise up in judgment against us.

And we do not only ask for the pardon of our sins, but for thy grace and powerful assistance, that we may not for the time to come hazard thy favour and protection by our future wilful transgressions.

Accept, O Lord, of our vows, which we now renew before Thee, to renounce the Devil and all his works, to believe in Thee and to serve Thee faithfully all our days; and as Thou hast excited these holy desires and purposes in our hearts, so enable us to perform them constantly in the whole course of our lives.

And forasmuch as we are taught by thy holy word, that no adulterer; or covetous person; none who envies or speaks evil of his neighbour; none who robs or defrauds his brother; no drunkard, or profane person; none who

who neglects or despises thy law, shall enter into the kingdom of Heaven:—In a deep sense of the extreme misery of being for ever banished from thy presence, we most earnestly beseech Thee to keep us from these and all other sins, which have such a dreadful consequence.

Give us leave, this day, to put ourselves into thy powerful protection; and give us grace, that with an humble confidence we may depend upon thy watchful providence, thy guidance, and thy blessing.

And may the same good providence that has watched over us for our good the last night, by preserving us from dangers—by refreshing us with seasonable sleep—by awakening us this morning with souls sensible of these blessings;—May the same gracious God guard us this day from all evil and mischief, from all assaults of the world, the flesh, and the devil!

And seeing all men's labours are in vain without thy blessing, we beseech Thee to bless every one of us in our several places and callings. Prosper Thou the works of our hands upon us, and give us grace thankfully to accept of, and soberly to use, whatever we shall this day receive at thy hands; that we, owning Thee for our benefactor, and making use of thy benefits according to thy wise design, may still continue to be partakers of thy favours and blessings.

Bless us at home and abroad; and grant that we may walk as in thy sight, making a conscience of our ways, and, to the best of our knowledge, *dealing with others as we ourselves would be dealt with*; that by thy gracious favour, and our own endeavours, we may have prosperous success in all things that we shall undertake.

Give us grace that we may be innocent and harmless in our conversations, well pleased with the prosperity of all about us, and desirous of the good of all people; and especially that all mankind may love, honour, and obey Thee, the Lord of Heaven and Earth, whose name is excellent in all the world.

Bless these kingdoms wherein we live; continue, O Lord, thy gospel among us, and prosper this part of thy church, which is established here.

Bless the King and the Royal Family, that true religion may be maintained and encouraged by him, and justice administered by all those that act under his authority.

Bless all that travel by sea and land; and take into thy protection all orphans and widows, and all that suffer wrong.

Give health and strength to the sick and weak, and joy and comfort to the sorrowful and afflicted.

Remember not, Lord, our iniquities, nor the iniquities of our forefathers; but spare us, good Lord, and have patience with us, if perhaps we may at last bring forth such fruits as may become thy great care and long-suffering.

O that true religion pure and undefiled before God, that virtue, and justice, and mercy, and brotherly kindness, and whatever else is praise-worthy, may so grow and flourish amongst us, that we may enjoy the blessing of peace which we daily pray for; that there may be no complaining in our streets.

And, good God, give us grace that we may never forget to praise thy infinite goodness for this, and all other blessings, which we have or shall receive at thy hands; but let the sense of them create in us a true and lively faith and gratitude in all holy obedience.

And now we commend ourselves, our prayers, and all belonging to us, to Thee our Creator and Redeemer; we are willing in every thing to be disposed of as Thou seekest good, believing that Thou orderest all things for thy honour, and for the good of those that depend upon Thee, as we do for all the blessings of this day.

The same blessings we ask for our friends, for our relations, for all those from whom we have received any kindnesses, for all those that desire our prayers; desiring those mercies for them which we should ask for ourselves were we in their condition.

These, and all other thy blessings, which Thou knowest better to give than we to ask; vouchsafe (if it seem good to thy Majesty) to give us, for the worthiness of thy Son Jesus Christ our Lord, in whose most blessed name and words we sum up our wants and petitions as he himself hath taught us, saying,

Our Father, which art in Heaven; &c.

ANOTHER

EVENING PRAYER

For a Family.

ALMIGHTY God and most merciful Father! we are here again prostrate before Thee, to acknowledge thy bounty and goodness to us the day past, to beg thy merciful protection this night, and to praise thy holy name for these and all other thy mercies from time to time bestowed upon us.

We

We confess, O God, and are heartily sorry for it, that we do not walk worthy of the great benefits which we constantly receive from thy good providence, nor make suitable returns for these vast blessings; and therefore we may justly fear lest Thou shouldst put a stop to the current of thy mercies to us.

But since Thou hast inspired us with a sense of our unworthiness, we do humbly hope for and depend upon thy pardon, and grace to do whatever thy good Spirit shall direct us to.

Pardon therefore, good Lord, whatever we have, this day past, offended in thought, or word, or deed, against Thee, or against our neighbour, for the merits of Jesus Christ.

Look upon us in much compassion, not for any thing in us, but for the love and respect which Thou bearest to him, in whom we verily believe Thou art fully reconciled to us.

Take away our sins, and the punishment due unto us for them.

Let thy wrath be turned from us, and destroy us not, together with our manifold transgressions. Be gracious unto us according to thy wonted goodness.

Thou who abhorrest nothing which Thou hast made, cast us not away from thy presence; take not thy Holy Spirit from us; but create in us new hearts, hearts fit to serve Thee; and write thy law in them, that all our desires, words, and actions, may be conformable to thy blessed will; and that every day we may be more sensible of thy mercy to us in making us better, the nearer Thou bringest us to our end; that after the few nights and days we have to pass in this world, we may come to thy eternal rest, together with Christ Jesus.

For the things of this life, in a most grateful remembrance of thy mercies hitherto vouchsafed to us, we do entirely trust Thee for the time to come, resolving by thy grace to be satisfied with whatever thy good providence shall assign us. Only this we are importunate for, and most humbly beseech Thee to grant, that we may all our days please Thee in a constant and zealous practice of piety and devotion, of righteousness and mercy, of temperance and chastity, of meekness, patience, truth, and fidelity, as may adorn the religion and name of our Lord and Master.

And grant, O merciful Father, that our friends, our relations, and all thy servants, may be sharers of the same mercies, which we are now asking for ourselves.

May all the world acknowledge Thee; and as they are partakers of thy mercies,

may they gratefully own Thee to be the sole Lord, Governor, and Benefactor, of all the earth.

To this end we most humbly pray for the conversion of Jews, Turks, and Heathens, to the truth;—for all Christians, that the weak may be supported, that they may be strengthened that stand, that they who are in error may be converted;—for the Churches throughout the world, that they may be united in religion;—for our's in particular, that whatever is amiss in it may be mended;—for the King's Majesty, and his prosperity—for all Christian kingdoms; for our's especially, and each part of it, that it may flourish in peace; for wisdom in the council, integrity in the judges, strength in our armies, discretion in our magistrates, and obedience in the people;—for the Clergy, that they may teach well, and that they may live well;—for the prosperity and good success of all merchants, husbandmen, and tradesmen, that they may live carefully and honestly in their vocations;—for the prosperous education of youth in all universities and schools, that they may answer the ends of their pious founders and benefactors. We humbly beseech Thee to hear us for our enemies, especially those that hate us without cause, that they may be converted;—for those that commend themselves to, and desire our prayers, and whose affairs and troubles will not suffer them to pray as they ought; that Thou wouldst hear us for them, and be gracious unto them;—for all that are in affliction of body or mind, that they may make the best use of thy fatherly correction;—for all who are in danger or in want, in prison, or condemned to death; especially for all those who suffer for the testimony of a good conscience, that Thou wouldst give them strength to bear, and patience under their afflictions and persecutions, and an happy issue out of them.

Hear us, O Father, for all these estates and conditions of men, and hear the prayers of all others for us, and let both their's and our's be acceptable in thy sight, for the merits of Jesus Christ our Saviour.

In a sober confidence that Thou hearest us, we commit ourselves, and all that belong to us, to thy watchful providence this night; and when we shall not be able to think how to defend ourselves from the least misfortune that may assault us, we depend upon Thee, O God, and on thy protection. Suffer us not to sleep in sin, but watch over us, and defend us under the shadow of thy wings. Let not our sleep be excessive or immoderate, but raise us in due time, that we may serve and praise Thee joyfully; enter upon our several employments and callings, and perform them justly; and seek thy kingdom earnestly.

May

May the neighbourhood wherein we live, and especially *this habitation*, be free from all accidents, from the violence of fire, and from the designs and attempts of wicked men. And may we, who now implore thy protection, may we the next morning, in a sense of thy mercies to us, be as ready to praise thy holy name, thy power, and goodness; through Jesus Christ, in whose blessed name and words, we more confidently recommend ourselves and prayers to thy mercy, saying, as he hath taught us,

Our Father, which art in Heaven; &c.

Prayer to be used for a Sick Person.

O LORD, infinitely merciful, whose very corrections are the effects of thy love, give us grace to know, and hearts to consider this, that we may evermore thankfully receive thy fatherly corrections, and rejoice in the midst of the sorrows that encompass us, stedfastly believing, *that all things shall work together for good to those that fear God, and trust in his mercy.*

Gracious God, let it so happen unto this thy servant visited with thine hand, that *he* may take *his* afflictions patiently, and, with a dutiful submission to thy will, bear whatever Thou shalt be pleased to lay upon *him*; that the disorders of *his* body [or mind] may contribute to the health of *his* soul; that being made perfect through sufferings, *he* may be owned by his blessed Saviour, who through great afflictions entered into glory.

To this end, we beseech Thee to enlighten *his* mind, that *he* may understand thy dealings with *him*, and make that use of this visitation which Thou designedst by it.

Give *him* grace to know wherein *he* has offended, that *he* may endeavour to amend wherever *he* has done amiss; and give *him* a firm reliance on thy gracious promises, that *he* may not suffer either in body or mind, without the comforts of grace, and the hopes of being beloved of Thee.

Deliver *him*, O God, from the danger of impatience, distrust, or despair; from the illusions and assaults of the powers of darkness; and from all anguish or affliction, which may any way draw *his* mind from Thee.

Enable *him* to wait with patience thy good time, till Thou seest fit to perfect *his* recovery. And in the mean time, bless all the good endeavours which shall be used for *his* health and comfort.

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Lay upon *him* no greater burthen than Thou shalt enable *him* to bear with Christian patience; that others, seeing the powers and effects of true faith and trust in Thee, may learn to glorify Thee, and to submit to thy wise dispensations.

For Jesus Christ's sake, who by his merits has purchased pardon, and comforts, and grace, for all his faithful servants, hear me, answer me, and let thy merciful kindness be upon thy servant.

Give *him* patience under this trial, that *he* may bear it as becomes a disciple of Christ, considering that it is *his* cross, and laid upon *him* by thy appointment.

This must be thy gift, O God, for of ourselves we are nothing but weakness and sin; this must be the effect of thy mercy to us.

Shew mercy therefore to thy servant, O Lord; have compassion on *him*, and help *him*.

Help *him*, O God, as Thou didst always help thy faithful servants which called upon Thee in the time of trouble.

Above all things, give *him* grace, that with an entire submission *he* may resign *his* will to thine, remembering, that thy will is holy and just, and that it is our duty to receive and approve whatever is appointed by Thee.

For what are all our professions of being thy servants, if we complain and are not pleased that thy will be done with us?

O give us grace to overcome the unwillingness of nature, and to make it yield to thy appointments.

Deal thus with this thy servant, O Lord, and do as Thou knowest best for *him*; either relieve *him* in thy mercy, or mercifully enable *him* to bear this burthen with patience.

Grant this, O most merciful Father, for the sake of Jesus Christ, our Lord and Saviour. Amen.

A short and necessary INSTRUCTION for the LORD'S DAY in the Morning.

THE Lord, who has blessed *one day in seven*, blesseth all those that keep it holy: And very terrible have been his judgments upon them that have profaned it.

It is your duty, therefore, *on this good day*, to lay aside, as much as possible, all worldly business, all worldly thoughts, all worldly pleasures, that you may honour your Creator

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to the best of your power—by owning your dependance upon him, by hearing his Word and his Commands—by asking his blessings, and giving him thanks for his favours.

If then it is our interest, and our happiness, to serve God, it is our duty to be at his House before his service begins; to shew that we fear his Majesty, and dare not offer him *a lame sacrifice*; to shew, that we do indeed desire his blessing, and take delight in serving him.

When therefore you come into the House of God, and first kneel down, *say secretly this short prayer:—*

A short Prayer at your coming into Church.

“MAY the good Spirit of God dispose me unto, and assist me in, his service! The Lord give us all a true and lively sense of our wants, and of his mercy and presence amongst us, that we may serve him with our hearts as well as with our bodies, and that our prayers may be heard for the sake of his Son Jesus Christ our Lord! *Amen.*”

After this, attend diligently to what is said, and prayed for; remembering, that they are *your* prayers which are offered up to God; but that you have no share in them, if you do not mind what is asked in your name.

That your heart may go along with your prayers, say softly *Amen,—so be it,—*to every petition. This is what the most unlearned may do, and it may be the most learned cannot do better, to keep their minds intent upon what they are about.

When you *confess your sins*, do it with great seriousness and concern, remembering, that you are for ever undone, if you are not forgiven. And then hear with comfort upon what condition God will pardon you: If you *repent, and believe the Gospel*, you are sure to be forgiven.

When the *Word of God* is read or preached, be careful to mind it, that you may know your duty, and the reward of doing it; that you may observe the way of God's dealing with mankind, in punishing the wicked, and in protecting and rewarding the righteous; that you may know the manner of our redemption, and the great Love of God in bringing it to pass; that you may see the dangers you are liable to, and the blessedness that is set before you; ever remembering, that *Faith, without which we cannot please God, cometh by hearing, and hearing by the Word of God.*^a

And be sure to behave yourself with great reverence and devotion, while you are in the House and Presence of God; for if, when

you should be on your knees, asking God's pardon and blessings, or standing to praise the Creator of Heaven and Earth; if, instead of doing so, you sit and sleep away the time, or carelessly gaze, and think of other matters, then you will return from God's House with a curse and not with a blessing.

And yet the very best of us, after all our care, have cause to beg pardon even for the faults of our devotions. Therefore, before you rise from your knees, say privately this short Prayer.

A short Prayer before you leave the Church.

“THE good Lord accept of our duty and service; pardon our sins and infirmities; give us what is needful for our souls and for our bodies; and keep us evermore under thy protection, for the sake of Jesus Christ our Saviour! *Amen.*”

And now, God forbid that you should spend the remainder of this good day, so well begun, in sin and vanity! Rather think how you may do most honour to your Creator and Redeemer.

If you can read, you can both instruct yourself, and them that will hear you.

If you have children and servants, you can teach them how to fear, and to love, and to pray to God.

And if you are unlearned, you can think of what you have heard at Church, and resolve to do, to the best of your knowledge, as you have been taught.

Then will the Lord be with you to bless you in the way you go; to preserve and to prosper you. For this is what he hath declared, *Them that honour me, I will honour; and they that despise me, shall be lightly esteemed.*^b

A Prayer for SUNDAY MORNING.

O LORD, who hast consecrated this day to thy service, give us grace so to observe it, that it may be the beginning of an *happy week* to us; and that none of thy judgments may fall upon us for profaning it.

Fix in our hearts this great truth, *that here we have no abiding place*, that we may seriously and timely provide for another life; and grant that this great concern may make us very desirous to learn our duty, and to do what Thou requirest of us.

And blessed be God, that we have Churches to go to, that we have such times set apart for the more public worship of our Creator, and that we have Pastors to teach us!—

^a Rom. x. 17.

^b 1 Samuel ii. 30.

The Lord prosper their labours, and give us grace to profit by them, that they and we may enjoy an everlasting Sabbath with thy Saints in Heaven, for Jesus Christ's sake. *Amen.*

A plain and useful Instruction for
SUNDAY EVENING.

Concerning the Providence of God, or his Wisdom and Goodness in governing the World.

THAT God is great, and to be greatly feared, we know by the world he hath made, and from his dreadful judgments.

That God is good, and to be loved and worshipped, we are convinced from his care of the whole creation. *For his tender mercies are over all his works.**

Therefore have his creatures the comfort of the rain and sun, of food and shelter; the earth yields increase, and the seas are stored with creatures innumerable.

In the hand of God are these and all other blessings, which he withholds or giveth, according to his good pleasure, to teach us, that we wholly depend upon him; *that man liveth not by bread alone, nor by his own industry, but by the providence of God, who ordereth all conditions of life for the best, for those that cannot chuse for themselves.*

And if he suffers some to be poor, it is because that condition is best for them now; but he will make them a great amends in the next world for what they want in this, if they will be content and honest, neither murmur at their own lot, nor envy that of others.

When God giveth riches, it is not to make them an occasion of our ruin, but to try our virtue; for, if we are not high-minded; if we trust not in uncertain riches, but in the living God; if we do good with them, and readily distribute to the necessity of others; then are riches a real blessing, and help to bring us to eternal life.^a

If he bringeth us into affliction, it is not that he is pleased with the miseries of his creatures, but he is shewing them their transgression, he is opening their ear to discipline, that they may return from iniquity, and save their souls from death eternal.*

If he suffers us to be tempted, it is not that we might fall, but to make us more sensible of our own weakness, that we may come to him for help, on whom we depend; *who*

will not suffer us to be tempted above what we are able to bear; and who will reward our poor endeavours with unspeakable happiness.

If we have *Friends*, it is the favour of God to us; and if we have *Enemies*, they are rods in his hands, either to correct us, or to make us careful of our ways.

The devil himself, that powerful spirit, is under God's command, to execute his judgments upon wicked men, while they that trust in the Lord have nothing to fear, for he hath no power to hurt them.

Happy are we, who know these things now; and we shall be for ever happy, if we live according to this belief:

For then we shall trust in the Lord with all our heart, and not lean unto our own understanding.

We shall call upon him for what we want, and thankfully receive what he is pleased to send. *For shall we receive good at the hand of God, and shall we not receive evil?*

We shall hope for his favour when we mean well, and never expect his blessing when our designs are evil.

We shall look upon God's time as the best, and not grow impatient when our desires are not answered.

We shall acknowledge his hand in every thing that befalleth us, and hope for his mercy even when he is angry, knowing, *that all things shall work together for good to them that love God.* Thus shall we dwell under the defence of the Most High, and shall be secure from fear of evil.*

A Prayer for SUNDAY EVENING.

ALmighty God, by whom all things were made, and are preserved, give us hearts to know, and grace to consider this, that we may chearfully commit ourselves, and all that belongs to us, to thy merciful care; that we may ever look up to Thee for what we want; be thankful for thy favours; never resist thy dealings with us, or neglect the means of grace which thy providence affords us.

Blessed be God, who giveth us what is ever best for us; who keepeth us from dangers, and hath provided for us better than all our works can deserve! The good Lord make us mindful of our duty, that as we often hear how we ought to walk, and to please God, we may continue to do so unto our lives end, through Jesus Christ our Lord. *Amen.*

^a Psalm cxlv. 9.

^d 1 Tim. vi.

^e Job xxxvi. 9.

^f Job ii. 10.

^g Rom. viii. 28.

Another Prayer for SUNDAY EVENING.

ALmighty God, by whom all things were made and preserved, make us truly thankful, for thy wonderful works of *Creation*;—for thine adorable *Providence* in preserving every thing that Thou hast made;—and for thine infinite *power*, *wisdom*, and *goodness*, in the government of the world.

But above all, we acknowledge thine infinite *love* in the *Redemption* of the world, by thy Son our Lord Jesus Christ; and thy *goodness* in sending by him this comfortable message to thy distressed creatures—*That whosoever receiveth and believeth in Him shall not perish, but have everlasting Life.* We bless Thee for his holy *Doctrine* and *Example*;—and for his precious *Death*, and glorious *Resurrection*, by which our sad condition, and thine unspeakable love, have been wonderfully shewn to us.

We give Thee thanks for thy *Holy Word*, by which thy works of mercy and providence have been preserved, and thy will made known unto mankind.

We bless thy Holy Name, for sanctifying *one day in seven* to thy service, to keep up the knowledge and remembrance of Thee, and of our *Creation* and *Redemption*;—and for appointing thy *Ministers* to publish these truths to us in thy name, that we may render unto Thee that *honour*, *love*, and *obedience*, which becometh creatures to pay to their great Creator.

And we beseech Thee, O God, to give us all such a deep and lasting sense of thy great and undeserved mercies to us, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our *lips*, but in our *lives*, by giving up ourselves to thy service, and by walking before Thee in holiness and righteousness all our days.

And as we often hear how we ought to walk, and to please God, that we may continue to do so unto our lives end, through Jesus Christ our Lord. *Amen.*

A short ADMONITION to All, and especially to Masters of Families.

AMONG the many growing vices of this profane age, one wretched and ungodly custom is too common; *namely*, of people falling to their meals, as beasts do to

their fodder, without any thoughts of God, or thanks for his blessings.^f—And even too many of those who have not quite laid aside this Christian duty, perform it after such a slight and negligent manner, as makes it as sinful as the omission.

When a man, like ourselves, bestows a favour, we naturally give him thanks. Are not food, and the supports of life and health, mighty blessings? Is not God the sole Giver of these? Are they not worth asking, and giving thanks for?—This shews plainly, that this sin, being against the very natural notions of sense and gratitude, is of the Devil, who makes the tables of too many to become a snare and a curse to them, by intemperance, gluttony, and drunkenness.

All Christians, who have any regard to the example of their Saviour, who always glorified God, and gave him public thanks for his blessings;—or to the example of *St. Paul*, who would not omit this duty, though in bonds, and in the presence of a numerous company of Heathens:—All Christians, seeing the reasonableness of this duty, and the sin of omitting it, or of not performing it after a serious manner, will be inexcusable before God, if they neglect to glorify Him at their daily meals.

Now, that the most unlearned may not want words to express their thanks, and beg God's blessing upon themselves, and their daily food, these following may be made use of:—

GRACE before our Meals.

O GOD, who giveth food unto all flesh, grant that we may receive these thy gifts with thy blessing, and use them with sobriety and thankful hearts, through Jesus Christ our Lord. *Amen.*

GRACE after our Meals.

MAKE us truly thankful, O Lord, for our daily bread, and for all other mercies which we receive: And help us to love and serve Thee, the Giver of all good, for Jesus Christ's sake. *Amen.*

^f Grace before Meals, the practice of the Romans.

*Nec prius aut Epulas, aut Munera grata Lycei,
Fas cuiquam tetigisse fuit, quam multa precatus
In mensam.* Sil. Italicus.

• Nor touch'd the Meat, nor tasted was the Wine,
• Till ev'ry Guest implor'd the Pow'rs Divine.

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C O N S E C R A T I N G

CHURCHES, AND CHAPELS,

A N D

CHURCH-YARDS, AND PLACES OF BURIAL.

F O R M

OF

CONSECrating

CHURCHES AND CHAPELS

AND

CHURCH-YARDS AND PLACES OF BURIAL

MAN

Vol. I. 13.

In the Name of G O D. Amen.

WHEREAS the fabrick of the ancient Parish Church of Kirk-Lonan was falling into ruins, and being much too small for the congregation, as also very incommodiously situated for a great number of the parishioners: It pleased God to put into the hearts of certain persons, piously disposed, to use their best endeavours towards removing and remedying such inconveniences: And the same Good Providence having raised up several charitable benefactors, who, out of a religious zeal for the glory of God, and the eternal welfare of the people of the said parish, have generously contributed towards erecting a new Chancel and Church, in a more convenient situation, An Act of Tinwald was passed for raising a moderate sum upon the parishioners, and in order to the more effectual and speedy furtherance of the said good work, which the worthy undertakers having brought to such perfection as the time and season of the year would permit; upon their humble request, being desired to consecrate the same; WE Thomas, by divine permission Lord Bishop of Sodor and Man, have, by the blessing of God, proceeded and accordingly consecrated the said Chancel and Church to the honour and service of God, and for all the holy offices and uses to which the former old Church was dedicated; hereby publickly and openly declaring and pronouncing the said Chancel and Church to be separated from all profane and common uses, being now dedicated and consecrated as the Chancel and Parish Church of Kirk-Lonan. Reserving to ourselves and successors the right of visiting the same, and of exercising all such authority and jurisdiction relating thereto, as appertain to the Episcopal office.

And forasmuch as it hath been found by experience, that many of the Churches of this diocese (being uniformly seated) have been exceedingly abused and disordered, by teaching of the school, and burying the dead therein; that therefore such irregularities and indecencies may be prevented, It is hereby decreed, that no person whatsoever shall presume to teach school in this Church, or to break the ground in order to bury their dead in this Chancel or Church, or within the space of one yard on the outside, under penalty of severe ecclesiastical censures; and that no Clergyman shall read the office for such burial under penalty as aforesaid. Which Church, when seated and finished, and the Church-yard sufficiently fenced, the Wardens for the time being shall keep the same in good and decent repair out of the parish rate or cefs, and this to be allowed in their accounts.

And that this our Act may remain secure and be extant, it is to be lodged in the Episcopal Registry, and a copy thereof inserted in the Parish Church Register.

Given under our hand and seal at Kirk-Lonan, this 25th day of March, Anno Domini 1735, and of our Consecration the thirty-eighth.

THO. SODOR AND MAN.

N. B. A similar order was made against burying the dead in the Church or Chancel of St. Patrick.

SEPT. 21, 1708. I consecrated the New Chapel of Douglass.

THO. SODOR AND MAN.

St. Peter's-Day, 1714. I consecrated the New Church of St. Patrick, near Peel, which had been built by my procurement.^a

THO. SODOR AND MAN.

Nov. 26, 1723. At the request of my worthy friend Francis Lord Bishop of Chester, I consecrated the Chapel of Atherton, in the parish of Leigh, and county of Lancaster, according to the following Form.

THO. SODOR AND MAN.

Lady-Day, March 25, 1735. I consecrated the Church of Kirk-Lonan, by the following Form, in the presence of a numerous congregation, to whom I preached, and administered the Lord's Supper, and ordained Mr. Thomas Christian Priest, and Mr. Nath. Curghey Deacon.

THO. SODOR AND MAN.

^a Towards the building and endowing of St. Patrick's New Church, the Bishop expended Seventy-three Pounds One Shilling and a Penny, being arrears of the Bishop's Revenue during the vacancy. He also gave out of his own private purse a Pulpit, Reading-Desk, Clerk's Seat, and a Pew for the Vicar's Family; as also the Communion-Table, Carpet, and Rails. He further gave, on the day of Consecration, the sum of Fifty Pounds, the interest thereof to be for the perpetual use of the Vicars of the parish; which Fifty Pounds, together with Seventy-two Pounds given by his Lordship afterwards, was laid out upon an estate in Kirk-Patrick, called Ballymore, for the perpetual use of the Vicars of Kirk-Patrick and German, &c.

A FORM of CONSECRATING

Churches, Chapels, and Church-Yards, or Places of Burial.

¶ *When the Bishop and Clergy (of which two at least) have entered the Church (or Chapel) in their Habits, as they walk up from the West to the East end, they shall repeat alternately the 24th Psalm, the Bishop beginning.*

¶ *When they are come to the Lord's Table, the Bishop sitting in his Chair, the Instruments of Dedication and Endowment shall be presented to him by the Founder or some proper person, which he shall cause his Register, or other Officer deputed, to read. Then the Bishop shall lay them on the Table; and standing on the North side, shall turn to the Congregation, and say,*

DEARLY beloved in the Lord; forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the secret inspiration of the Blessed Spirit, or by the express command of God, or by their own reason, and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all profane and common uses, in order to fill men's minds with greater reverence for his glorious Majesty, and to affect their hearts with more devotion and humility in his service; which pious works have been approved and graciously accepted by our Heavenly Father: Let us not doubt but that he will also favourably approve this our godly purpose of setting apart this Place in solemn manner to the performance of the several offices of our religious worship; and let us faithfully and devoutly beg his blessing on this our undertaking, and say,

¶ *The Bishop kneeling.*

O Eternal God, mighty in power, of Majesty incomprehensible, whom the Heaven of Heavens cannot contain, much less the walls of temples made with hands; and who yet hast been graciously pleased to promise thy especial presence in whatever place even two or three of thy faithful servants shall assemble in thy name, to offer up their supplications and their praises to Thee; vouchsafe, O Lord, to be now present with us, who are gathered here together, to Consecrate this Place, with great humility and readiness of heart, to the honour of thy great

Name; separating it henceforth from all unhallowed, ordinary, and common uses; and dedicating it entirely to thy service, for reading therein thy most Holy Word; for celebrating thy Holy Sacraments; for offering to thy glorious Majesty the sacrifices of prayer and thanksgiving; for blessing thy people in thy name; and performing of all other Holy Ordinances. Accept, O Lord, this service at our hands, and bless it with such success as may tend most to thy glory and the furtherance of our happiness, through Jesus Christ our Lord and Saviour. *Amen.*

¶ *The Bishop standing up.*

REGARD, O Lord, the supplications of thy servants; and grant that whosoever shall be dedicated to Thee in this House by Baptism, may be washed and sanctified with the Holy Ghost, delivered from thy wrath, received into the ark of Christ's Church, and ever remain in the number of thy faithful and elect children. *Amen.*

GRANT, O Lord, that they who in this place shall in their own persons undertake to renew the promises and vows made by their sureties for them at their baptism, and thereupon shall be confirmed by the Bishop, may continue thine for ever; and being preserved in the unity of thy Church, may daily increase in thy Holy Spirit more and more, until they come to thine everlasting kingdom. *Amen.*

GRANT, O Lord, that whosoever shall receive in this place the Blessed Sacrament of the Body and Blood of Christ thy Son, may come to that Holy Ordinance with a true penitent heart, lively faith, and perfect charity; and being filled with thy grace and heavenly benediction, may to their great and endless comfort obtain remission of their sins, and all other benefits of his passion. *Amen.*

GRANT, O Lord, that by thy Holy Word which shall be read and preached within this place, the hearers thereof may both perceive and know what things they ought to do, and may have grace and power to fulfil the same. *Amen.*

GRANT, O Lord, that whosoever shall be joined together in this place in the holy estate of Matrimony, may faithfully perform and keep the vow and covenant betwixt them made, and may remain in perfect love together unto their lives' end, through Jesus Christ our Lord. *Amen.*

GRANT, O God, Thou who art the Lord of life and death, of health and sickness, that such as are sick, afflicted, or distressed, in mind, body, or estate, and shall desire the prayers of the congregation which shall assemble *in this place*, that Thou wilt be pleased in mercy to hear the prayers of thy servants for all such, granting them patience under their sufferings, and an happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

GRANT, O Lord, that all such as have, through thy mercy, been preserved in the great danger of child-birth, and shall come to this place, according to their bounden duty, *to give Thee thanks for the same*, may, through thy help, both faithfully live, and walk according to thy will in this life present, and also be partakers of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

GRANT, O God, that all such offenders as, by godly discipline, shall be sent to this place, to give Thee glory by a public confession of their crimes, may by thine infinite grace come to a true sense of their sin and danger, and from their hearts repent them truly of all their offences against Thee and their neighbour; and that all others may thereby be warned to flee from the wrath to come, through the merits of Jesus Christ our Lord. *Amen.*

GRANT, O Lord, that all who enter into this place, may seriously consider, that this is *the House of God*, an House of Prayer, and of Divine Worship; and that they may behave themselves in this place with great reverence, devotion, and humility, both of body and mind; and this we beg for Jesus Christ his sake. *Amen.*

FINALLY, we beseech Thee, O God, grant that whosoever shall draw near unto Thee *in this place*, to confess their sins unto Thee, to give Thee thanks for thy great benefits, to set forth thy most worthy praise, to hear thy most Holy Word, and to ask such things as are requisite and necessary as well for the body as the soul, may do it with that steadfastness of faith, that seriousness of attention, and devout affection of mind, that Thou mayest accept their bounden duty and service, and vouchsafe

unto them whatever else in thine infinite mercy thou shalt see to be most expedient for them.—And this we beg for Jesus Christ his sake, our blessed Lord and Saviour. *Amen.*

¶ *Then the Service of the Day shall be read by one of the Priests, (the Minister of the place, if present.)*

¶ Proper Psalms, lxxxiv. cxxii. cxxxii.

¶ First Lesson, 1 Kings chap. viii. from ver. 22 to 62.

¶ Second Lesson, Heb. chap. x. from ver. 19 to 26.

¶ *After the Litany, let the Bishop proceed to the Communion Service; and then, instead of the Collect for the Day, shall be read this following;*

O Most glorious Lord God, we acknowledge that we are not worthy to offer unto Thee any thing belonging to us; yet we beseech Thee, out of thine infinite goodness, graciously to accept the Dedication of this Place to thy worship and service, and to prosper this our religious undertaking: Receive the prayers and intercessions of us and all other thy servants, who either now or hereafter entering into this thy House, shall call upon Thee; and give both them and us grace to prepare our hearts to serve Thee with reverence and godly fear:—Affect us with an awful apprehension of thy Heavenly Majesty, and with a deep sense of our own unworthiness, that so approaching thy Sanctuary with lowliness and devotion, and bringing with us clean thoughts, pure hearts, bodies undefiled, and minds sanctified, we may be an acceptable people in thy sight, through Jesus Christ our Lord. *Amen.*

¶ *Epistle.* 1 Cor. xi. 17 to 22.

NOW in this that I declare unto you, I praise you not, that you come together not for the better but for the worse. For first of all, when ye come together in the Church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating, every one taketh before other his own supper: and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

¶ *Gospel.*

¶ *Gospel.* John ii. 13 to 17.

AND the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves; and the changers of money sitting. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

¶ *After the Nicene Creed, the Instrument or Act of Consecration shall be read by the Register, and signed by the Bishop. Then the Sermon; after which the Bishop shall proceed in the service of the Communion.*

¶ *After GLORIA IN EXCELSIS.*

BLESSED be thy Name, O Lord, that it hath pleased Thee to put it into the hearts of thy servants ** ** to erect this House to thy honour and worship. Bless, O Lord, *them, their families, and substance,* and accept this *their* pious and charitable work. Remember *them* concerning this; wipe not out this kindness that *they* have shewed for the House of *their* God, and the offices thereof; and grant that all they who shall enjoy the benefit of this pious work, may shew forth their thankfulness by making a right use of it to the glory of thy blessed Name, through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in Thee, we may glorify thy Holy Name; and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *The Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord:—

And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *When the Service in the Church is over, let the Bishop, Clergy, and People, go into the Church-Yard, and the Bishop say,*

O God, who hast taught us in thy Holy Word, that there is a difference between the spirit of a beast that goeth downward to the earth, and the spirit of a man which ascendeth up to God who gave it; and likewise hast instructed us by the example of thy devout servants, to set apart peculiar places, wherein the bodies of thy Saints may be committed to the ground, in sure and certain hope of the resurrection to eternal life: Accept, we beseech Thee, this pious and charitable work of our's, in separating and consecrating this portion of ground, where they may rest in peace, and be preserved from all indignities: And give us all grace, that, by the frequent instances of mortality which we behold, we may learn and seriously consider, how frail and uncertain our condition here on earth is; and may so number our days as to apply our hearts unto wisdom; that in the midst of life thinking upon death, and daily preparing ourselves for the judgment that is to follow, we may have our part in the Resurrection with Him, who died for our sins, and rose again for our justification, and now liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

¶ *2 Cor. 13, 14.*

THE Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *If a Church-Yard only be consecrated adjoining to the Church or Chapel, let the Service of the Day be read in the Church; and at the end, let the Instrument of Donation be read before the Bishop in the Church-Yard, and then let the Bishop use the foregoing Prayer.*

¶ *If the Church-Yard or Burying-place be remote from the Church, then reading the Donation and this Prayer will be sufficient.*

P A R O C H I A L I A;

O R,

I N S T R U C T I O N S

T O

T H E C L E R G Y.

PARSONS

or

INSTRUCTIONS

to

THE CLERGY.

To the CLERGY of the Diocese of SODOR and MAN.

Bishop's-Court, March 3d, 1708.

MY DEAR BRETHREN,

I Persuade myself, that you will take the following advice well from me, because, besides the authority God has given me, I have always encouraged you to give me your assistance to enable me to discharge my duty.

Every return of Lent (a time when people were wont either to call themselves, or to be called, to an account) should put *Us*, above all men, upon examining and judging ourselves, because we are to answer for the faith and manners of others, as well as for our own; and therefore this is a very proper season to take an account both of our flocks and of ourselves, which would make our great account less hazardous and dreadful.

Let me therefore intreat you, at this time, to do what I have obliged myself to; namely, carefully to look over your Ordination Vows. It is very commendable to do this every Ember-week, but it would be unpardonable negligence, not once a year to consider what we have bound ourselves to, and taken the Sacrament upon it.

In the first place, therefore, ~~if we were indeed moved by the Holy Ghost, and truly called to the Ministry of the Church,~~ as we declared we were, this will appear in our conduct ever since. Let us then consider, Whether our great aim has been to promote the glory of God with which we were intrusted, and the eternal interest of the souls committed to our charge, according to the vows that are upon us? If not, for God's sake, let us put on resolutions of better obedience for the time to come.

The Holy Scriptures are the rule by which we and our people are to be judged at the last day; it is for this we solemnly promise, *To be diligent in reading, and to instruct our people out of the same Holy Scriptures.* They do indeed sufficiently contain all doctrine necessary to eternal salvation, (as we profess to believe) but then they must be carefully studied, often consulted, and the Holy Spirit often applied to for the true understanding of them; or else in vain is all our labour, and we are false to our vows.

Upon which heads, it will behove us to consider, How much we have neglected this necessary study;—how often we have contented ourselves with reading just so much as we were obliged to by the publick offices of the Church!—How apt such as read not the Holy Scriptures are to run to other books for matter for their sermons; by which means they have been too often led to speak of errors and vices, which did no way concern their hearers, or of things above their capacities. And it has often happened, that they themselves have scarce been convinced of (and of course have not been heartily in love with) the truths which they have recommended to others, which is the true reason why their sermons may have done so little good.

But when a man is sensibly affected with the value of souls, with the danger they are in, with the manner of their redemption, and the price paid for them, and is well acquainted with the New Testament, in which all this is plainly set forth;—as he will never want matter for the best sermons, so he will never want arguments sufficient to convince his hearers; his own heart being touched with the importance of the subject. Under this head, we must not forget to charge ourselves with the neglect of Catechising; for, as it is

one of the most necessary duties of the Ministry, so it is bound upon us by laws, canons, rubricks, and constitutions, enough to awaken the most careless among us to a more diligent discharge of this duty.

But though we should be never so diligent in these duties, if our conversation be not edifying, we shall only bring these ordinances into contempt; and therefore, when a Priest is ordained, he promises, *by God's help, to frame and fashion himself and family, so as to make both, as much as in him lieth, wholesome examples and patterns of the flock of Christ.*

Under which head, it will be fit to consider, what offence we may have given, by an unwary conversation, by criminal liberties, &c. that we may beg God's pardon, and make some amends by a more strict behaviour for the future; that we may be examples to the flock, teaching them Sobriety, by our strict temperance; Charity, by our readiness to forgive; Devotion, by our ardent zeal in the offering up their prayers to God.

They that think all their work is done, when the service of the Lord's Day is over, do not remember, that they have promised to use both publick and private monitions, as well to the sick as to the whole, within their cures, as need shall require, and as occasion shall be given. Upon this head, let us look back and see, how often we have forbore to reprove open offenders, either out of fear, or from a sinful modesty, or for worldly respects:— Considerations which should never come in competition with the honour of God, with which a Clergyman stands charged.

Let us consider, how few we have admonished privately; how few we have reclaimed; and how many, who are yet under the power of a sinful life, which we might have reclaimed by such admonitions!

Let us consider, how many have been in affliction of mind, body, or estate, without any benefit to their souls, for want of being made sensible of the hand, and voice, and design of God in such visitations! How many have recovered from the bed of sickness, without becoming better men, only for want of being put in mind of the fears they were under, and the thoughts they had, and the promises they made, when they were in danger!— Lastly; how many have lived and died in sin, without making their peace with God, or satisfaction and restitution to man, for want of being forewarned of the account they were to give. A negligence which we cannot reflect upon without trembling.

It will here likewise be proper to consider, how many offenders have escaped the censures of the Church through our neglect, by which they might have been humbled for their sins, and others restrained from falling into the like miscarriages. Other Churches lament the want of that discipline, which we (blessed be God) can exercise. How great then is the sin of those, who, by laziness or partiality, would bring it into disuse!

Because a great deal depends upon the manner of our performing Divine Offices, we ought to reflect upon it, how often we read the Prayers of the Church with coldness and indevotion, and administer the Sacraments with an indifference unworthy of the Holy Mysteries; by which it comes to pass, that some despise, and some abhor, the service of God! Let us detest such indevotion, and resolve upon a becoming seriousness, when we offer up the supplications of the people to God, that they, seeing our zeal, may be persuaded, that it is not for trifles we pray, nor out of custom only that we go to Church.

The great secret of attaining such an affecting way is, to be constant and serious in our Private Devotions, which will beget in us a Spirit of Piety, able to influence our voice and actions.

Having thus taken an account of our own engagements, and heartily begged God's pardon for our omissions, and prescribed rules to ourselves, of acting suitably to our high calling for the future, we shall be better disposed to take an account of our flock; always remembering, that our love to Christ is to be expressed by feeding his sheep.

I have observed with satisfaction that most people, who by their age are qualified, do come to the Lord's Supper at *Easter*. Now, it is much to be feared, that such as generally turn their backs upon that holy ordinance at other times, do come at this time more out of custom, or to comply with the laws, than out of a sense of duty.

This is no way to be prevented, but by giving them a true notion of this Holy Sacrament, such as shall neither encourage the profane to eat and drink their own damnation, nor discourage well-meaning people from receiving the greatest comfort and support of the Christian life.

To this end it will be highly conducive, (and I earnestly recommend it to you) to make this the subject of a good part of your Sermons during Lent. But let them be plain and practical Discourses, such as may set forth the nature, end, and benefits of the Lord's Supper. That it is to keep up the remembrance of the sacrifice and death of Christ, whereby alone we obtain remission of our sins, and all other benefits of his passion. That it is a mark of our being members of Christ's Church, a token of our being in covenant with God. That a sinner has nothing but this to plead for pardon, when the Devil or his conscience accuse him before God. That we ought to receive as often as conveniently we can, that, as Peter Damien expresses himself, 'the old Serpent, seeing the Blood of the Lamb upon our lips, may tremble to approach us.' That Jesus Christ presents before God in heaven his Death and Merits, for all such as duly remember them on earth.

Let them know, that a Christian Life is the best preparation;—that God respects Sincerity of Heart above all things; which consists in doing what God has commanded us, to the best of our knowledge and power.

Let them know the danger of unworthy receiving, without full purposes of amendment of life. And, that they may know wherein they have offended, and that they may have no cloak for their sin, it would be very convenient, some Sunday before Easter, to read to them some heads of self-examination, (leaving out such sins and duties in which none of them are concerned) such as you will find at the latter end of the Whole Duty of Man, and in many other Books of Devotion.

But to make your Sermons more effectual, (and I desire it and require it of you) that you take an account of the state and condition of your particular Flocks during the approaching season, and visit and deal in private with those upon whom your Sermons have probably had no influence.

Let them know, that the Church obliges you to deny them the Blessed Sacrament, which is the means of salvation, until you can be satisfied of their reformation.

Let such as live in malice, envy, or in any other grievous crime, and yet come to the Holy Table as if they were in a state of salvation; let them be told, that they provoke God to plague them with his judgments.

Admonish such as are litigious and vex their neighbours without cause, that this is contrary to the spirit and rules of Christianity;—that this Holy Sacrament either finds or makes all Communicants of one heart and mind, or mightily increases their guilt that are not made so.

Tell such as are wont, before that solemn season of receiving, to forbear drinking and their other vices,—that fast and pray for a few days;—tell them plainly, that none of these exercises are acceptable to God, which are not attended with amendment of life.

Rebuke severely such as despise and profane the Lord's-Day; make them sensible, that a curse must be upon that family, out of which none goes to Church to obtain a blessing upon those that stay at home.

Tell such as have submitted to Church Censures, and are not become better men, how abominable that hypocrisy is, that made them utter the most solemn promises, which they never meant to keep.

By this method, you will answer the ends of that Rubrick before the Communion, which requires all persons that design to receive, to signify their names to the Curate at least some time the day before,—an order, which, if observed, would give us rare opportunities of admonishing offenders who yet do not think themselves in danger.

Lastly; in making this visitation, you will see what children are uncatechised, what families have no face of religion in them, &c.

But for God's sake, remember, that if all this is not done in the spirit of meekness, with prudence and sweetness, you will never attain the end proposed by such a visitation of your parish.

Do but consider, with what goodness our Blessed Master treated with sinners, and you will bear much in order to reduce them. At the same time, fear not the face of any man, while you are engaged in the cause of God, and in the way of your duty. He will either defend you, or reward your sufferings, and can when he pleases terrify gainfayers.

It is true, all this is not to be done without trouble; but then consider, what grief, and weariness, and contempt, our Master underwent, in turning sinners from the power of Satan unto God: And as he saw the travail of his soul, so shall we reap great benefit by it even in this world.

We shall have great satisfaction in seeing our Churches thronged with Communicants, who come out of a sense of duty more than out of a blind obedience. We shall gain a wonderful authority amongst our people. Such as have any spark of Grace will love and respect you for your friendly admonition. Such as have none will however reverence you and stand in awe of you. And they that pay you tythes will by this be convinced, that it is not for doing nothing, that you receive them, since your calling obliges you to continual labour and thoughts of heart.

That you may do all this with a spirit of piety worthy of the Priesthood, you have two excellent books in your hands, *The Pastoral Care*, and *The Country Parson*, which I hope I need not enjoin you to read over at this time.

I considered, that the best men have sometimes need of being stirred up, that they may not lose a spirit of piety which is but too apt to languish. This is all the apology I shall make for this address to you at this time.

Now, that both you and I may give a comfortable account of our office and charge, as it is the design of this letter, so it shall be my hearty prayer to God.

I am, your affectionate Brother,

THOMAS SODOR AND MAN.

P A R O C H I A L I A.

OF CONFIRMATION.

Of answering the Ends of this APOSTOLICAL INSTITUTION.

THERE is no question to be made of it, but that most of that ignorance, impiety, profaneness, want of charity, of union, and order, which we complain of, is owing to the neglect or abuse of this one ordinance; which being appointed by the Apostles, and practised even when baptism was administered to people of full age^a, it is no wonder that God punishes the contempt of it, by withholding his Holy Spirit, and those graces which are necessary, and would certainly accompany the religious use of it.

If this were well considered, and Pastors would resolve to discharge their duty in this particular faithfully, we should soon see another face of religion: Christians would be obliged to study their religion, and to think it something more than a work of the lips, and of the memory, or the mere custom of the place where they live. And being made sensible of their danger, (being liable to *sin*, to *death*, and to *damnation*;) this would make them *serious*, and *thoughtful*, and *inquisitive*, after the manner of their redemption, and the means of salvation; and their consciences being awakened and informed, sin would become more uneasy to them, and virtue more acceptable. In short, by this means, people would know their duty, the Sacraments would be kept from being profaned, and Pastors would be respected and obeyed, as being very truly the fathers of their flock.

And certainly no greater injury can be done to religion, than to suffer young people to come to Confirmation, before they know the reason of this service, and have been well instructed in the principles and duties of Christianity. This being the very time of seasoning their minds with sound knowledge, of fortifying their wills with sober resolutions, and of engaging them to piety, before sin has got the possession of their

affections; this being also the time of qualifying them to receive benefit by all our future labours, and of arming them against apostacy, heresy, schism, and all other vices, to which we are subject in this state of trial.

In short, I do not know how a Clergyman could possibly spend one month better, than by leading young people, as it were, by the hand, into the design of Christianity, by some such easy method as this following: which, if deliberately proposed to every single person in the hearing of all the rest, (who should be obliged to be every day present) and familiarly explained, not the most ignorant (supposing he had learned, as he ought, the Church Catechism) but would be able to give a reason of the hope that is in him; and his faith, being thus built upon a solid and sure foundation, would, by the Grace of God now imparted to him in a greater measure, stand all future trials and temptations.

The Method of dealing with Young Christians, in order to fit them for CONFIRMATION.

I do not ask you, whether you believe in God: You cannot open your eyes, but you must, by the world that you see, acknowledge the God that made it, and does still preserve it;—that he is infinite in power, in wisdom, and in goodness;—that in Him we live, and move, and have our being;—that he is therefore worthy of all the love and service that we can possibly pay him.

How then do you think it comes to pass, that so many, who profess to know God, do yet in works deny him?^b Why; this shews plainly, that man is fallen from that good estate in which God created him. He knows that he ought to live righteously, as in the sight of an holy and just God;—that he should be afraid of doing any thing to offend so powerful a Being;—that he should love, and strive to please Him, upon whose goodness he depends;—and that he should obey all his laws. And yet he cannot prevail with himself to do what he is persuaded he ought to do.

^a Acts viii. 17.

^b Titus i. 16.

This may convince you, that man's nature has been sadly corrupted some way or other; we having, in every one of us, the seeds of all manner of wickedness, which, if not kept under, will certainly grow up and be our ruin.

Now; the Holy Scriptures tell you how this came to pass; namely, that our first parents being created perfect, (that is, able to know and obey any law that God should give them) God gave them the law of nature and right reason to live by, and required of them a perfect obedience, with this assurance, that they should never die, if they did not transgress one particular command—of not eating the forbidden fruit, which command was given them both to try their obedience, and to keep their appetites in subjection.

Now; they did transgress this command, and thereby became subject to sin, to death—the reward of sin, and to the wrath of God: for God withdrew the supernatural powers and graces which he had given them, so that now, though they knew what was fit to be done, yet had they no longer power to perform it; which would certainly have driven them to despair, but that God was pleased immediately to comfort them with this promise, That a time was coming, when he would send one to redeem them and their posterity from this miserable bondage; and that he would then receive them again into favour, upon reasonable conditions.

In the mean time, Adam begat a race of children after his own likeness;^c that is, with such a corrupt nature as his own was now become; and his posterity grew every day more and more wicked, till at last God destroyed the whole world (except eight persons) by a flood.

But this did not destroy the seeds of sin which was in them, for by these eight persons the world was peopled with a race of men, who in a short time did quite forget and forsake God; and for the most part became the subjects of the devil, and were led captives by him at his will.

At last, God remembered his promise, and, resolving to mend that disorder which sin had caused in the world, he sent his Son to take our nature upon him, and to give mankind assurance, that God would be reconciled to them upon very merciful conditions; namely, If they would renounce the devil, who first tempted man to sin, and accept of such laws and rules as were necessary to change their nature, which was now become prone to evil continually.

^c Gen. v. 3.

Now; to assure them that Jesus Christ came with this message from God, he did such miracles as none but God could do; and to convince us how much he loved us, and what a sad thing sin is, (which nothing but his death could atone for) he gave his life a ransom for us; the punishment due to us being laid on him.

And God, to let us know that he was well pleased with what his Son had done, and taught, and suffered, raised him to life after he had been crucified, and received him up into heaven, and gave him all power in heaven and in earth, and sent down the Holy Ghost, with mighty power, to set up his kingdom, which is his Church, among men;—to destroy the kingdom of Satan, who hitherto had ruled without controul;—and to free mankind from the tyranny and slavery of sin.

In order to this, the Holy Ghost appointed certain persons, (who are called Christ's Ministers) and gave them power to receive into his Church all such as would promise to obey his laws.

Your parents therefore took care (as the Jews did by their children) to consecrate you to God and Christ as soon as you were born. And this they did by Baptism, (as Jesus Christ had commanded) by which holy ceremony you were dedicated to God, who made you; to Jesus Christ, who redeemed you; and to the Holy Ghost, who sanctifyeth all God's chosen servants.

Thus you were translated (or taken) out of the kingdom of darkness into the kingdom, protection, and government of Jesus Christ:^d And being thus received into Christ's Church, you became a Child of God, and an heir of the kingdom of heaven.

But then you are to consider, that before you were admitted to this favour, your sureties promised for you, that when you should come to age, you should in your own person, and with your own free consent, renounce the Devil and all his works, the world and all its wicked customs, and the flesh with all its sinful lusts:—that you should believe in God, that is, receive the gospel as a rule of faith; and obediently keep God's commandments.

You are now therefore called upon to do this, before God, who knows all the secrets of your hearts;—before God's Minister, who will charge you very solemnly to be sincere;—and before the congregation, who will be witnesses against you if you shall break your vows.

^d Col. i. 13.

I must tell you farther, that to root or keep out evil habits, and to get habits of virtue, and to live as becomes a Christian, is not so easily done as promised.

You will be obliged to take pains, to watch and pray, and deny yourself, and even lay down your life, rather than deny your profession, or dissemble it.

But then you will not think this too much, when you consider, that it is for your life, and that it is to escape eternal death.

For Jesus Christ has made known to us, That this life is a state of trial, and only a passage to another life, where God will take an account, how all men have behaved themselves here, and appoint them a portion suitable to what they have done in the body, whether good or bad: *When they that have done good, shall go into life everlasting; and they that have done evil, into everlasting misery.*

Now; that you may not despair of going through the work of your salvation, and getting the victory over all your enemies, Jesus Christ hath sent down his Holy Spirit to be communicated, *by the laying on of hands*, to all such as are disposed to receive him; by which Almighty Spirit, all your enemies shall be subdued, all your lusts mortified, your corruptions rooted out, and your soul purified; so that when you die you will be fit to be carried to the quiet and happy regions of paradise, where the souls of the faithful enjoy perpetual rest and happiness.

Every Christian, who is preparing himself for Confirmation, ought to have this or some such short account of the method of Divine Grace read to him distinctly (and explained where there is need) once every day for one month, at least, before that Holy Ordinance; that he may remember it as long as he lives, and be able to give a reason of the hope that is in him.

But, forasmuch as he is to renew his vows before God, who will be provoked with the hypocrisy and impiety of those who promise what they do not understand, or what they do not think of performing, a good Pastor will not fail to ask every person, in the presence of the rest, (that by hearing them often, they may be better able to remember them) some such questions as these following:—

• Acts viii. 17.

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Of Renouncing the Devil, &c.

ARE you convinced, that you ought to love God, as he is the Author of all good, and upon whom you depend for life, and breath, and all things?

Why then consider, that you cannot possibly love God, unless you renounce the love of every thing that may displease him.

Do you know that all sin is displeasing to God, as being the transgression of his law?

Do you therefore renounce all sin, and every thing that would draw you from God?

Do you renounce the Devil, the great enemy of God and man; all his works, such as pride, malice, revenge, and lying; and wicked men, which are his agents?

Do you know that this is not the world you were made for—that it is only a passage to another?

Do you then renounce the world; that is, all evil customs, all that is wicked or vain, all covetous desires, and inordinate love of riches, or pleasures, or honours, which are the world's idols, and draw the heart from the love of God?

Will you renounce and abhor all youthful lusts, all sins of impurity and uncleanness, and all sins which lead to these; such are, *gluttony and drunkenness, filthy words and songs, intemperance, and an idle life.*

Do you know, that it is a very hard thing to break off evil habits?

Will you then call yourself often to an account, that you may repent and amend, before sin and hell get dominion over you?

Will you be careful to avoid all temptations, and occasions of sin, and especially of such sins as you are most apt to fall into?

Will you keep a strict watch over your heart, remembering that adulteries, murders, thefts, and all manner of wickedness, proceed from thence?

Since Heaven and Happiness eternal are blessings too great to be attained without labour and pains, will you resolve in earnest to enter in at the strait gate, cost what trouble it will?

Will you be temperate in all things, deny yourself, and use such abstinence, as the flesh being subdued to the spirit, you may in all things obey all godly motions?

Are you convinced, that the power to do good is from God?

Will you then pray to God daily, that his holy Spirit may in all things direct and rule your heart?

Q q q

• 1 John iii. 4.

And

And will you take care to remember this great rule of the Gospel,—That he that makes use of God's grace, he shall have still more grace; and he that neglects it, shall lose what he hath?

Of FAITH in GOD, in JESUS CHRIST, &c.

YOU know it is your duty to *believe in* and to *love* God.

That you may do so truly, you must often think of God as the Author and Fountain of all good; you must pray to him, give him thanks, and always speak of him with great reverence.

Will you resolve to do so?

And if you set God always before you, and remember that he hates all iniquity, that he sees all you *do*, or *speak*, or *think*, this will fill your heart with godly fear.

Are you persuaded, that nothing does happen in the world without God's knowledge and permission?

Will you then trust in the Lord with all your heart, and rest assured that neither men nor devils can hurt you without his leave?

Will you consider afflictions as coming from the hands of a good God, and therefore to be borne with *patience*, *submission*, and a firm faith *that all things work together for good to those that fear God*?

The Holy Scripture, as well as sad experience, assures us, that our nature is corrupt and prone to evil continually. Are you truly sensible of this?

If you are, then you know for certain, that you are liable to the wrath of God, and that there is a necessity of a Redeemer to make your peace with God, and to shew you how to please him.

Know then, that it was for this reason that the Son of God took our nature upon him, that he might suffer what we had deserved to suffer, and that God laid on him the iniquities of us all, and that he hath obtained everlasting redemption for all them that obey him.

Are you then persuaded, that such as do not lay hold of this mercy must suffer the wrath of God in their own persons?

Are you then resolved to fly to God's mercy, for Christ's sake, to obey his laws, and follow his example?

Will you always endeavour to do what you believe Christ would do, if he were in your place and circumstances?

Will you set before your eyes his *sufferings*, his *humility*, his *patience*, his *charity*, and his *submission* to the will of God, in order to *direct*, to *support* and *comfort* you in all your troubles?

And remember that Jesus Christ is now in Heaven, in his human nature, evermore interceding for all that go to God by him.

Do you firmly believe all that God hath made known to us by his Son?

Do you believe that we must all appear before the judgment-seat of Christ, by whose righteous sentence, they that have done good shall go into life everlasting, and they that have done evil into everlasting misery?

Will you then live like one that believes all this; being careful of all your thoughts, words, and actions, which must then be judged?

Do you know that in baptism we are dedicated to the Holy Ghost, because it is he who must sanctify our nature, and fit us by his graces for heaven?

Will you then pray earnestly to God, and especially at this time, to give you this blessing, since he himself hath promised *to give the Holy Spirit to them that ask him*?

Will you order your life according to that word which he inspired, and take care not to grieve him by continuing in any known sin?

And since you are taught and governed by a Bishop and Pastors commissioned by the Holy Ghost,^s will you therefore live in obedience to them, to whom Jesus Christ made this promise,^h *Lo, I am with you always even unto the end of the world*?

Will you treat all christian people with love and charity, as being members of that body, of which Jesus Christ is the head?

Will you hope for forgiveness of sins for Christ's sake only, and believe that the goodness of God ought to lead you to repentance?

Do you believe, that there will be a resurrection both of the just and unjust?

Do you faithfully believe, that after this life there will be a state of endless happiness or endless misery?

Remember then that *a saving faith purifieth the heart*; and that a good faith must be known by its fruits, as one tree is known from another.

^s Acts xx. 28.

^h Math. xxviii. 20.

Of Obedience to God's Commands, &c.

ARE you persuaded, that the design of all true Religion is to make men holy that they may be happy?

Do you think that man is able to find out a way to please God, and to govern himself by his own reason?

So far from it, that when God left men to themselves, (as he did the heathens) they chose the most foolish and abominable ways of serving their Gods, and fell into wickednesses scarce fit to be named.¹

Will you then make the Law of God the rule of your life?

Will you be careful not to love or fear any thing more than God; for that would be your idol?

Will you worship God with reverence; that is, upon your knees, when you ask his pardon or blessing; standing up when you praise him, and hearing his word with attention?

Will you honour God's name, so as not to use it but with seriousness?

Will you abhor all manner of oaths, except when you are called before a Magistrate; and will you then speak the truth, as you hope the Lord will hold you guiltless?

Will you remember to keep holy the Lord's day, as that which sanctifies the whole week?

Will you honour your Parents, and be subject to the higher powers, obeying all their lawful commands?

Will you reverence your Pastors, and take in good part all their godly admonitions?

Will you be careful not to hurt, or wish any man's death, not be glad at misfortunes, or grieve men without cause?

Will you be gentle and easy to be intreated, that God for Christ's sake may be so towards you?

Will you remember that whoredom and sins of impurity will certainly keep men out of Heaven?

Do you believe that restitution is a necessary duty, (where it can be made) without which there is no forgiveness?

If you believe this, you will never wrong any body by force, fraud, or by colour of law; you will pay all your just debts, and never take advantage of any man's necessity.

Will you remember that the God of truth hateth lying,—that the Devil is the father

of lies,—and that liars, slanderers, and backbiters, are to have their portion in the lake that burneth with fire and brimstone?²

Will you endeavour to be content with your own condition, neither envying that of others, nor bettering your own by unjust ways?

Will you in all your actions have an eye to God; and say to yourself, I do *this*, or forbear *that*, because God hath commanded me?

Will you remember this good rule, never to undertake any thing which you dare not pray God to prosper?

Are you convinced, that all power to do good is from God; and that without his grace, you cannot keep his commandments?

Will you then pray to God daily, that his Holy Spirit may in all things direct and rule your heart?

May the gracious God enable you to do what you have now resolved upon.

You are now going to profess yourself a member of the Church of Christ.

Will you then endeavour to become a worthy member of that society?

Will you make the Gospel of Christ your rule to walk by; and obey them that are over you in the Lord?

Will you promise, by the grace of God, to continue in the unity of this Church, of which you are now going to be made a compleat member?

If you should be so unhappy as hereafter to fall into any scandalous sin, will you patiently submit to be reformed by Godly discipline?

Will you be very careful, not to let wicked and profane people laugh you out of these holy purposes and resolutions, remembering the words of Jesus Christ: *He that denyeth me, him will God deny?*

If this short method were conscientiously observed by every Curate of souls, for thirty or forty days before every Confirmation, and two or three hours every day spent in reading deliberately the short account of Religion, and in asking every particular person the questions, in the hearing of all the rest, (which according to our constitution ought not to be above thirty or forty at one time) I will venture to say, that the remembrance of *this duty* would be of more comfort to a Pastor on his death-bed than of *all the rest of his labours*.

¹ Romans i.

² Rev. xxi. 8.

A Prayer that may be used every Day during the time of Instruction.

O LORD, graciously behold these thy servants, who, according to the appointments of thy Church, are going to dedicate themselves to Thee and to thy service.

Possess their hearts with such a lively sense of thy great mercy, in bringing them from the power of Satan unto God;—in giving them an early right to thy covenant, and an early knowledge of their duty; that, with the full consent of their wills, they may devote themselves to Thee; that so they may receive the fulness of thy grace, and be able to withstand the temptations of the *Devil*, the *World*, and the *Flesh*.

Continue them, O Lord, in the unity of thy Church, and grant that they may improve all the means of grace vouchsafed them in this Church, of which they are members.

Preserve in their minds a constant remembrance of that love, which they are going to renew before Thee and thy Church.

That knowing they are the servants of the Living God, they may walk as in thy sight, avoid all such things as are contrary to their profession, and follow all such as are agreeable to the same.

O Lord, who hast made them thy children by adoption, bring them in thy good time to thine everlasting Kingdom, through Jesus Christ our Lord. *Amen.*

OF THE LORD'S SUPPER.

The Method of instructing such as have been Confirmed, in order to prepare them for this Holy Ordinance.

IF Christians do frequently turn their backs upon this Sacrament, and are not concerned to have it often administered, or seem little affected when they do partake of it, one may certainly conclude, *they never truly understood the meaning of it.*

This might surely, in some measure, be prevented, if due pains were taken to give young people a distinct knowledge of *this most important duty*; and of the manner of preparing themselves for it, before they should be admitted *the first time* to the Sacrament; for want of which very many continue in a gross ignorance both of the meaning and benefits of this ordinance all their days.

A good Pastor, therefore, will not suffer any one to come to the Holy Communion, until he has taken pains to examine and to inform him very particularly concerning the *meaning* of this ordinance, and the *ends* for which it was appointed;—what this Sacrament *obliges* Christians to, and the benefits they may expect from it;—with what *dispositions* a Christian should come to it, and the great sin of despising it.

The young Christian should, for instance, be put in mind, that as there was in the Jewish, so there is in the Christian Church, *two Sacraments*.

That the Sacrament of *Baptism* was ordained by Christ for admitting us into his

Church upon certain conditions, which such as are baptised in their infancy are to perform when they come to age.

And the *Holy Supper* he ordained, that Christians might have an opportunity of renewing their baptismal vows, which they are but too apt to forget, and of making their peace with God, when they had broke his laws, and desire sincerely to return to their duty.

Now, as Jesus Christ did *by his death* make our peace with God, and obtain eternal redemption for all them that obey him, we Christians, in obedience to his command, do keep up the remembrance of his death until his coming again, after this *solemn manner*.

First; As God is the King of all the earth, we offer unto him the best things that the earth affords for the life of man, namely, *Bread and Wine*, as an acknowledgement that all we have, whether for the support or comfort of our lives, is owing entirely to his bounty.

The bread and wine being placed upon the altar, (by which they are sanctified, that is, set apart for holy uses) we then proceed to give God thanks for his Son, our Lord Jesus Christ, *who is the life of our souls*, after this manner:—

The Priest, by doing what Christ did, by *prayer and thanksgiving*, by breaking the bread and pouring out the wine, obtaineth of God that these creatures become, after a spiritual manner, the *body and blood of Christ*, by receiving

ceiving of which our souls shall be strengthened and refreshed as our bodies are by bread and wine.

For all this is done, to represent the death of Jesus Christ, and the mercies which he has obtained for us; to represent it not only to ourselves, but unto God the Father, that as the prayers and alms of Cornelius are said to have gone up for a memorial before God, so this service may be an argument with his Divine Majesty to remember his Son's death in Heaven, as we do on Earth, and for his sake to blot out our sins, and to give us all an interest in his merits.

After this we all receive the bread and wine (being thus made the body and blood of Christ) in token of communion with Christ our head, and with all his members.

And that we may have a more lively sense imprinted upon our souls, of the love of God, of the kindness of our Redeemer, and of the benefits he has by the shedding of his blood obtained for us, the Minister of God applyeth the merits of Christ's death to the soul of every faithful receiver, in these words: *Eat and drink this in remembrance that Christ died for thee, and that he may preserve thy body and soul unto eternal life.*

By explaining the meaning of this ordinance after some such familiar way as this, a young Christian will see that by joining in this Sacrament,

We keep up the remembrance of Christ's death, which is our salvation:

We plead with God for pardon, for his Son's sake, after a way which his Son himself appointed:

We are hereby more firmly united to Christ our head, and to the Church which is his body:

And lastly, we do hereby express our faith and hope of his coming again to reward his faithful servants.

Now, these being duties of the greatest concern to Christians, it is no wonder, that the Church, directed by St. Paul, very seriously exhorts all Christians to examine and to prepare themselves for this Holy Ordinance; for if a Christian should presume to come to the Lord's Table, without knowing what he is going to do, without repentance, without purposes of leading a Christian life, without faith in God's mercy through Christ, without a thankful heart, and without charity, he will receive a curse instead of a blessing.

Because many Christians, therefore, especially the younger sort, may not know upon what heads, and after what manner, they

ought to examine themselves, or lest they should do it by halves, or perhaps not at all, a faithful Pastor will shew them the way, by examining them himself, after this or some such like plain method.

Concerning their Repentance.

DO you know that God will not accept of the service of such as live in the practice of any known sin?

Let me therefore advise you, as you love your soul, to consider seriously, Whether you are subject to any evil habit, either of lying, or swearing, or drinking; or of any sin of uncleanness; or of an idle life, which will lead to these? And if you find you are, your duty is, to judge yourself, to beg God's pardon, and to amend your life.

Will you do this, and in obedience to God, because he requires it?

Will you promise sincerely to avoid all occasions of sin, especially of such sins as you have been most apt to fall into?

If through weakness or temptation you commit any sin, will you forthwith confess your fault to God, ask his pardon, and be more careful for the time to come?

Will you endeavour to live in the fear of God, always remembering, that a good life is the best preparation for this Sacrament?

Will you constantly pray for God's grace and assistance, without which all your good purposes will come to nothing?

Will you strive to keep your conscience tender and awake, that you may know when you sin, and that your heart may not be hardened, which is the greatest judgment?

Lastly; will you be careful to keep a watch over yourself, that you may not fall into the sins you have repented of?

And will you often examine into the state of your soul, especially before you go to the Lord's Table, that you may see whether you grow in grace, and get the mastery over your corruptions? For if you do so, you are certainly under the government of God's Holy Spirit.

Concerning a Christian's Purposes of leading a New, that is, a Christian Life.

DO you sincerely purpose to make the Law of God the rule of your life?

R r r

Will

Will you do whatever you believe will please God, and avoid what you know or suspect will displease him?

Will you shew, that you believe, and fear, and love God with all your heart, by being fearful of offending him, by giving him thanks for his mercies, and by praying to him daily for pardon, for grace, and for protection?

Will you have a great regard for every thing that belongs to God, his Name, his House, his Day, his Ministers, and his Word?

Will you be careful to attend the publick Worship of God, and especially upon the Lord's day, as you hope for God's blessing the whole week following?

Will you be sure to behave yourself reverently in God's House, not sitting at your ease when you should stand or kneel, lest your prayers become an abomination?

Will you reverence and obey your parents, your governors, and your betters, and especially such as are over you in the Lord?

Will you endeavour to live peaceably and charitably with all men, avoiding all malice, revenge, ill-will, and contention?

Will you be chaste, sober, and temperate, as becomes a Member of Christ and his family, avoiding all excess in meat and drink, and an idle life, which are the occasions of sins not fit to be named amongst Christians?

Will you be true in all your dealings, avoiding all wrong, oppression, and extortion?

And will you remember, that without restitution, where it can be made, there is no acceptance with God?

Will you be careful to speak the truth, avoiding the sins of lying, of perjury, of tale-bearing, and meddling with matters which do not belong to you, as things hateful to God and man?

Will you be content with your lot, whatever it be; neither coveting what is another's, nor envying his prosperity, nor being glad at his calamities?

Lastly; will you do these things out of the love and reverence you bear to God, whose laws they are?

And will you seriously beg of him to write all these laws in your hearts, and to incline and enable you to keep them?

How a Christian should examine, whether he hath a lively Faith in God's Mercy through Christ.

AS the blood of the Paschal Lamb sprinkled upon their doors, was that which saved the Israelites from death; so the Blood of Jesus Christ is that which saves all Christians that partake of it.

Do you stedfastly believe this?

Do you trust in Jesus Christ, and in what he has done and suffered for you, and in him only for pardon and salvation?

Do you firmly believe that Jesus Christ is now in Heaven interceding with God, by virtue of his death, for all such as on earth do religiously keep up the remembrance of that his death until his coming again?

Your faith being built upon the promises of God in Jesus Christ, and all his promises being on condition that we live as becomes Christians; will you seriously purpose to do so?

And will you remember, not to presume on God's mercy, or expect that he will communicate his graces, while you continue under the power of a sinful life?

How a Christian may know whether he has a thankful Remembrance of Christ's Death.

DO you desire to have a thankful remembrance of Christ's death?

Why then, consider what he has done for you and for all mankind, to recover us from a state of sin and misery.

We were all enemies to God by wicked works. Jesus Christ undertook to restore us again to God's favour. God therefore laid on him the iniquities of us all: for the sake of his death God was pleased to overlook the untowardness of our nature, to forgive us our sins, to look upon us as his children, to give us all the grace and assistance which we shall want; and, if we behave ourselves like his children in this state of trial, he will for Christ's sake make us happy to all eternity when we die.

You see what reason we have to remember his death with thankful hearts.

Will you therefore keep these things in your heart, and shew your thankfulness for the same, by living like one who has been redeemed from death and from damnation?

And

And will you be sure to remember this: That Jesus Christ did indeed die to redeem us from death and hell? But then he must first redeem us from this present evil world, from our vain conversation, and from all iniquity; that is, he must make us holy that we may be happy, for "without holiness no man can see the Lord."

How a Christian may examine and know whether he is in Charity with all Men.

OUR Lord Jesus Christ having by his death restored all mankind to the favour of God, he only expects this of us: That we should love one another as he loved us.

To this end, he hath appointed, that in this Sacrament we should all, as members of one family of which he is the master, as members of one body of which he is the head, that we should eat of one bread in remembrance of his death, and in token of that strict union which there ought to be amongst all Christians.

Will you then walk in love as Christ hath loved us, and given himself for us?

Will you consider whether you have given any just occasion of offence, or injured any body, so as that you ought to ask their pardon, and make them restitution?

And that no worldly shame may hinder you from doing so, you shall hear the very direction of Christ himself:

Matt. v. 23, 24. *If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*

Will you therefore desire forgiveness of all such as you have offended?

And do you forgive all that have offended you?

Can you heartily pray for every body; and will you do so?

Will you (as the Apostle directs) love, not in word only, but in deed and in truth, that is, doing good, as well as giving good words?

You will see Jesus Christ every day in some of his members; some naked, some

hungry, some in affliction, some wanting comfort, others instruction: Will you, for his sake, be kind to them, according to their wants and your power to help them?

After this a good Pastor will let the young Christian see the benefits of receiving as often as he has opportunity, and the great sin of turning his back upon this ordinance.

He will, for instance, put him in mind, that all Christians being obliged to examine themselves before they go to this Sacrament: this will keep them from falling into a state of sin and security.

That if we find we grow in grace, we shall have the greatest comfort; and if we have not got ground of our corruptions, this will make us more careful.

That our faith will hereby be strengthened, when we call to remembrance what Jesus Christ hath done for us, and that his love and his power are still the same if we strive to deserve his favour.

Lastly; that by duly partaking of this Holy Ordinance, we shall come to such a state, that it will be uneasy to us to offend God, and the very pleasure of our souls to obey his laws.

On the other hand, if a Christian turns his back upon this Sacrament, (without good cause) he transgresses an express command: *Do this in remembrance of me.* He shuts himself out of Christ's family; he lives without hopes, and without promises.

If therefore, he ask how often he should receive this Sacrament, he ought to have an answer in the words of an antient writer: "Receive it as often as you can, that the old serpent, seeing the blood of the true Paschal Lamb upon your lips, may tremble to approach you."

And if to these instructions, a Pastor exhort the young Christian to be very careful not to separate from the Church, in unity with which he may expect the Holy Spirit, and all other benefits of Christ's passion. And if he likewise require him, at all times hereafter, before he designs to communicate, to give his Pastor an account of it, (in obedience to the orders of the Church) that he may receive further advice as there shall be occasion, he will have done a work worthy of a good Pastor, and will undoubtedly receive a good reward for so doing.

CONCERNING

CONCERNING FAMILY PRAYER.

THE very learned and pious Bishop Pearson took occasion very often and publicly to bless God, that he was born and bred in a family in which God was worshipped daily. And certainly, it is a duty which entails very many blessings on posterity; for which reason, a Pastor should labour with all his might to introduce it into every family under his charge; at least, he should give neither himself nor his people any rest, till he has done all that lies in his power to effect so good a work; which if he does not do, this very intimation will one day rise up in judgment against him.

And in truth, this duty is so reasonable and advantageous, that a man, who will but set about it in good earnest, will find people less backward than at first he would imagine.

To acknowledge God to be the giver of all good gifts;—to put a man's *self*, his *wife*, his *children*, his *servants*, and all that belongs to him under God's protection;—to ask from him, as from a father, whatever we want,—and to thank him for the favours we have received. These are duties which the reason of mankind closes with as soon as they are fairly proposed.

And then the advantages of Family Worship will be evident to the meanest capacities.

First; To begin and end the day with God, will be the likeliest way to make *servants* faithful, *children* dutiful, *wives* obedient, and *husbands* sober, loving, and careful; every one acting as in the sight of God.

Secondly; This will be a mighty check upon every one of the family, and will be a means of preventing much wickedness; at least, people will sin with remorse, (which is much better than with a feared conscience) when every one knows he must go upon his knees before he sleeps.

Thirdly; This is the way to entail piety upon the generations to come. When children and servants, coming to have families of their own, cannot be easy till they fall into the same pious method which they have been long used to. *Train up a child in the way he should go, and when he is old he will not depart from it*; nor perhaps his children after him for many generations.

But if there are persons upon whom these motives make no impressions, let them know the evil consequences of neglecting this duty:—

That the Curse of the Lord is in the House of the Wicked.^m

Pour out thine indignation, saith he Prophet,ⁿ (that is, God will do so) upon the families that call not upon his name.

Add to this, that *ignorance*, *profaneness*, and a *curse*, must of necessity be in that family where God is not owned; where, as one observes, not a creature but is taken care of, not a swine but shall be served twice a day, and God only is forgotten. I say, he must be worse than a Heathen whom these considerations do not influence.

I know of no reason that can be offered, why every family in this diocese might not be brought to observe this duty, except this one: That very many cannot read, and are too old to learn the prayers provided for them; (though it would be well if all that can read did conscientiously discharge this duty!) Now, where this is indeed the case, I make no question, but that with half an hour's patience and pains, a Pastor might bring the most ignorant person to observe this following method of *orderly devotion*:

First; Let him speak to his family and say, Let us confess our sins to God, saying,

Remember not, Lord, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins: spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Then let him say to the family: Let us praise God for all his mercies, saying,

Glory be to the Father, &c.

As it was in the beginning, &c.

Then let him say to the family: Let us pray for God's blessing and protection, saying,

Our Father, which art in Heaven; &c.

And then let him conclude the whole, saying,

The Grace of our Lord Jesus Christ, &c.

There is not one person but can say these prayers already, and only wants to be put into a method of saying them after this orderly manner; and I am sure the comfort and blessing of bringing all our people that cannot read to this, would be unspeakably great both to them and to ourselves; and for the love of God, let it be attempted in good earnest.

[†] Prov. xiii. 6.

^m Prov. iii. 33.

ⁿ Jer. x. 25.

AN ADMONITION PROPER FOR PARENTS.

MOST Parents are concerned for their children's present welfare, and too often renounce a good conscience rather than not provide for them, while few are careful to give them such instructions and examples as, by the grace of God, may secure them an eternal inheritance.

They should therefore be often put in mind of their duty in this particular, that they may not have the torment of seeing their children for ever ruined by their negligence.

It is a strange stupidity, and they should be told of it, for parents to be much concerned to have their children dedicated to God in baptism, and yet utterly unconcerned how they behave themselves afterwards.

The least that parents can do is, To instruct, or get their children instructed, in the principles of the Christian religion;—to pray for them daily, and to see that they pray daily for themselves;—to possess their minds with a love of goodness, and with an abhorrence of every thing that is wicked;—and to take care that their natural corruption be not increased by evil examples.

It is a sad thing to see children under the very eye of their parents, and too often by their examples, getting habits of vanity, of idleness, of pride, of intemperance, of lying and pilfering, of tale-bearing, and often of uncleanness, and of many other sins which might be prevented by a christian education.

Parents therefore should be made sensible of their great guilt, in suffering their children to take evil ways. They should be often told, that human nature being extremely corrupt, we need not be taught and be at pains to go to hell; we shall go thither of course, if we do not make resistance, and are not restrained by the grace of God, and our own care and endeavour.

They should know (however loth they are to hear it) that they are their children's worst enemies, when they will see no faults in them,—connive at what ought to be corrected,—and are even pleased with what ought to be reprov'd.

*He that spareth his rod, saith Solomon, bateth his son; (that is, acts as if he really did so;) but he that loveth his son, chasteneth him betimes; that is, before he grows headstrong, and before he is corrupted by evil habits. For a child left to himself bringeth his mother to shame.**

In short, a parent, who has any conscience of his duty, will not suffer the least sin to

go unreprov'd or without due correction; but then he will take the Apostle's advice[†], *not to provoke their children to wrath*, by a causeless or too great severity; lest they be discouraged, and thereby their children's love, both for religion and for themselves, be lessened.

When children are grown up to years of discretion, parents should be admonished *to fit them for Confirmation*;—a privilege which both parents and children would very highly value, if they were made to understand the worth of it, which of all things a pastor should take care to explain to them.

In the next place, it would be great charity for a Clergyman to interpose his good offices, (at least to offer his advice) when parents are about to dispose of their children in marriage, upon mere worldly considerations, and very often for little conveniences of their own, without any regard to their children's future ease and welfare.

It is seldom that either parents or children pray for God's direction and blessing upon an undertaking which is to last as long as life; but run on headlong, as humour, or passion, or worldly interest, lead them, which is the true occasion of so many *indiscreet choices* and *unfortunate marriages*, which a pastor should prevent as much as may be, by admonishing Christians of their duty in this particular, both publickly and in private conversation.

And when parents are providing for their children, let this consideration be always present with them both for their own and their children's sake: *Better is a little with righteousness, (that is, honestly gotten) than great revenue without right.*[‡]

When a curse goes along with a portion, it is often the ruin of the whole family. These were the remarkable words of the pious Judge Hales to his children: "I leave you but little, but it will wear like iron."

Lastly; a pastor's advice would be very seasonable, and should be often repeated, to such parents as are squandering away the inheritance which was left them by their forefathers, and left them in *trust only* for those that should come after them; depriving their children of their right, exposing them to hardships, to temptations, and to curse their memory. Considerations which should make their hearts to ache, and force them to put an end to that idleness and intemperance, which are the occasion of so much sin and mischief.

* Prov. xiii. 24.

† Prov. xxix. 15.

‡ Col. iii. 21.

§ Prov. xvi. 8.

INSTRUCTIONS PROPER FOR YOUNG PEOPLE.

IT is the great misfortune of *Youth*, that wanting *experience*, *judgment*, and very often *friends* capable of giving them good advice, and following the bent of their passions, they love and seek such company and pleasures as serve to strengthen their natural corruption, which, if not prevented by charitable advice, will be their ruin.

And certainly a Pastor has much to answer for, who does not lay hold of every occasion of shewing young people their *danger* and their *duty*.

The first thing a youth should be made sensible of is this;—

That he has in himself the seeds of all manner of sin and wickedness, which will certainly spring up and be his ruin, if he does not watch against it, and pray daily for God's grace to preserve him from it:

That the wickedest man he knows was once as capable of salvation as he thinks himself to be; but by provoking God to leave him to himself, sin and hell have got the dominion over him:

And that therefore it is the greatest judgment that can fall upon any man, *to be left to himself*.

To come to particulars:—

First; Young people are apt to be *headstrong*, and *fond of their own ways*, and should therefore be told what God declares by Solomon: *Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproof shall be honoured.*—*That there is a way that seemeth right to a man, but the end thereof are the ways of death.*

Secondly; They love idleness naturally, and therefore should be put in mind,—That slothfulness casteth into a deep sleep; that is, makes men as careless of what will become of them as if they were fast asleep; and that drowsiness will cover a man with rags. Above all, they should be put in mind of our Lord's sentence, *Cast ye the unprofitable servant into outer darkness.*

Thirdly; This being the age of *sensuality*, *libertinism*, and *vanity*; it must be a great grace, and very frequent instructions, that must secure young people from ruin.

They should therefore be often told,

That fools (and only fools) make a mock of sin; it being too dreadful a thing to be laughed at:

That whoredom and wine take away the heart; that is, make a man a mere brute:

That lying lips are an abomination to the Lord, and that *swearing* and *curfing* are sins easily learned, but hard to be left off, and will be punished most severely:

That *evil communications will corrupt good manners*:

That therefore young people should not, at their peril, run into unknown company and temptations, depending upon their own strength and good resolutions.

They should be told,

That nobody is very wicked at once;—that there are few but had some time good notions, good purposes, and good hopes;—and those that are profligately wicked became so after this manner: They took delight in loose and wicked company; then they neglected to pray for grace; then they cast off the fear of God; then *holiness*; after that *modesty*; then care of reputation;—and so contracting evil habits, they became at last abandoned of God, and left to themselves.

Fourthly; A good pastor will not forget to exhort young people to flee youthful lusts and all sins of impurity, filthy songs, and filthy stories, which leave cursed impressions upon the soul, do grieve God's Holy Spirit, which was given them at baptism and at confirmation, and provoke him to forsake them; and then an evil spirit most certainly will take them under his government.

Fifthly; Such as have parents should be exhorted to *love*, *honour*, and *obey* them. That as the Apostle saith, *It may be well with them, and that they may live long on the earth.*—That they may escape that curse pronounced, Deut. xxvii. 14, *Cursed is he that setteth light by his father and mother*;—and that of the Wise Man, *The eye that mocketh his father, and despiseth to obey his mother, the ravens of the valley shall pick it out*; that is, such a one shall act in every thing he does as if he were blind.

In short, Children, as they hope for God's favour and blessing, should strive to please their parents;—be grieved when they have angered them;—take their advice kindly, and follow it cheerfully;—and never marry without their consent, as they hope for happiness in that estate.

* Eph. vi. 1.

* Prov. xxx. 17.

* Prov. xiii. 8. xiv. 12.

Above all things, young people should be obliged to observe the Lord's day:—They should be taught to reverence God's House, and God's Ministers, who pray for them, and are to give an account for their souls.

They should be exhorted to pray daily for themselves, and against being led away by the violence of evil customs and the ways of the world, which they have renounced at their baptism.

And when they have run into errors (which they are but too apt to do) they should be made sensible of the ruin they are bringing upon themselves, that they may return to a better mind, and after the example of the Prodigal in the Gospel, beg God's pardon, and sin no more; being often forewarned, that God will, one time or other, *make them to possess the iniquities of their youth.*[†]

[†] Job xiii. 26.

OF WORLDLY-MINDEDNESS.

A Pastor will find that *worldly-mindedness* is one of the most universal diseases of his flock, and the most difficult to be cured.

People see an absolute necessity of taking care for themselves; and duty obliges them to provide for their families.

But then this care very often increases beyond necessity, and what was at first a duty becomes at last a sin; when Christians begin to set their hearts upon the world, to place their happiness in its favours, to dread its frowns, and to depend upon it as a good security against future evils.

Now, the consequence of such a love for the world will be, that many Christian duties must give place to worldly business; the very commands of God shall often be broken to gain worldly ends; men shall make a mere idol of the world; *love, and fear, and think, and depend upon it*, more than upon God, and will at last be so bewitched and blinded with it, that they shall not see the sin and vanity of all this, until the approach of death opens their eyes, and then they see the folly of their choice, but see too, that it is too late to make a better.

In short, it is hard to live in the world and not to love it; and nothing in nature can prevent or cure this disorder, but a sincere belief of the Gospel, and a resolute practice of the duties of Christianity.

For the Christian religion lets us know, that while we are in this world, we are in a state of banishment;—that here we have no abiding place;—that God has made our life short, on purpose that we may have no pretence to set our hearts on this world;—that it is a dreadful thing for a man to have his portion in this life;[†]—that a man's true happiness does not consist in the abundance of the things which he possesseth;—and that

God hath ordained that all things here shall be uncertain, and full of troubles, that we may be led more easily to set our affections on things above, not on things on the earth.

And forasmuch as it is found by sad experience, that the more men have, the more fond they will be of the world, Christians should be often advised to receive its favours with a trembling hand, and to remember, that the more a man has, the more he must account for, the greater danger he is in, and the more pains he must take to preserve himself from ruin;—for it was not for nothing that our Lord said, *How hardly shall they that have riches enter into the kingdom of Heaven.*

In short, there is no greater hindrance to piety than the love of the world; God therefore having made that and the care of our souls the great business of our lives, he has bound himself to take care of us, and that we shall want nothing that is necessary for this life. “Take no thought,” saith our Lord,^a “for your life, what ye shall eat; nor for your body, what ye shall put on. Does not your Heavenly Father feed the fowls of the air? Does he not know that ye are better than they, and that ye have need of these things?”

Let not therefore Christians flatter themselves with the hopes that worldly business will excuse them from serving God; our Lord has already told us what sentence such people must expect:^b *Not one of those men shall taste of my supper.* That is, those that were so taken up about their oxen, their fields, and their worldly business, that they would not mind their Lord's invitation.

And indeed our Lord tells us in another place,^c That the very Word of God will be lost on those whose hearts are full of the cares of this world, which choak the Word, and it becometh unfruitful.

^a Matt. vi. 25.

^b Luke xiv. 24.

^c Luke viii. 14.

[†] Psalm xvii.

But

But then Christians have another way of deceiving themselves, and that is with the *hopes of reconciling a love for the world with the love of God.*

And yet our Lord Christ assures us, that they are as utterly inconsistent as light and darkness; that *no man can serve two masters*; and that whoever will be a friend of the world is the enemy of God.

To conclude:—All Christians are by their profession, obliged *not to love the world.*

They are also obliged to use all proper means to prevent this love, which would otherways ruin them.

Especially; they are obliged to great

watchfulness and earnest prayers for God's grace to keep them from becoming slaves to the world;—from placing their confidence or happiness in it;—from taking delight in the possession of it;—from distracting cares about it;—from taking unjust ways to better or secure their portion in it;—from being extremely grieved at the loss of it, or unwilling to part with it when God so orders it;—from an hard heart, and a close hand, when the necessities of the poor call for it. And lastly; from being diverted, by the hurry of this world, from the thoughts of the world to come.

For what will it profit a man if he should gain the whole world, and lose his own soul? —Remember Lot's Wife.

ADVICE TO MEN OF ESTATES.

MEN of estates are but too apt to abuse the advantages they have above others, and they are unwilling to hear of it; they imagine they are above advice, and for that reason they are in most danger.

But whatever they fancy, a good Pastor will shew them their danger and their duty, whether they will hear, or whether they will forbear.

Now, such persons being subject to *idleness*, to *intemperance*, and to *bear hard* upon their poor neighbours, they should have prudent hints given them to avoid these sins which do so easily beset them.

That such, for instance, who have plenty without taking pains, may not contract an habit of idleness, which is the parent of infinite evils; (a man that has nothing to do being ready to do any thing that the Devil shall tempt him to;)—a dislike to business;—a love of ease;—a dependance upon an estate more than upon God's providence;—running into company to pass away time;—a neglect of family duties;—an evil example to children and servants;—an estate going to ruin for want of God's blessing and an honest care.

And though no man can call such a person to an account for leading an idle and a useless life, yet God often does do it; and hence it is we so often see families of an ancient standing broke, and estates crumbled into pieces, because the owners thereof were above taking pains, and neglected to pray for God's blessing upon their estates and families.

It will be great charity therefore, however such people will take it, in a Pastor, to put them in mind,

That we are none of us *proprietors*, but only *stewards*; for the whole earth is the Lord's, and he disposes of it as he pleaseth:

That such as have received more than others have more to account for:

That if they only seek to please themselves, they may justly fear the sentence of the rich man;^a *Remember that thou in thy life time receivest thy good things, for which thou art now tormented.*

That not only the wicked, but even the *unprofitable* servant, was cast into outer darkness:

That if men have estates, they have greater opportunities of gaining God's favour, by doing good to others:

That if they have more time to spare, they have more time and more reason to serve God:

And if they feel not the afflictions of poverty, they are more obliged to assist and help them that do.

But if, instead of doing so, they consume their estates upon their lusts; and when having received more favours from God, they should be examples and encouragers of religion, they become themselves the greatest contemners of religion;—if their plenty makes them forget God, and their power more troublesome to their poor neighbours; then an estate is a curse and not a blessing.

^a Luke xvi.

In short; those that have estates should be charged, as the Apostle directs,* “ *Not to be high-minded; not to trust in uncertain riches, but in the living God; that they do good; that they be rich in good works; ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.*”

—They should be exhorted to give God thanks for his favours; to lay by a reasonable certain proportion of their incomes, to be bestowed in works of piety and charity; to be examples of industry, sobriety, and godliness, to their children, families, and neighbourhood.

* 1 Tim. vi. 17.

CONCERNING THE POOR.

THE Poor being God's peculiar care, they ought to have a great share in the concern of his Ministers, to *relieve*, to *instruct*, and to *comfort* them.

For nature being averse to *contempt* and *sufferings*, which are often the lot of poor people, they are therefore too apt to charge God foolishly for the unequal distributions of his Providence; so that their minds must be satisfied, and their spirits supported, by such considerations as *these*:—

First; That Jesus Christ himself, though Lord of the whole creation, yet made it his choice to be born, and to live in poverty; to convince the poor that that condition is not unhappy, if they do not make it so by their impatience.

Secondly; That there is no state whatever but has its proper difficulties and trials; and the *rich* especially, who are so much envied, are often forced to confess, that as our Lord has told us, a man's life and happiness consisteth not in the abundance of the things which he possesseth. And as to the next world, the *poor* have much the advantage of the rich, in wanting so many temptations to the ruin of their souls;—and in the less account they have to make for what they have received. And then the poor (as an excellent poet expresses it)

—will bless their poverty, who had
No reckonings to make when they are dead.

Thirdly; They should be put in mind, that God has made poverty the lot of many of his dearest servants, fitting them for future and eternal happiness by the short afflictions of this life; weaning their affections from things temporal, and forcing them, as it were, to look for rest, and ease, and an inheritance elsewhere.

Fourthly; Let them therefore be often exhorted, to *put their trust in God, who is the helper of the friendless*:

To have much in their thoughts the joys of Heaven, which will enable them, as it did our Lord himself, to bear with patience

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the hardships of their condition; not to envy such as are in better circumstances; nor to endeavour to better their own by unjust ways. But to believe assuredly, that if it is not their own fault, God will make them sufficient amends in the next life for what he denied them in this.

Thus poor Lazarus no sooner expired, but he was carried by the angels into Abraham's bosom, to enjoy perpetual rest and felicity.

Let them therefore be comforted with such Scriptures as *these*:—

Your Heavenly Father knows what things ye have need of. Cast therefore all your care upon him, for he careth for you.^f

Be content with such things as ye have, for God hath said, I will never leave thee, nor forsake thee.^g

Better is a little with the fear of the Lord, than great treasure and trouble therewith.^h

*Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him.*ⁱ

But then they must be put in mind often to pray to God, to deliver them from the sins to which their poverty might tempt them.

Not to give themselves up to sloth and idleness, but to do what they well can for an honest livelihood; to bring up their children in the fear of God, and to be sure not to set them evil examples—of murmuring against God, of coveting what is another's, of filching and stealing: for if they should be guilty of any of these sins, they will lose all title to the promise of Jesus Christ:^k *Blessed are ye poor, for your's is the kingdom of Heaven.*

And if to these exhortations a Clergyman adds his alms, or procures the charity of such as are more ab^l than himself, he will discharge a very material part of his duty, and he will have the prayers of those who have the freest access to the Throne of Grace.

^f 1 Pet. v. 6. ^g Heb. xiii. 5. ^h Prov. xv. 16.

ⁱ James ii. 5.

^k Luke vi. 20.

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TO

TO PERSONS IN AFFLICTION.

MAN, (as Job faith¹) *being born to trouble*, a Pastor can hardly visit his flock, but he will meet with some who will want words of comfort; with which therefore he should be always furnished, both to *guide* and to *support* the spirits of the afflicted.

For Christians in affliction are but too apt to distract themselves, and increase their burthen, by considering only what flesh and blood suggest, not what faith and religion propose for their support and comfort.

They are apt to charge God foolishly;—to be angry with those whom he has made or permitted to be the instruments of their affliction;—to grow dejected and melancholy upon the thoughts of the sins which they suppose have provoked God to visit them;—and lastly, to despair of ever seeing an end to their sorrows.

Here then, the Pastor's help will be seasonable and charitable; for he will teach such as are in trouble to seek comfort in God, and in the aids of religion.

He will convince them, (for instance)

That events are not left to chance, but that all things come to pass by the appointment or permission of God:

“ That the very hairs of our head are all “ numbered: ”

That we are under God's care, as well when he suffers us to be troubled, as when he smiles upon us:

That he is a very undutiful child, who will love and obey his father just as long as he pleaseth him, and no longer:

That God has a right to try whether Christians are sincere or not; that is, whether they will believe him to be their God and Father, as well when he corrects, as when he gives them their desires:

That we are in darkness, and do not ourselves know what would be best for us:

That God has made no earthly comforts *full* and *lasting*, on purpose that Christians, seeing the vanity of all worldly enjoyments, may not desire to set up their rest *here*, but be obliged to think of another life where all tears will be wiped away:

That God often punishes us in this world, that he may not be obliged to punish us hereafter:

That the best of men have need of being awakened into a sense of their duty and danger:

That a disciple of Jesus Christ must take part in the sufferings of his Lord and Master, as he hopes to be a partaker of his glory; *For if we suffer with him, we shall also reign with him.*

It is thus a Christian may be taught to submit to God's dispensations, and to make an advantage of what the world calls *misfortunes, afflictions, calamities, judgments.* And that instead of being *impatient, fretful, or dejected*, he should rather rejoice in *tribulation, in wrongs, in losses, in sufferings*, and be glad that he has a proper occasion of offering *his will* a sacrifice to the will of God, which is a most acceptable oblation.

When a Pastor has made his distressed patient sensible of the *reason* and *benefit* of *afflictions*, he will then proceed to shew him how to quiet the disorders of his soul.

He will advise him, (for instance) not to torment himself about the *cause* of his troubles, or the *instruments* of his afflictions, or be over anxious concerning the *issue* of them. For this will only create *vexation, fruitless complaints, and a sinful distrust*, which are all the effects of *pride* and *self-love*, and serve only to bereave him of that peace of mind, which is necessary to carry him through his trials with the resignation of a Christian.

He will then shew him, that by being brought into these circumstances, whether his afflictions be for *trial* or *punishment*, he has a special title to the favour of God, and to many great and precious promises, provided he submits to God's order and appointment. For God has declared himself to be the helper of the friendless; the comforter of the afflicted; a light to them that are in darkness, and know not what way to take. He has promised to be a father to the fatherless, and an husband to the widow; that he will undertake the cause of the oppressed, and of such as call upon him in their distress. So that no man ought to think himself destitute and miserable, who has God to fly to, and God's word for his comfort.

Upon the first *approach* of troubles, therefore, his spiritual guide will direct him to fall down before God,—to humble himself under his afflicting hand,—to acknowledge *that God's judgments are right, and that he of very faithfulness has caused him to be troubled;* beseeching

¹ Chap. v. 6.

beseeching God that he may make a good use of his troubles;—to cast his whole care upon God, trusting in his wisdom to know, and his goodness to appoint, what is best for him; resolving, by the grace of God, to make that his choice which he has prayed for all his life, *that God's will may be done.*

He will also assure him, that let his mind be never so much disordered, and his soul oppressed with sorrow, God can support and comfort him; that he has a promise of the same grace which enabled St. Paul to *take pleasure in afflictions, in persecutions, in infirmities, in reproaches*; which enabled the first Christians, *to take joyfully the spoiling of their goods, knowing that they had in Heaven a better and an enduring substance*;^m which enabled holy Job, under the severest trials, to submit without repining to God's appointment, saying only, *The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord.*

Lastly; his Pastor will tell him, that St. James is so far from looking upon the case of the afflicted as desperate, that he affirmeth, *Blessed is the man that endureth temptation; for when he is tried, (that is, approved) he shall receive a crown of life which fadeth not away.*

And sure no man will think his own case hard, whatever his afflictions may be, when he is put in mind of the sufferings of Christ

his Lord and Master, who had not where to lay his head;—who was set at nought by those he came to save;—who was called a dealer with the devil, a glutton, and a wine-bibber;—who was assaulted by all the powers of hell, so that his soul was sorrowful even to death;—was betrayed by one disciple, and forsaken by all the rest;—was falsely accused by the Jews, set at nought by Herod, unjustly condemned by Pilate, barbarously treated by the soldiers, was led as a sheep to the slaughter, and suffered death, even the death of the cross.

This was the treatment which the Son of God met with when he was on earth; and this will silence all complaints, or else we are very unreasonable indeed.

But after all, our greatest comfort is this: That this Jesus, who himself was a man of sorrows, and acquainted with grief; who felt the weakness of human nature, and the troubles to which we are subject: This Jesus is our Advocate with the Father; who for his sake *will not suffer us to be tempted above what we are able to bear, but will enable us, as he did St. Paul, in whatever state we are to be therewith content.*

*Wherefore, let them that suffer according to the will of God, commit the keeping of their souls unto him in well-doing, as unto a faithful Creator.*ⁿ

^m Heb. xi. 34.

ⁿ 1 Pet. iv. 19.

EXHORTATIONS PROPER FOR SERVANTS.

SERVANTS make a considerable part of every Clergyman's charge, and will always stand in need of a particular application. They have as many duties and temptations as other Christians, and have need of as much care—to implant the fear of God in their hearts,—to encourage them to bear with patience the difficulties of their state,—to teach them the duties of their calling,—and to secure them from such sins as they are most subject to.

Servants ought not to imagine, that the meanness of their condition will free them from being accountable to God for their behaviour in that state of life in which his providence has placed them. They are as capable of eternal happiness, and as liable to eternal misery, as the masters they serve; and as strict an account will be required of them. And therefore the Apostles are very particular in setting down the duties of their

calling, and the sins they ought to be most careful to avoid.

For example:—That they should be diligent in their business, not with eye service, as men-pleasers, but as the servants of Christ, in singleness of heart, fearing God; *Knowing that of the Lord they shall receive a reward.*^o

They should be often put in mind to make a conscience of their master's interest, that nothing under their care be lost or wasted by their negligence. *This is to shew all good fidelity.*^p

To be exactly just and honest; not *purlaining* as the Apostle speaks, but remembering, that he was an *unjust steward*, and not to be imitated by any honest servant, who made himself friends at his master's cost.^q

^o Col. iii. 24.

^p Titus ii. 10.

^q Luke xvi. 1.

To bear with patience the orders and the reproofs of those to whom they are subject, not only to the good and gentle, but also to the froward. St. Peter saith expressly, that such submission is not only a duty, but a duty *acceptable to God*.*

They should have a strict charge given them to avoid *lying*, which is hateful to God,† and *tale-bearing*, which is the occasion of much sin and mischief. Not to corrupt their own or other's hearts and memories with filthy *stories*, wicked *songs*, or *profane expressions*. Never to be tempted by the authority of a wicked master, or by the example of a wicked fellow-servant, to do any thing that is *unjust*, *extravagant*, or any way *unlawful*. To avoid *sloth* and *idleness*, which are very bad characters of a servant.

They should be often called upon to be careful to keep the Lord's-Day holy.

Servants have a special right and interest in that day, given them by God himself,—not to spend it in idleness and vanity, but in going to Church and hearing God's word, and begging his grace, comfort, and blessing, that whatsoever their lot is in

* 1 Peter ii. 20.

† Prov. vi. 17.

this life, they may not fail to be happy in the next.

For this reason, they should be put in mind, that their state of life does not excuse them from praying to God daily as well as they can, that they may faithfully discharge their duty, and patiently bear the burthen laid upon them; which the meanest servant will be better content with, if he is put in mind of our blessed Lord, who, though he was the Son of the Most High, yet he took upon him the condition of a servant, to teach us humility, and that the lowest condition is acceptable to God, where people are careful to do the duties of such a state.

Lastly;—Servants should know, that labour is the punishment of sin appointed by God himself, who passed this sentence upon Adam,‡ *In the sweat of thy face shalt thou eat bread*; condemning him and his posterity to labour and toil, that they might look for rest in heaven, since there is so little true satisfaction on earth. So that such as accept of this punishment, in submission to the appointment of God, have indeed a better title to pardon and happiness than such as spend their lives in ease and pleasure.

‡ Gen. iii. 19.

OF DEALING WITH FORMAL CHRISTIANS.

THERE is not a more desperate estate than that of the *formal Christian*, who has the outward shew of godliness, but denies the power thereof; who performs the common duties of Christianity without any great concern to do them well;—*Believes in God*, without any sense of his presence, or thoughts of being accountable to him; and in *Jesus Christ*, without feeling the want of a Redeemer; without considering the life of Christ, which he ought to imitate, or the Gospel, which is his rule to walk by;—*Who believes in the Holy Ghost*, without thinking how much he stands in need of his aids; without considering the enemies he has to deal with, the difficulties he shall meet with, the self-denial he is to undergo, or the good works he must abound in, as he hopes for Heaven.

In short; he hopes for Heaven with the indifference of one who scarce thinks of going thither, and believes eternal torments without being concerned to avoid them. He knows he ought to do more than he does, but he has some faint hopes, that what he does may secure him from hell.

Now, this being the case of an infinite number of people, a Pastor can hardly look abroad without meeting with one or other of these *formal, indifferent, thoughtless* Christians, who live without fear of dying, and if not hindered by timely care will die unhappily.

These Christians therefore should be often put in mind of God's displeasure against such as pretend to be his servants, without any concern to serve him faithfully;—of the folly of being indifferent when a man's soul lies at stake;—of the absolute necessity of an inward conversion, as well as of an outward religion;—of the very great sin of neglecting or abusing the means of grace which God vouchsafes unto us.

He will shew him moreover, that without a lively faith it will be impossible to please God;—that without a serious repentance there is no forgiveness;—and that without holiness no man shall see the Lord.

In short; such Christians should have no rest until they shall be forced, out of a sense of their danger, to ask in good earnest, *What shall*

shall it profit a man if he shall gain the whole world and lose his own soul? And that it was not for nothing that he commanded his followers—to seek the Kingdom of God in the first place, and before all other things.

He will then shew him, that all outward ordinances from the beginning were appointed either to *create*, or to *promote*, or to *secure*, a lively sense of God, and of the duties we owe him amongst men.

And as these ordinances are not at our peril to be neglected, so neither are they to be depended upon, unless they lead us to the love of God, and of our neighbour, and become a means of recovering in us the image of God, in which we were created, which *consists in righteousness and true holiness*.

When he has convinced them of this, he

will exhort them to lose no time, but to beg of God, to increase their *faith*,—to plant his *fear* in their hearts,—to awaken in them an hearty concern for their souls, and to give them such a measure of hope and love of God, as may enable them to overcome the difficulties, the temptations, and the dangers of a Christian life.

And the good Pastor will not fail to add to these endeavours his own earnest prayers that God of his great mercy would awaken the careless world into a better sense of religion and care for their souls; that men may desire in good earnest to serve God, and be solicitous how to do it most acceptably, without abusing the means of grace, or deluding themselves with the foolish hopes of serving God and Mammon, of being indifferent here, and happy hereafter.

OF DEALING WITH HABITUAL EVIL LIVERS.

TO visit people of this character, when they come to die, is so frightful and so difficult a part of a Clergyman's duty, that one would be at any pains to prevent so afflicting and so uneasy a task; and which can only be prevented by dealing with such people very often and plainly, while they are in health.

By representing to them the danger they are in, while they live in open rebellion against God: That as sure as God is just, he will call them to a severe account for the abuse of his good creatures,—for defiling their own bodies,—for tempting others to sin,—for mispending that very time which God has given them to work out their salvation,—for the evil example they give,—for leading an idle and unprofitable life,—and for dishonouring God, his *laws*, his *name*, his *word*, and his *day*. Upon all which accounts, they are under the displeasure of Almighty God; his judgments are hanging over their heads continually; nor have they any hopes of mercy but by a speedy repentance.

For (as it is plain from God's word,^u) the sentence of eternal death is already pronounced against them, and God only knows how soon it may be executed.—*Whoremongers, drunkards, unjust, profane*, and even the *unprofitable*, shall not inherit the kingdom of Heaven, but shall be cast into outer darkness, where the worm dieth not, and where the fire is not quenched.

^u Gal. v. 19.

By doing this faithfully, a Pastor will keep the conscience and the fears of a sinner awake; he will sin at least with uneasiness; and finding that sin is a *real slavery*, he may perhaps at last resolve to seek for ease in the ways of God's commandments.

That he may do so, we ought to set before him the happiness which he is yet capable, by God's grace, of obtaining; for the very design of the Gospel (as Jesus Christ himself tells St. Paul,^w) is, *to turn men from darkness to light, and from the power of Satan unto God*, that they may receive forgiveness of sins, and an inheritance amongst them that are sanctified by faith in Christ Jesus.

After this a Pastor must endeavour to drive him from all his holds of false hopes and vain purposes. For instance,—of repenting time enough hereafter; as if sinners could repent when they please, or as if it were enough to be sorry for one's sins, which a man may be, when it is too late to amend and to bring forth fruits meet for repentance.

Let him therefore see, that by deferring his repentance, he makes it still more difficult to repent, and that, when once he has filled up the measure of his sins, he must after *that* expect neither grace nor pardon.

Lest he should depend upon the goodness and long-suffering of God, let him know that *this* ought to lead him to repentance.

That it is a great mercy that God, notwithstanding all a sinner has done to provoke

^w Acts xvi. 18.

him, will yet restore him to favour, and be a father to him.

Let him know, that there is certainly evil towards that man, who sins and prospers in his sin, it being a sign of God's greatest displeasure, and that he leaves such a man to himself:—A condition the most to be dreaded.

Let him be assured, that if once the sentence of the unfruitful tree is passed, *Cut it down, why cumbereth it the ground?* the prayers and tears of the whole world cannot save it.

And lastly; endeavour to convince him, that God is *just*, as well as *good*, and that he has already shewn, that his mercy and goodness can be provoked, since he has condemned creatures of a much higher and better order than we are, even the very angels themselves when they rebelled, *which he hath reserved in everlasting chains unto the judgment of the great day.*

After this, represent to him the mercy of God, in sparing him so long, and in not cutting him off in the midst of his sins; his readiness to forgive such as truly turn unto him; and that there is joy in Heaven over a sinner that repenteth.

And that he may not think his case desperate, (as great sinners are apt to do, when their consciences are awake) or that it is a thing impossible to overcome the evil habits he has contracted; let him understand, that as the goodness, so the power of God is infinite; that the same spirit which raised up our Lord Jesus Christ from the dead, can raise a sinner from the death of sin unto a life of righteousness.

This let him stedfastly believe, and use his endeavours, and such a faith will work wonders.

Now, if a sinner is once brought to a sense of his evil condition, and has thoughts of becoming a new man, he will still want his Pastor's assistance and advice, what methods to take in order to his sincere conversion.

And first, he must be told plainly, that he has a work of labour and difficulty to go through; such as will require thoughts of heart, great patience, earnest prayers, and earnest endeavours, self-denial, and perseverance: but then he must consider, *that it is for his life*, and that Jesus Christ has told us, *That straight is the gate and narrow is the way that leadeth unto life.*

He must then be made sensible, that as of himself he can do nothing, so by the grace of God he can do every thing that God requires of him, which he must pray for with the concern of one that is in earnest.

To his prayers, he must add his best endeavours; that is, he must avoid the occasions of sin, keep out of the way of temptations, avoid all company that may any way divert his thoughts from his holy purposes;—he must fast, and deny himself a great many things which his corrupt heart hankers after.

And if these things appear difficult unto him, let him ask himself, whether it is better to do so now, than to dwell with everlasting burnings hereafter?

A sick man, for his health, will do all this:—he will avoid company; he will observe rules; he will take very bitter potions; he will endure very many things to make the remainder of a short life comfortable. A sinner that considers, that his soul lies at stake, and that eternal happiness or misery will be the event, will not think any thing too much which God prescribes.

Lastly; if to these pious endeavours a Pastor adds his own prayers for the sinner, that God would touch his heart, take from him all obstinacy and blindness;—that he would awaken him, give him a lively sense of his sad condition;—call him to repentance, enable him to break all his bonds, graciously forgive him, and give him all those helps that are necessary to become a new creature: A Pastor (whatever is the consequence) will have the comfort of having done a good work, and his duty.

NECESSARY INSTRUCTIONS FOR SUCH AS ARE UNDER THE CENSURES OF THE CHURCH.

WHAT the Church of England so passionately wishes for, (namely, that godly discipline may be restored) this Church, by God's favour, does actually enjoy. *Notorious sinners are put to open penance, and punished in this world, that their souls may be saved in the day of the Lord, and that others, admonished by their example, may be more afraid to offend.*

Now to make this a real blessing to our Church and people, it is necessary that they should be often and plainly told the meaning and reason of Church Discipline.

They should be told, for instance, that the Church is Christ's family;—that all the members of Christ's family ought to be blameless and holy, as they hope for any reward from him;—that none are admitted into his household, but such as do solemnly promise to live as becomes his servants;—that therefore such as, after this, turn disorderly livers, are first to be rebuked, and by fair means if possible brought to reason; if not, to be turned out of his house, till they become sensible of their error; which if they do, and give sincere marks of their repentance, they will be re-admitted into the Church, and partake of its privileges as formerly.

Now that all this may be orderly performed, Jesus Christ himself ordained his Apostles, and gave them power to ordain others, to be the stewards of this his family. To them he gave the keys of his house, with full power to receive such as they should find worthy, and to shut out the unworthy.

For the faithful discharge of which trust, they will be accountable to him, their Lord and Master, which consideration ought to make them very careful—*To do nothing by prejudice or partiality; To use the power which the Lord hath given them for edification, and not for the destruction of his people.*

Then let your people know, that our power is *purely spiritual*; and that when we force people by fines and imprisonments to submit to discipline, this is by the laws of the land, and we execute those laws, not properly as Christ's Ministers, but as subjects to the civil power: for when Princes became Christians, and were persuaded that they were answerable to God for the manners

of their subjects, they endeavoured to ease themselves of that burthen, by putting it into the hands of Churchmen, which has had this unhappy effect, that Christians are often more afraid of worldly punishments, than of being denied the Holy Sacrament and other ordinances of the Christian religion, prescribed for their salvation.

Christians therefore should be made sensible, that as by baptism they are made members of Christ's Church and family, children of God; that is, have a right to apply to God with the freedom of children, and heirs of the kingdom of heaven; so, by Church censures, they are verily cut off from these privileges, until they sincerely repent of their sins, and are restored by Christ's Ministers to the peace of the Church.

If any are so foolish as to say, (as some have done) *that they can go to another church*, ask them, as the Apostle did,^a *Is Christ divided?* that is, Is he the head of a party, and not of the whole Church? Is not *our's* a member of that Church? Have not Christ's Ministers *here* the same authority from their Lord, as any other Christian Bishops and Pastors, viz. the authority of *binding and loosing*? And if we proceed according to the rules of the gospel, and our sentence be confirmed by Christ, what will it profit them, if, for want of being reconciled by their proper Pastor, they shall be shut out of heaven?

Read therefore the commission which Jesus Christ has given us; read it to them out of his word:^a *Verily I say unto you, whatsoever ye shall bind on earth (proceeding according to the rules of the gospel) shall be bound in heaven, &c. and He that receiveth whomsoever I send, receiveth me.*^b—*And who so despiseth me, or whomsoever I send, despiseth God that sent me.*^c

Let people know, that we take no pleasure in using our authority; that we do not desire to lord it over God's heritage. Our aim and endeavour is, to oblige sinners to change their course of life, and be converted, that their souls may be saved; and that whenever they give us hopes of a sincere repentance, we receive them with open arms and joyful hearts.

Convince them, that it is not to expose offenders that we oblige them to do publick

^a 1 Tim. v. 21.

^b 2 Cor. xiii. 10.

^c 1 Cor. i. 13. ^a Matt. xviii. 18. ^b Luke x. 16. ^c John xiii. 20.

penance, but that they may give glory to God, and declare to all the world, That since they have been so unhappy as to dishonour God by breaking his laws, and despising his authority, they are heartily sorry for it, and think it no shame to own it after any manner the Church shall order; believing that such a submission to God's Ministers will be acceptable to God himself, and a means of obtaining his pardon through their intercession.

Affure them, that in the primitive times, Christians begged with prayers and tears to be admitted to publick penance, as the only way to obtain the pardon of their sins; they looked upon it as much a favour, as if a man, who had forfeited his life or estate, could have them restored upon acknowledging his crimes and promising amendment.

Lastly; let them know for certain, that if the Church should not take notice of them, but admit them to her holy offices and sacraments, while they continue impenitent, this would be no more a blessing to them than it was to Judas, of whom the devil took more sure possession, after he had received the sacrament from our Lord's own hands.

By taking pains to instruct penitents (and your people too out of the pulpit) in these particulars,

Offenders will be brought to a sense of their evil condition;—they will perform penance after an edifying manner:

You will promote the honour of God, the good of sinners, the truth of religion, and the public weal, and secure the authority of the Church.

OF VISITING THE SICK.

IF one seriously considers how the generality of Christians go out of the world; how ill prepared for eternity; and how seldom such as recover make that good use of sickness, which God designs by such visitations; one cannot but wish, that such as have the care of souls would think in good earnest, how to improve such momentous occasions to the best advantage.

And surely a good Pastor must have a great concern upon his spirits, when any of his flock are visited with sickness.

For if the sickness shall be unto death, here is a soul, in a few days, to enter upon a state of endless happiness or endless misery:—A thought which should make one's heart to tremble.

But if the sick person shall recover, and is not bettered by his sickness, here is, perhaps, the last opportunity (which God may afford that man of seeing the error of his ways) for ever lost; and where the blame will lie, God himself has told us:^d *He is taken away in his iniquity, but his blood will I require at the Watchman's hand.*

Why; what could the watchman do? He could at least deliver his own soul. But he must do a great deal more: so saith the Spirit of God by Elihu:^e *When a man is chastened with pain upon his bed, and his soul draweth near unto the grave: If there be with him an interpreter, that is, one able to explain the meaning and use of such visitations; If he say, I have sinned, and it profited me not, that*

is, if he be brought to true repentance; then will God be gracious unto him, and his soul shall see the light. Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living.

In short; sickness, whether mortal or not, cometh not by chance, but is a warning for men to prepare for eternity. And it mightily concerns such as have the care of souls, not to lose such occasions of doing the greatest good to the souls of men, always remembering, that *I was sick and ye visited me not*,^f is one of those reasons for which men will be shut out of Heaven.

Now, the design of this paper is,—To propose a method of answering the ends of the Church in her excellent Office *for Visiting the Sick*. That such as are put into our hands, by the providence of God, may be dealt with as their needs require: Whether it be to examine the sincerity of their faith and repentance; or to receive their confession, and administer absolution to such as earnestly desire it; or to awaken the consciences of the careless; to comfort dejected spirits; or lastly, to exhort such as recover, to consider the mercy they have received, and to dedicate the remainder of their lives to the service of God.

And, in the first place, a good Pastor will not always stay till he is sent for. He knows that the repentance of the dead comes too late, and that the fear of death, which is to determine a man's state to all eternity,

^d Ezek. xxxiii. 6.

^e Job xxxiii.

^f Matth. xxv. 36.

will make men willing to hear reproof, and to take advice: Such an opportunity, therefore, he will not lose if he can possibly help it.

They that omit the salutation,—*Peace be to this house, and to all that dwell in it*, or pronounce it so low as not to be heard, have not well considered the authority they have, as Ministers of Christ, to offer peace and salvation to all that are disposed to receive it.^a

If the *short Litany* and *Prayers following* be said with deliberation and devotion, there cannot better be made use of: Besides, they are the voice of the Church, which will be sure to be heard at the Throne of Grace.

After these follow *two Exhortations*, which should never be omitted: but then they should be read with very great deliberation, that the sick person may weigh what is said, and receive instruction and comfort from it.

And now, forasmuch as a well-grounded faith in God will be the sick person's best defence against the assaults of the devil,^b who will be sure to tempt him, either to despair of God's mercy, or to presume upon his own righteousness, or to be impatient, and to charge God foolishly; the Church, therefore, in the next place directs us—to *examine the sick person's faith*, that is, whether he believes as a Christian man ought to do, or no: and in order to that, to ask him,—*Dost thou believe in God the Father Almighty, &c.?*

But lest sick people, and such as are of slow understanding, should profess with their lips, what they are not able to apply to their soul's comfort; it will be highly charitable and useful, after repeating the Creed, to propose the use that ought to be made of it, *in short questions*, after some such way as this following:—

Do you believe that it is God who ordereth all things both in Heaven and on earth?

Then you must believe that nothing can come by chance; and that, as our Lord saith, *even a sparrow does not die without God's knowledge and his leave*.

Do you believe that this present visitation of your's is from God?

If God is our Father, his correction must be for our good.

Do you firmly believe this; and that this sickness is ordered by him for some special end?

Then consider for what ends a loving Father corrects his child; either he is careless, or disobedient, or forgets his duty; or takes such ways as would ruin himself, if he were let alone.

^a Matt. x. 13.

^b Eph. vi. 16.

Is not this your case?

To be sure, if it were left to your own ordering, you would never choose afflictions; but God sees that it is good for you to be in trouble; or it may be, God will try whether you will love and trust in him, as well in sickness as in health.

Will you therefore, like a dutiful child, be thankful that your Heavenly Father takes so much care of you?

Will you endeavour to bear your sickness patiently, and submit to God's will, whether it be for life or for death?

Does not this affliction convince you, that nothing deserves our love but God, since no being else can help us in the day of adversity?

Will you therefore, *in the first place*, make application to God by prayer for an happy issue out of this affliction?

JESUS, you know, signifies a *Saviour*; and we all hope that he will be a *Saviour* to us. But this he will not be, unless we obey him as our *Lord*, that is, as our *ruler and lawgiver*.

You must therefore consider wherein you have broke his laws, and you must repent of it, ask God's pardon, and resolve to do so no more, as you hope that he will be a *Saviour* to you.

You believe *that he was conceived of the Holy Ghost, and born of the Virgin Mary?*

Why then you are sure that he is the Son of God, he is able to save such as come unto God by him; and as he was born of a woman, and took our nature upon him, he knows, for he has felt, our weaknesses, and will pity our infirmities.

You believe *that he suffered under Pontius Pilate, was crucified, dead, and buried*.

Are you not then hereby convinced what a sad state man was in, when God could not be reconciled to him, till his own Son had suffered what man had deserved to suffer?

And do not you see, at the same time, that no true penitent need despair, since here is a sufficient price paid for our redemption?

Neither ought you to doubt, that God will deny us any thing, since he spared not his own Son, but gave him up for us all.

Do you therefore place all your hopes of mercy in Christ's death, and in the promises of God, for his sake, made to us?

Will you endeavour to follow the example of your Lord and Saviour, who bore with

with submission and patience whatever God thought fit to lay upon him?

And will you remember, that he did so, though his very judge found no fault in him? But we suffer justly, for we receive the due rewards of our deeds.

And lastly; you will do well to remember the dying words of our Saviour; and when you come to die, *commend your spirit into the hands of God.*

You believe that *Jesus Christ rose again the third day from the dead.*

Why then you are sure, that his sufferings and death were well pleasing to God, who otherwise would not have raised him to life again.

And though your soul, when you die, shall go into an unknown world; yet, if you die in the favour of God, you will have the same God to take care of you that Jesus Christ had.

And lastly; you are hereby assured, that God, who raised Christ from the dead, will also quicken our mortal bodies; for so he hath declared in his word.

Since you believe that *Jesus Christ ascended into Heaven, and sitteth at the right-hand of God,* you must conclude, that all power in heaven and in earth is committed unto him.

And can there be greater comfort for a sinner than this; That he who died for us is ever with God, pleading the cause of his poor creatures that come unto God by him?

Though therefore, for your own sake, you cannot look for favour, yet for Jesus' sake you may, who ever liveth to make intercession for us.

Will you therefore endeavour to set your heart above, where your Saviour is?

And that you may do so more earnestly, remember your Saviour's words when he was leaving the world:—*I go to prepare a place for you, that where I am, ye may be also.*

You believe that *Jesus Christ shall come to judge both the quick and the dead.*

If you believe this so truly as you ought to do, you will take care to judge yourself before-hand, that you may not be condemned of the Lord, when he cometh to judge the world in righteousness.

Will you therefore examine your life, and see wherein you have offended, that you may repent and make your peace with God, remembering, that as death leaves you, judgment will find you?

However, you have this to comfort your soul, if you are sincerely penitent, that he who knows our infirmities, he who died to redeem us, is to be our judge.

And God grant, that you may find mercy in that great day.

You profess to believe in the Holy Ghost, to whom you were dedicated in baptism, and by which you were sealed to the day of redemption.

Now, if you have grieved this Holy Spirit, and by wicked works have driven him from you, you must sadly repent of it, and earnestly pray God to restore him, without whose aid, you can never be sanctified, never be happy.

And when you call yourself to an account, consider whether you have lived in obedience to those whom the Holy Ghost hath set over you; that is, the Ministers of the Gospel?

Do you purpose to live and die in the Communion of this Church in which you were baptized?

Our Lord tells you what a blessing it is to be a member of that Church, of which he is the head.

“I am (saith he) the vine, ye are the branches; as the branches cannot bear fruit unless they abide in the vine, no more can ye, unless ye abide in me.”

In short, a member of Christ's Church has a right to the forgiveness of sins,—to the favour of God,—to the merits of Christ,—to the assistance of the Holy Ghost,—and to the ministry of the Holy Angels. Blessings which you can never be sufficiently thankful for.

Do you firmly believe, that God, in consideration of Christ's sufferings, will forgive all such as with hearty repentance and true faith turn unto him?

But then you must consider, that forgiveness of sins is to be hoped for only in God's own way, that is, by the ministry of those to whom God has committed the word of reconciliation.

And that the promise of forgiveness of sins should be no pretence for continuing in sin in hopes of pardon.

Do you believe that we shall all rise again, some to everlasting happiness, and some to everlasting misery?

If this faith be in you of a truth, it will convince you of the vanity of this world.

its profits, pleasures, honours, fame, and its idols; so that you will not, as unbelievers do, look for your portion here.

Do not you see what a mercy it is when God punisheth sinners in this life, since they, whose punishment is deferred till the next, must suffer everlastingly?

And if the difficulties of repentance and an holy life affright you, consider this one thing, *Who can dwell with everlasting burnings?*

Remember the words of Christ to the penitent thief,—*This day shalt thou be with me in Paradise.*

Let the expectation of that happy day, and a faith and hope full of immortality, make you diligent to make your calling and election sure, and sweeten all the trouble and difficulties of doing it.

And may Almighty God strengthen and increase your faith, that you may die in this belief, and in the peace and communion of the Church. *Amen.*

The sick Christian having thus professed his faith in God, the next thing necessary to be enquired into is, *the Truth of his Repentance.* The Church therefore orders, that now the Minister shall examine (not exhort him to it only) whether he repent him truly of all his sins?

And verily the Church in this consulted the necessities of sick persons, who are not able to attend to long exhortations, and are too apt to forget what is said to them after that manner; and may be brought to know the true state of their souls by examining them, that is, by short, plain, and proper questions; of which hereafter.

In the mean time, a prudent Pastor will find himself obliged (here) to consider more particularly the circumstances of the person with whom he has to do, that he may examine his repentance accordingly.

For instance, Christians are not always sensible of their own ailments.

First; Some are very ignorant, and know not why they live, or what will become of them when they die.

Secondly; Some are vainly confident, and must be humbled.

Thirdly; Some are too much dejected, and must be comforted.

Fourthly; Some are hardened, and must be awakened.

Fifthly, and lastly; Such as hope to recover will be apt to put off their repentance, and reject the counsel of God for their good.

Now, something in all these cases should be said, to dispose the sick to a sincere repentance.

1. *To such as are very Ignorant.*

Such as are ignorant should be made sensible, that this life is a state of trial, and a passage only to another.

That God has given men reason and conscience, and has also given them laws to walk by.

That after this life we must all appear before the judgment-seat of Christ, who will render to every man according to his deeds.¹

“That such as have done good, shall go into life everlasting; and such as have done evil, into everlasting misery.” And that thus it will be, whether men lay these things to heart or not.

And the only comfort a sinner has is this, that God for Christ’s sake will accept his sincere repentance.

I require you therefore, as you value your soul, to make your peace with God speedily. And that you may know wherein you have offended, I will set before you the law of God, to the end you may judge yourself, and call on God for mercy, as often as I shall put you in mind of any sin you have been guilty of.

2. *To such as are vainly confident.*

Such as are confident of their own righteousness, or depend upon an outward profession of Christianity, should be put in mind of our Lord’s words to the Pharisees: *Ye are they that justify yourselves before men, but God knoweth your hearts.*

They should be told, that the Publican who durst not lift up his eyes to Heaven, but smote upon his breast, saying, *God be merciful unto me a sinner,* returned justified before him who thought too well of himself.

And that our Lord invited such only as were weary and heavy laden to come to him, because these only are prepared to become his true disciples.

Thou sayest, that thou art rich, and hast need of nothing (saith our Lord to the Church of Laodicea) *and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.*¹

You see how sad a thing it is to have too good an opinion of one’s self.

And it is only because Christians do not consider the many duties that they have

¹ Rom. ii. 6.

² Luke xvi. 5.

³ Rev. iii. 17.

omitted, and the many sins they have been guilty of, that makes them speak peace to their souls.

In the laws of God, therefore, which I am going to set before you, you will see, as in a glass, the charge that is against you, and I require you to judge yourself, as you expect favour from God.

3. *To such as want Comfort, being dejected.*

And first; if the sick person is under agonies of mind, on account of some great sin, or wickedness long lived in, a prudent Pastor will not too hastily speak peace to him; he will rather endeavour that he may continue to sorrow after a godly sort; that is, not so much for having offended against a God who can destroy both body and soul in hell, but as having offended a gracious Father, a merciful Saviour, and an holy Spirit.

Such a sorrow as this will not lessen a Christian's horror for sin, but will make him more humble, more fearful of offending; acknowledging God's justice, and his own unworthiness, but yet resolving to lay hold of the promises of mercy, for Christ's sake to penitent sinners.

But then, there being a sorrow that *worketh death*, making sinners impatient, doubting God's goodness, questioning his promises, neglecting repentance; such a sorrow is to be resisted, and discouraged, as a temptation of the devil, being the effect of pride, and of an unwillingness to submit to God.

But if the sick person's sorrow proceeds, as it too often does, from mistakes concerning God; the extent of Christ's sufferings; the unpardonableness of some sins, and some states; the sincerity of his own faith and repentance; he is then to be comforted with such truths as these:—

That God *delighteth in mercy.*^m

That he is *gracious and merciful, abundant in goodness and truth, forgiving iniquity, and transgression, and sin.*ⁿ

That the devil, knowing this, uses all his arts and endeavours to tempt sinners to despair.

That therefore God himself bids us to *call upon him in time of trouble, and he will hear us.*

Nay, he calls himself a *father*, on purpose that sinners may consider how a father would deal with his own child, when he saw him truly sensible of his errors.

^m Micah vii. 18.

ⁿ Exodus xxxiv. 7.

That Jesus Christ came into the world to *save sinners*,^o even such as were lost:^p That he ever liveth to make intercession for us.^q

And we have his own promise for it;—*He that cometh unto me, I will in no wise cast out;*^r and *he that believeth in him shall receive remission of sins.*^s

That the gospel is a most *gracious dispensation*, requiring only such an obedience as a poor frail creature can pay.

That that *faith* is not to be questioned which *purifieth the heart;*^t which *worketh by love;*^u that is, makes us do what we can to please God; and which resisteth temptations, and enables us to overcome them.

That wherever amendment of life followeth such a faith as this, *there is true repentance:* And that where there is sincerity, there our obedience will be accepted, though it is not perfect as the law requires.

In short; no man will have reason to despair, if he considers, *that God doeth nothing in vain:* And that if he visits a sinner; if he exhorts him by his Ministers; if he touches his heart; if he gives him time to consider his ways, when he might have taken him away without warning; why, it is because he designs to be gracious, if the sinner is not wanting to himself.

I will therefore set before you the law of God, not to *affright* you, but that you may *know, and confess, and forsake your sin, and find mercy, as God hath promised.*^v

4. *To such as are hardened in Wickedness, and must be awakened.*

This is indeed a melancholy case; but a good Pastor, while God continues life, will continue his endeavours, for he does not know but *this* is God's time.

He will therefore try what the *sword of the spirit* will do, that *word* which the same *spirit* tells us, is profitable for correction as well as for instruction.^w

He will therefore put him in mind, that if he dies in his sins unrepented of, he will go out of the world a professed enemy to that *God who can destroy both body and soul in hell;* who will, as the Holy Scriptures assure us, take vengeance on all them that know not God, and that obey not the Gospel of our Lord Jesus Christ, and who shall be punished with everlasting destruction.^x

He will let him know, that this may be his condition in a few days; for our Lord assures, That as soon as ever the wicked man died, he was carried to hell.^y

^o 1 Tim. i. 15. ^p Matt. xviii. 11. ^q Heb. vii. 25. ^r John vi. 37.

^s Rom. iii. 25. ^t Acts xv. 9. ^u Gal. v. 6. ^v Prov. xxv. 12.

^w 2 Tim. iii. 16. ^x 1 Thess. i. ^y Luke xvi.

That this is the last time, perhaps, that ever God will afford you to beg his pardon; and you will be desperately mad to neglect it.

It is true, God is not willing that any should perish, and he can conquer the stubbornest heart, but he will not do it by force.

He has shewn his mercy in afflicting your body, and in taking from you the power to do evil.

What is this for, but that you may open your eyes, and see your danger, and ask his pardon, and beg his assistance, and be delivered from the severity of his wrath, which you must certainly feel without a speedy repentance?

It may be, you do not know *the charge that is against you*; I will, therefore, repeat to you the substance of those laws which you have broken, and by which you must be judged.

If you have any concern for your soul, if you have any fear of God in your heart, you will hear, and judge, and condemn yourself, that you may escape in the dreadful judgment of the last day.

5. *To such as, in hopes of Recovery, put off their Repentance.*

Such should be made sensible,—That Sickness is not only the *punishment*, but the *remedy of sin*.^a

That it is the chiefest of those ways, by which God shews men their sin,—by which he discovers to them the vanity of the world that bewitches them,—by which he takes down the pride of the heart, and the stubbornness of the will, which has hindered their conversion.

In short; it is God's time: so that not to repent in sickness is in effect to resolve never to repent.

For what shall incline a man to repent when he recovers, which does not move him now?

His hopes of Heaven, and his fears of hell, will not be greater then than now.

And it would be the highest presumption to expect that God will give that man an extraordinary degree of grace, who despises the most usual means of conversion.

A Pastor, therefore, will set before him the law of God, which he has transgressed, that he may see the need he has of repenting, and that he may not provoke God to cut him off before his time, because there is no hopes of amendment.

^a Micah vi. 9.

Examination of the Sick Person's Repentance.

DEARLY beloved, you are, it may be, in a very short time, to appear before God.

I must therefore put you in mind, that your salvation depends upon the truth of your repentance.

Now, forasmuch as you became a sinner, by breaking the laws of God, you have no way of being restored to God's favour, but by seeing the number and the greatness of your sins, that you may hate them heartily, lament them sorely, and cry mightily to God for pardon.

I will therefore set before you the laws of God, by which God will judge you; and I will ask you such questions as may be proper to call your sins to your remembrance; and you will do well, wherever you shall have reason, to say with the Publican,—*God be merciful unto me, for I have offended in this or this thing.*

And be not too tender of yourself; but, remember, that the more severe you are in accusing and condemning yourself, the more favour you may expect from God.

Your Duty to God, you know, is, to fear him, to love him, to trust in him, to honour, and to obey him.

Consider, therefore, seriously;—Have you not lived as if there were no God to call you to an account?

Has the knowledge of God's almighty power, and severe justice, made you fearful of offending him?

Are you convinced that you have not loved God so much as his goodness and care of you deserved?

Has the love of God made you desirous to please him?

Have you so put your trust in God as to be contented with what he has appointed, without murmuring, and without questioning the wisdom of his choices?

Have you not been unthankful for God's mercies?

Have you never, as you know of, taken any false oath?

Have you never been accustomed to swear, to curse, or to take God's name in vain?

Have you not very often spent the Lord's day idly?

Have you not been careless and irreverent in God's House?

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Have you been careful to pray to God daily, for his pardon, his grace, and his protection!

Have you constantly received the Lord's Supper when you have had an opportunity?

Have you never gone profanely to the Sacrament without examining yourself, and without purposing to lead a new life?

Have you not despised God's word, his ministers, or his house?

Your Duty to your Neighbour is, to love him as yourself.

Have you so loved all men, as to wish and pray sincerely for their welfare?

Have you not hated your enemies?

Have you paid due reverence in heart, in word, in behaviour, to your parents, and to all such as were over you in place and authority?

Have you not been subject to sinful, unadvised anger?

Have you never done any thing to shorten the life of your neighbour?

Have you not lived in malice or envy, or wished any man's death?

Have you not been accustomed to sow strife and dissention amongst your neighbours?

Have you not fallen into the sins of drunkenness, gluttony, tippling, or an idle life?

Have you kept yourself free from the sins of whoredom, impurity, or uncleanness?

Have you none of the sins of injustice, extortion, or of any way wronging your neighbour, to answer for?

Have you not been unfaithful in any matters of trust committed to you?

Have you not been subject to the evil habits of lying, flandering, or tale-bearing?

Have you never given false evidence, out-faced the truth, or countenanced an evil cause?

Have you not been pleased with evil reports; and have you not been too forward to propagate them?

Have you not been vexatious to your neighbour, and grieved him without cause?

Have you not been dissatisfied with the condition which God allotted you?

Have you not coveted your neighbour's goods, envied his prosperity, or been pleased with his misfortunes?

Have you done to others as you wish they should have done to you?

Can you call to mind any injury or injustice, for which you ought to ask pardon, or make restitution?

And remember you are told the truth, that the unrighteous and unjust shall not enter the kingdom of Heaven.

Is there any body that has grievously wronged you, to whom you ought to be reconciled?

Remember, that if you forgive not, you will not be forgiven; and that he will receive judgment without mercy, who hath shewed no mercy?

Are you therefore in charity with all the world?

Have you been kind to the poor according to your ability;

And remember that the moment Zaccheus resolved to do right to every body, and to be kind to the poor, our Lord tells him, that *Salvation was then come to his house.*

You would do well therefore, as a proof of your thankfulness to God, to be liberal to the poor, according to your ability?

And if you have not already settled your worldly concerns, and declared what you owe, and what is owing to you; it is fit you do so now; for the discharging a good conscience, and for preventing mischief after your death.

And be very careful that in making your will, you do no wrong, discover no resentment, that the last act of your life may be free from sin.

And now I will leave you for a while to God, and to your own conscience; beseeching him to discover to you, the charge that is against you; that you may know, and confess, and bewail, and abhor, the errors of your life past; that your sins may be done away by his mercy, and your pardon sealed in Heaven, before you go hence and be no more seen.

Concerning CONFESSION and ABSOLUTION.

CONCERNING Confession, Archbishop Usher has these words:—"No kind of Confession, either publick or private, is disallowed by our Church, that is any way requisite for the due execution of the antient power of the keys, which Christ bestowed on the Church."—*Answer to the Jesuit*, p. 84.

Concerning

Concerning Absolution, Bishop Andrews hath these words:—"It is not said by Christ, *Whose sins ye wish and pray for, or declare to be remitted*; but *Whose sins ye remit*; To which he addeth a promise, that he will make it good, and that his power shall accompany the power he has given them, and the lawful execution of it in his Church for ever."

And indeed the very same persons baptise for the remission of sins; and administer the Lord's Supper as a seal of the forgiveness of sins to all worthy communicants.

It is not water that can wash away sin, nor bread and wine; but these rightly administered, by persons truly authorised, and to persons duly qualified by faith and repentance. And thus Absolution benefiteth, by virtue of the power which Jesus Christ has given his Ministers.^c

In short; our Lord having purchased the forgiveness of sins for all mankind, he hath committed the ministry of reconciliation to us; that having brought men to repentance, we may in Christ's name, and in the person of Christ,^d pronounce their pardon.

And this will be the true way to magnify the power of the keys, which is so little understood, or so much despised; namely, to bring as many as possibly we can to repentance, that we may have more frequent occasions of sealing a penitent's pardon by our ministry.

And now, if the sick person has been so dealt with as to be truly sensible of his condition, he should then be instructed in the nature and benefit of Confession (at least of such sins as do trouble his conscience) and of Absolution.

For instance, he should be told, that as under the law of Moses, God made his priests the judges of leprosy,^e and gave them rules, by which they were to determine who were clean, and fit to enter into the congregation, (which was a type of Heaven) and who were not clean.

Even so, under the Gospel, he has given his Priests authority to judge sin, which is the leprosy of the soul. He has given them rules to judge by, with authority to pronounce their pardon, if they find them qualified; for this is their commission from Christ's own mouth, *Whosoever sins ye remit, they are remitted unto them*.

But then we dare not take upon us to exercise this authority, until sinners give such signs of a sincere faith and true repentance, as may persuade one charitably to believe, that amendment of life will follow, if God shall think fit to grant them longer time.

^c John xx. 23. ^d 2 Cor. ii. 10. ^e Levit. xiii.

At the same time, therefore, that we are bound to encourage penitents earnestly to desire Absolution, and to exhort them to receive the Lord's Supper, as a pledge to assure them of pardon; we must sincerely admonish them not to hope for any benefit either from the one or the other, but upon condition of their sincere repentance.

It will be proper, therefore, before Absolution, and for more satisfaction, to ask the sick person some such *questions as these*:

Have you considered the sins which you have been most subject to?

Are you convinced that it is an evil thing and bitter to forsake the Lord?

Are you resolved to avoid all temptations, and occasions of the sins you have now repented of?

Do you verily believe that you shall not fall into any of these sins again?

If you should do so, will you immediately beg God's pardon, and be more watchful over yourself?

Will you strive with all your might to overcome the corruptions of your nature, by prayers, by fasting, and by self-denial?

Do you purpose, if God shall prolong your days, to bring forth fruits meet for repentance?

Are you in perfect charity with all the world?

Every Christian, whose life has been, in the main, unblameable, and whose repentance has thus been particularly examined, and who has given a satisfactory answer to these questions, ought not to leave the world without the benefit of Absolution, which he should be earnestly pressed to desire, and exhorted to dispose himself to receive, as the Church has appointed.

Concerning HABITUAL SINNERS.

IF a person of this character be visited with sickness, a prudent Pastor will not presently apply comfort, or give him assurances of pardon; he will rather strive to increase his sorrow to such a height, as, if God should spare him, might produce a repentance not to be repented of.

It was thus (as Dr. Hammond observes) that God himself dealt with such kind of sinners.^f

The children of Israel did evil again, that is, They went on in their wickedness, upon

^f Judges x. 6.

which

which God forely distresses them. They cried unto God, but he answers them, *I will deliver you no more.* However, this did not make them utterly to despair; for they knew that his mercy had no bounds; they therefore still went on to apply to him for pardon and help, and resolved to do what was *at present* in their power, towards a reformation; at last God was prevailed on to accept and deliver them.

And thus should we deal with habitual sinners:—We should not break the bruised reed;—we should indeed give them assurances of pardon, upon their sincere repentance: but for as much as it is very hard, even for themselves to know, whether their sorrow and resolutions are such as would bring forth fruit answerable to amendment of life: all that a confessor can do is, To exhort such persons to do all that is in their present power;—to take shame to themselves;—to give glory to God in a free confession of their crimes, (which St. James saith is of great use towards obtaining their pardon;)—to pray without ceasing;—to warn others to beware of falling into the same sad condition;—and to consider that a wicked life, to which God has threatened eternal fire, cannot be supposed to be forgiven by an easy repentance.

And though the Church has no rules in this case to go by, but such as are very afflicting, yet God is not tied to rules; he sees what is in man, and may finally absolve one whom his ministers dare not, until after a long probation they have reason, in the judgment of charity, to believe that his repentance is sincere.

And this a prudent Pastor will be careful to observe, both to prevent the scandal of an hasty absolution, and because he knows such ministrations do no good to those that receive them.

To such as have recovered from Sickness.

AND, in the first place, a Pastor should be very careful to put his people in mind, that the first fruits of health should always be offered to God.

And for as much as there is nothing more common, nor more to be lamented, than for people in sickness to make very solemn promises of better obedience, and upon their recovery to forget all, and to return to their former careless life;—a Pastor will warn them betimes, how God hates such backslidings, how unthankful, how provoking it is, and the very readiest way to draw down a

worse evil, or to be given over to a reprobate mind.

And indeed, a man that has received the sentence of death in himself,—that has seen the hazard of a death-bed repentance,—that has felt the horror of sin, when it is most frightful:—for such a person to grow secure, is an amazing instance of the corruption of our nature; and therefore it will require a Pastor's greatest care to prevent a relapse. Especially to guard his people against general purposes of amendment, which lull the mind asleep; and before people are aware, they are just where they were before sickness seized them.

A love for sin returns; God is provoked, and grace withdrawn; and every relapse makes a Christian's case more desperate.

A Christian therefore, who is in good earnest, must be put upon rectifying the errors of his life, immediately, as he hopes for mercy, whenever God visits him again.

If an idle life has been his fault, he must take to business;—if intemperance, he must at his peril be sober;—if he has been given to appetite, to ease, and to luxury, he must deny himself, and labour to mortify these corrupt affections;—if he has observed no method of living, he must for the future fix proper times for prayer, for fasting, for retirement, and for calling himself to an account.

In short; he must avoid, as much as possible, all occasions and temptations to sin;—if he is overtaken in a fault, he must immediately repent of it, and be more careful; he must *not* be discouraged with the difficulties he will meet with, for the power of God is sufficient to make a virtuous life *possible, easy,* and *pleasant*, to the weakest Christian that depends upon his grace.

Let him therefore be exhorted to persevere in his good resolutions;—to depend upon God's power and promises, to assist him to pray daily for light to discover, and for strength to overcome the corruptions of his nature;—and lastly, to be always afraid of backsliding:—And then sickness and death, whenever they come, will be a blessing.

And as a faithful discharge of this duty will give a curate of souls the greatest comfort at the hour of death, so there is nothing doth more preserve the authority which a faithful Pastor ought to have over his flock.

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BRING us the nearest way to God.

If God gives fortitude and patience in affliction, it is a certain mark of his care and love.

Afflictions are preventative of sin, correct the corruption of nature, are an exercise of grace, a conformity to Christ, a mark of adoption to a sincere Christian, an assurance of God's love, and a preparative for Heaven.

Why should a living man complain of the punishment of his sins? All sin *must* be punished here or hereafter. Justice requires it, as well as the nature of our condition; for health and prosperity are most likely to corrupt us. The cross only can bring us back to God. We judge of our merit by the worldly advantages we enjoy. God is forced to shew us our mistake, and our dependance upon him, by afflictions, &c. He that is uneasy under the cross would serve God with that which costs him nothing. Let us consider the issues of prosperity and adversity, and then we shall easily perceive by which we have most been gainers.

Those whom God loves, he weans from the affections for this world by afflictions.

Whatever befalls us by means of the creatures; whether we suffer by the injustice of men, or from any unforeseen accident, it proceeds from God, either to restrain us by fear, or to draw us from sin out of mercy; or to punish us in this world, that he may not be obliged in justice to do it in the next: When we turn a deaf ear to these, it is God whom we refuse to hear.

Afflictions are always useful, especially when they oblige us to have recourse to God.

If good men will scramble with the wicked for what is properly their portion and happiness, it is no wonder that they come by the worst, for this is their hour and the power of darkness.

Afflictions and Calamities. Many and many a soul has dated its salvation from some happy calamity.

The Divine goodness has appointed afflictions to be the portion of his own children, to make them fond of the love of God, who will make them more than amends for all the miseries they can suffer here.

Affliction and Joy together. This is a secret and privilege peculiar to faith and the gospel.^s

Afflictions should oblige us to think of the justice of God, whose goodness will not suffer him to afflict any but such as he finds sinners: We need not fear applying this consideration to ourselves; but it may be rashness in doing it to others.

Afflictions, both the righteous and the wicked suffer: The one is better for them, the other worse.

If God permits any evil to happen to us, it is because that very evil is our good.

We know not what we lose, when we pray to be delivered out of afflictions, because God always increases his consolation and grace as afflictions abound.^h

God will never forsake his servants, though he suffers them to be afflicted for a season.

Increase of labours will be attended with an increase of rewards: God will bring his faithful servants the easiest way (for he takes no delight in our affliction) to happiness; therefore afflictions in such a measure are absolutely necessary.

Afflictions may make men esteem us less; but God loves us more, if we bear them with patience and holy submission.

Afflictions are never intolerable, but when we see them in a wrong light; as the effects of others' malice, of our own folly, of

^s 1 Thess. i. 6.

^h 2 Cor. i. 5.

chance,

chance, of destiny, &c. but look upon them as from God, a Father, &c. and all will be easy.

We ought to judge of the great danger of our disorder by the violence of the medicine which our unerring Physician is forced to make use of. Let us beware, lest, endeavouring to leave the cross, we forsake him who was, for our sake, fastened to it.

Afflictions, Temptations, Dangers, &c. are necessary to awaken in us that faith which is too apt to fall asleep in the midst of an undisturbed prosperity. It is then we are most sensible how much we stand in need of God, when he withdraws his favours and the light of his countenance, and when we are under the apprehension of evils, or feel them.

Happy is that condition which forces us to trust only in God, and to be in the hand of his providence. Afflictions dispose us to pray; and we are sure to want nothing, if we find God in prayer.

How good is God in permitting afflictions, since it is only to force us to seek for rest, and ease, and peace in him for ever.

Afflictions, Poverty, &c. do not make men wicked; but they discover, they shew, what men are.

What a mercy it is to be forced to turn to God, by affliction, sickness, or the ill-usage of men!

Afflictions are designed, by a gracious God, to do that for us which we are not able to do for ourselves. They are a proof of our being within the care of a Father who cannot be pleased with our ruin.

ALMS.

He who makes use of the beggar's hand to ask our charity, is the very same from whom we ask *our daily bread*; and dare we refuse him when we have to give?

The duties of charity are acts of justice, since God requires them; and because we are members of the same body, and beholden to one another.

Our Alms should be, in some measure, proportioned to our substance and to our sins.

Alms are due in justice; but we are at the same time the greatest gainers.

To give to pious uses, is to put out our money to interest upon the security of God himself.

God has not made all men equally rich, that by his grace in the hearts of men, he

¹ ark v. 26.

may provide for all, and that men may have opportunities of exerting their charity, and working out their own salvation by helping others. God has put the portion of the poor into the hands of the rich, to try their fidelity; and the spiritual portion of the rich into the hands of the poor, that members of the same body may love and depend one of another. And he that wrongs the poor, wrongs himself most, by withholding their portion or part. A day will come when we shall be reduced to an equality.

AMBITION.

To be solicitous to better the condition of so very short a life, (unless obliged to it by the plain appointment of God) favours very little of a true Christian faith.

By such as are ambitious, every thing is accounted just that is advantageous.

APPAREL.

Religion only recommends modesty, and condemns singularity.

All such dresses are forbidden, which incite irregular desires.

Singularity may be blameable, but modesty in dress is not singularity, though the world be never so extravagant.

APPETITE.

We need but taste a pleasure a very little while, to become a slave to it.

ANGELS.

The poorest has them for his guard, greater than those of an eastern monarch.

ANGER.

He that says that he designed no offence, and desires to be at peace, if he says true, should take immediate care to repair the offence which he has given, though unadvisedly.

ATHEISTS.

Every man that does not believe that he ought to obey God is an *Atheist*, let him call himself what he will.

A contempt of God, and of Religion, do necessarily undermine the peace of every nation, and hasten its destruction.

No surer proof that the majority are Atheists, than when sins against men are punished with severity, and those against God scarce taken notice of.

All such as reject Jesus Christ are Atheists, according to St. Paul, ^{*} *Ἀθεοὶ ἐν τῷ κόσμῳ.*

^{*} Ephes. ii. 12.

ATHEISM.

ATHEISM.

Josephus, speaking of the Jewish nation, before its destruction, saith, there never was a more Atheistical generation *γεννηὰ ἀθεωτέρα*. They despised the laws of men, and made a mock of the laws of God, and those that published them,—made no difference betwixt good and evil: A sure presage of a near desolation.

The true reason of the growth of Atheism is the glaring light of the Gospel, which discovers plainly that there are torments appointed for the wicked.—Wicked men, the more plain this is, the more industrious they are to shut their eyes, to hearken to any thing that persuades them that this may not be, till God gives them up to a reprobate mind.

ATONEMENT.

The offering such condition to the party offended, as he shall judge proper to accept, for the offence committed, and sufficient satisfaction. Thus Jesus Christ offered to God such satisfaction as he was pleased with, for the sins of mankind.

ATTRIBUTES OF GOD.

The Angels rejoice in the excellencies of God, the inferior creatures in his goodness; sinners only rejoice in his mercy and forgiveness.

AUTHORITY.

It is necessary that one should sometimes forget that he is a superior, and to remember that he is a brother.

Authority, power, greatness. Nothing will distinguish a great man from the poorest slave at the tribunal of God, with whom there is no respect of persons, so much as the severe punishment the first will receive for the abuse of their power, &c. and the allowances the latter will have made them for the circumstances they lay under.

Authority, Pastor. Men generally look upon the advantage, the pleasure, the honour of commanding; that is, of having other people under their care.—Would they look upon it as a charge, that is, of having other people's faults to answer for, as well as their own, it is probable, they would not be so fond of power and authority.

He that is convinced by a lawful authority, is convinced by reason; for reason bids us, in many cases, to submit to the determination of authority.

BACKSLIDINGS.

He that intermits his duties, will either lose the faculty of doing them, or will have the pain of recovering them.

BAPTISM.

The Holy Spirit at baptism takes possession of us, and keeps possession, till men grieve him; then he forsakes us, and an evil spirit succeeds.

By Baptism we contract and oblige ourselves, all our life long, to complete and perfect the image of Jesus Christ in ourselves.

The blessings and excellencies of Baptism:—It separates us from Adam, and engrfts us in Christ. It is a resurrection from sin to grace. It discharges us from the debt owing to the justice of God, by our sins, now fully satisfied by faith in the sufferings and death of Christ. It cancels the law of death and malediction which was against us.—In Baptism our sins did indeed die, and were buried; but the seed and root remain in us. These we are to mortify all our lives long.

Blessed are they that mourn; that is, who are troubled at every thing that they believe displeaseth God.

BLINDNESS,

In spiritual things, is the just and natural punishment of a carnal life.

BOOKS

Have their fate from the capacities of readers, or rather from their principles.

BRAZEN SERPENT,

Designed not only to take away the pain, but the very poison that caused it. So the Cross of Christ is not only intended to ease the conscience for past guilt, but to root all sin out of the soul; to crucify sin with the affections and lusts.

DAILY BREAD.

That bread which nourisheth to eternal life. He who has lost his appetite, is certainly sick; so is the soul that desireth not the food which cometh from God. We receive grace in the same degree as we desire it.

BUSINESS.

Nothing is more difficult than to converse much with one's-self.

The worldling, the man of business, the man of pleasure, and too often the man of learning, are all moved by the same secret spring, namely, the satisfaction men find in forgetting themselves. It is, therefore, their great concern to be always busy, let the business be what it will, lest leisure should leave them at liberty to think of what may come hereafter.

We have but one great business, that which God has assigned us to do; all others are included in that. Let us be faithful in our proper business, and resigned as to the success; to be anxious for that is the effect of self-love, self-will, and pride.

No business is innocent which hinders us from minding our salvation, and making that the great business of life.

CALAMITIES

Are always good, both in their original, (which is from God) and in their end, either to exercise the good, to chastise offenders, or to punish the wicked.

When we pray for the removal of calamities, we should first lay aside the sins that are the occasion of them.

People too often consider the calamities themselves, rather than the sins which have drawn them down.

CALL to the Ministry.

A lawful call gives good ground to hope for mercy at the great day, and the grace of God in the mean time.

CALUMNY.

A Christian runs greater hazard from commendation, than from an unjust calumny.

CARES, Riches.

It is not always great and crying sins that create a forgetfulness of God, and a contempt of his laws; very often the cares of the world extinguish our faith, &c.

CASE of fallen man.

Not as that of a creditor and debtor; but as that of a rebellious subject and a generous Prince. The one offering a pardon, the other despising it.

CASUIST.

Interest, a decisive casuist; removes scruples; is easiest consulted; readily hearkened to. After all, though it may be consulted, it ought not to govern or determine by itself.

CHARITY.

A sincere and universal charity, the most certain rule never to be wanting in what we owe to others.

It is charity to love and pray for all, especially your enemies.

Charity to the Poor. He that makes his own imaginary wants, a reason for not giving to the poor, will never want pretences for his covetousness.

Where love abounds, faith increaseth. *A test.*¹

True Christian charity sees things in the same light that God does: He can, and perhaps will, make a change for the better, the next moment. Grace does not hinder us from seeing faults; but it teacheth us to bear with them in submission to the designs of Providence; not to be surprised at the corruption of the world;—to see the good as well as the bad; to consider our own faults;—to think what trouble or offence we have given to others; and to consider the obligations we have to God.

If, for want of charity to the poor, I shall be shut out of Heaven, I need no other argument to persuade me to give alms.—*I was an hungred, and ye gave me meat, &c.*

The poor work miracles every day: We give them, and they give us treasure in Heaven.

Nothing must hinder our loving our neighbour; many things may justly hinder familiarity with him.

We never despise others, but when we do not know and think of ourselves.

Whoever shews mercy to men, will certainly find the same from God.

The gift of charity is from God; a gift more precious than all the world, because it prepares us for the reception of all other blessings.

That person who is not concerned that his brother should not perish, is in great danger of perishing himself.

What a large stock would the poor have to the fore, if Christians would but lay by for them all that they lay out in unecessaries: Nay, if they were but to have all that Christians lay out in sin and vanity, in pride, intemperance, &c. to comply with evil customs, &c.—And, in good truth, I cannot see how any Christian can make amends, such as will be accepted of God, for all his idle expences; but by giving to the poor in some way proportionable to the money he has mis-spent, and what he has by him.

Charity, or, Love of our Neighbour. It is not so much our neighbour's interest as our own, that we love him. St. John makes it the sure mark of a spiritual resurrection. We know that we have passed from death unto life, because we love the brethren.

Signs of want of charity:—An aversion to their company—satisfaction in hearing

¹ 2 Theff. i. 8.

them

them evil spoken of—a joy in their misfortunes.

If you fancy that your love of your neighbour is to go no farther than desert, consider what your condition is like to be, if God shall so deal with you; that is, according to your desert.

In cases of necessity, all things ought to be, as it were, in common amongst those who possess Christ in common upon earth, and who are to possess him in Heaven, as their joint inheritance.

CHARITY

Suffereth long,—Beareth the imperfections of others, without vexation;—waits for their amendment without impatience,—and begs it of God without being weary.

Is kind,—Good natured, far from creating needless trouble to any one.

Envyeth not,—Rejoicing in the happiness of others, and contented that others be preferred before her.

Is not rash,—Does nothing without consideration and order.

Is not puffed up,—Labours to forget herself, is little in her own eyes, and can easily bear a superiour.

Doth not behave herself unseemly,—Never looks on others with scorn, but always finds out something in others, for which she may value them.

Seeketh not her own,—Maketh her neighbour's interests her own; and is ready to sacrifice her own to his.

Is not easily provoked,—Never loses her tenderness for her neighbour, however much she hates the sin; and, therefore, does not easily take fire.

Thinketh no Evil,—Does not entertain groundless suspicions, but readily perceives what is good in others.

Rejoiceth not in iniquity,—Whatever advantages she may reap from it, being always most concerned for the honour of God, whom all iniquity dishonoureth.

Rejoiceth in the truth,—In the knowledge of the truth, however difficult to be practised;—loves goodness in every body, and is pleased when it is embraced.

Beareth all things,—With all with whom she converseth; never calling for, or accusing, the divine vengeance of being too slow.

Believeth all things,—Knowing that the authority of God is equal in all things, even in the most difficult duties of loving our enemies, whom we are to believe the best of.

Hopeth all things,—Both from the power of God, and from the love she bears to others.

Endureth all things,—Rather than destroy the unity of the church, or that her neighbour should be offended, and driven into sin.

Will never fail,—Will never have an end, because it is that bond which unites us to God, and to one another in Heaven.

False CHARITY.

To leave people in their sins, for fear of awakening them and making them uneasy.

CHILDREN. Parents. Riches.

No inheritance can supply the want of a virtuous education.

You love your children, therefore you would leave them rich; that is, you would leave them in a state of life that shall be a temptation and a snare to them, and fill their minds with sinful lusts. Our Saviour loved the young rich man, and for that reason he bade him sell all that he had, and give to the poor. Have you the same love for your children that Christ had for this man? No, sure.

Put you on the same just thoughts of the world which Jesus Christ had, and which you will have when you come to die; and you will tell them, That riches are a snare, a that they hinder us from loving God and our neighbour;—that they are hastening to a state in which the world will signify nothing to them;—that all that indifference for God and holiness is owing to the wrong opinion which men have of the world, and to their valuing it too much;—that it corrupts the heart, blinds the understanding, and leads to ruin;—that no man can see his true interest, or follow it, but he that is dead to the world.

CHRIST, our Pattern.

How unworthy an opinion would a stranger have of Christ, if he were to judge what Christ was by the lives of those who call themselves his followers.

Christ the only Physician. Neither the philosophers among the Gentiles, nor Moses among the Jews, could find out a remedy for sin. They saw and felt the wounds of sin, but could not heal them. None but Christ can relieve us.

Christ and the World. To be a Christian and to be loved by the world, is a paradox which the Gospel does not allow of.^m

Christ crucified. A sacrifice on which depended the salvation of the whole world.

^m John xv. 19.

We ought to humble ourselves for being so miserable, that nothing but the death of the Son of God could save us.

Jesus Christ on the Cross. All men were with him on the Cross, because he there supplied their place as their victim.

Necessity of Christ's Death. If nothing had been done to deter us from sin, both God and his pardon would have been despised.

CHRISTIANITY, or the Sum of the Gospel.

Jesus Christ came into the world, to form unto himself a people that should wholly depend upon God, and placing no confidence in any earthly support and comfort, should be after another manner *rich*, after another manner *wise*, after another manner *noble*, after another manner *potent*; in one word, after another manner *happy*; designing to attain felicity, by the contempt of those things which are generally admired.

A people that should be strangers to filthy lusts, by studying in this flesh the life of Angels;—that should have no need of divorce, as being able to mend or to bear all manner of evils;—that should be wholly ignorant of oaths, as those who will neither distrust nor deceive any body;—that make not the getting of money their business, as having laid up their treasure in Heaven;—that should not be transported with *vain glory*, because they refer all to the glory of Christ alone;—void of *ambition*, as disposed, the greater they are, so much the more to submit themselves unto all men for Christ's sake;—should avoid *wrath*, much more *revenge*, as studying to deserve well of those that deserve ill of them;—that should be so *blameless* as to force infidels to speak well of them;—that should be born again to the purity and simplicity of infants;—that should live like the birds of the air, without solicitude; among whom should be the same concord as among the members of the same body;—where the abundance of one should supply the wants of another, and the evils of some be mitigated by the good offices of others;—who should be the salt of the earth;—as a city on an hill, conspicuous to all that are about them;—whose abilities should make them forward to help others;—to whom this life should seem vile;—death desirable;—fearing neither death, tyranny, nor the Devil; relying upon the invincible power of Christ alone;—who should live as if every day were their last, and wished for that day, when they shall enter upon the possession of a true and lasting happiness.^a

Character of a Christian.

He endeavours after holiness, lives not in the practice of any known sin; gives the

^a Erasmus.

whole praise of this to God, and to Jesus Christ, who obtains this grace for him and for all Christians;—lives as in God's presence;—conversation unblameable;—makes the Holy Scriptures, and particularly the example of Christ, the rule of his faith and manners.

Christian Charity does instruct us to love, and, as far as may be, to benefit all mankind.

Christian Duties. Take care to practise the duties of your station and condition;—patience in adversity,—content in poverty,—humility in prosperity,—a forgiving temper when at variance,—watchfulness in the midst of temptation,—to avoid vexation and going to law.

Christian Duties are founded on reason, not on the sovereign authority of God, commanding what he pleases. Suffering becomes sinners, therefore we are commanded self-denial,—to be thankful for favours,—to fear what is truly dreadful,—to rejoice if it is for something which we have reason to be glad at. God cannot command us what is not fit to be believed or done, with respect to the condition he has placed us in; all his commands being founded in the necessities of our nature, and to make us more happy than we could possibly be without them.

Christian Faith makes future good things present; eases temporal evils; gives us a contempt for the pleasures of this world; and gives us a fore-taste of the joys of eternity.

Christian Liberty. Deprive not yourself of it; indulge not scruples; and dread libertinism;—some have run from one to the other. Serve God, and be chearful.

Christian Motives. It is necessary to govern ourselves by motives of Christianity in most common actions of our lives.

Christian Mysteries, in great mercy, revealed for our use, not for our curiosity. Christ's Divinity; that we might worship him without idolatry, &c.

Christian Privilege. As you are a Christian, you are the peculiar care of your Redeemer, and under the guardianship of his holy Angels.

Christian Perfection, attained, as all other perfections, by degrees;—so that a Christian is not to be disheartened by his imperfections.

God suits his graces to our present condition, and accepts of our endeavours after holiness, though often interrupted, provided they be sincere.

The way to advance in Christian perfection is, to make Christian reflections upon every

every occurrence of life, and to endeavour to improve by them.

Christian perfection consists not in having no failings, but in the resisting them always; and victory in not consenting to them.

Neither does it consist in doing extraordinary things, but in doing common things after a Christian manner.

One does not become holy all at once;—do not run before grace. He that does not advance, certainly goes backwards.

God commands unlimited holiness—*Thou shalt love the Lord thy God with all thy heart*; that he may proportion his rewards to the greatness of our endeavours.

All that we can do (morally considering our weakness, temptations, &c.) is the measure of our duty.

CHRISTIAN RELIGION.

To follow our own will, our passions, and our senses, is that which makes us miserable in this world. It is for this reason, and that we may have a remedy for all our troubles, that Christianity obliges us to submit our will, our passions, and our desires, to the Will and Law of God.

An invincible proof of the truth of the Christian Religion, that Jesus Christ foretold exactly whatever should happen to himself and the Church; and that his doctrine should prevail over the powers of the world, and against the very corruptions and inclinations thereof, not by force, but by suffering, and by the Word and Spirit of God alone.

The *Christian Religion* consists in performing worthily the duties we owe to God, our neighbour, and ourselves.

One of the greatest proofs of religion is this, that no man ever found a perfect certainty on the side of irreligion.

The end of Christianity is, to perfect the human nature by a participation of the Divine.

Christian Virtue consists in order, namely, in letting every duty have its proper place and concern. The first duty, for instance, of a Clergyman is, to take care of his flock;—of a magistrate, to discharge his office;—of a parent, to take care of his children;—of a master, his family;—of a servant, to do his master's business faithfully. To engage in other business, before they acquit themselves of these, is to go against order, and all their virtues are useless.

Christian Yoke. Let not the name affright us;—it is a yoke, but easier and safer than full liberty;—it is a yoke that makes the

practice of virtue pleasant,—that secures us from the violence of our corrupt nature—from being ruined by false pleasures,—that will make those crosses, that are unavoidable, to be borne with pleasure,—that gives us a liberty which the world knows nothing of, and a reward unspeakable, that sweeten our cross, recompense our losses, and make death, to others frightful, to Christians a blessing;—a yoke to hinder us from ruining ourselves.

They that would make Christ's yoke easy, by dispensing with the love of God, and permitting men to love the world, are bad directors.

CHRISTIANITY.

The great end and design of Christianity is, the restitution of mankind to the love of God, from which they are fallen, by mortification, humility, self-denial, and taking up the cross.

Its design is, to restore us to the favour of God, by restoring us to his image, in which we were created, but are since fallen. In order to this, it proposes to us the remission of our sins, the aids of the Holy Ghost, and eternal happiness after death.

CHRISTIANS.

It is an invaluable blessing to be a Christian. But then the crimes a man commits in that state are greater, and more is expected from him.

To be a Christian is, to follow the rules and precepts delivered by Christ,—to love what he loved,—and to despise what he despised, &c.

A *Christian* ought to be such in the whole action of his life, as well as in the acts of religion.

Christians indeed. In vain do we bear the name of believers, if we do not live like believers.

Few people consider that they are Christians.

A man without Christianity, cannot but be in a state of doubt, confusion, fear, distrust, &c.

CHURCH on Earth, the only way to that in Heaven.

The Gospel represents the Church as a people who should take up the cross, renounce the world, and all worldly maxims and policies, and even themselves;—who should despise the pomp, the wealth, and pleasures of the world, and only glory in their sufferings, their poverty and mortifications, and in their good works;—who should bring

bring unbelievers to Christ's yoke, by mildness, by humility, and the exercise of a sincere charity.

The *Church* is called a vineyard, because it is a place of labour, in which no man ought to be idle.

Though a man's being in the church is no certain mark of salvation, yet his being out of it is too sure a proof that he is in the way of inevitable misery.

Church Communion, being appointed by God under the Law, and by Christ under the Gospel, as a means to promote the glory of God, and to preserve the faith entire, a Christian will not look upon himself as in a private capacity, but as one united to Christ and his Church; praying to and praising God for every favour which he vouchsafes to any member, &c.

Pale of the Church. The mercy of God, where there is faith, sincerity, and good works, can make good all canonical defects; but this should not encourage men to despise the favour of being in a sound part of the Christian Church, which only has a right to the inestimable promises of the Covenant.

CIVILITY.

There is a civility that proceeds from vanity; there is also a civility that is the effect of humility, charity, and zeal.

CONTEMPT of the Clergy.

We may truly say, as Moses did, "What are we? your murmurings are not against us, but against the Lord."

CLOATHS.

Decency and cleanliness, according to our rank;—all above that creates contempt instead of respect. They that are in Kings' houses may, without vanity, wear soft raiment.

COME, *let us kill him, that the inheritance may be ours.*

This is still the language of wicked men; Let us make his Ministers contemptible, destroy their order, &c. and then they will no longer torment us; we can then do what we please with Christ, his Gospel, and Christianity, and live as we please.

COMFORTS and Fears.

Religion brings the greatest comforts along with it; but then it should be remembered, that such comforts belong to true Christians only. We should be very careful not to administer them to such as have no right to them. They that want to be awakened, are by far more than they that want comfort.

To teach people to make the best use of their afflictions,—to teach people how to die well,—to exhort sinners to a sincere repentance, to let men know plainly when they are, and when they are not, in a state of salvation. This is the true, and only safe way of administering comfort.

On the other hand, Christians are not to be terrified without reason.

Spiritual Comforts, are great blessings; but, unless attended with obedience, self-denial, humility, and other works of faith and labour, of love, &c. may be delusions of Satan.

COMMON Prayers.

In these we join and pray, not as private men asking blessings for themselves, but as a religious society, exercising their charity, which is the peculiar badge of the Christian Religion.

COMMUNION of Saints.

A Christian is mystically united to all the worthies on Earth and in Paradise, has an interest in their prayers, and in all the blessings asked and granted them.

The order to be observed in keeping God's COMMANDMENTS.

Moral duties, where both cannot, must be observed before positive injunctions; *I will have mercy, and not sacrifice*, faith our Saviour. Works of charity before works of piety.

Religion of the end; namely, those acts of religion, those virtues, which have an intrinsic goodness in them;—before that *religion of the means*, namely, those instrumental duties which are only means of attaining the other.

For instance:—Prayer is a direct act of religion, expressing humility, dependance on God,—a gratitude, love, confession of his power, his truth, or faithfulness, wisdom, goodness, &c. before preaching, which is only a means of inculcating these.

CONCUPISCENCE

Consists in the love of present pleasure.

CONDEMN not.

How desperately mad and blind are we to expose ourselves to the severity of God's justice and vengeance, by not shewing an indulgence and tenderness towards the failings of our brother!

CONDITIONS of Life.

Every man's condition in life is appointed by the wisdom of God; and no man ought

• Matthew ix. 13.

to wish it otherwise than it is; nor can he do it without taxing God with injustice.

Self CONFIDENCE.

It is the greatest of all maladies, to think ourselves whole when we want a physician.

CONSCIENCE.

God only needs to deliver a sinner to his own conscience, to be avenged of his sin.

Conscience is the present opinion a man has of his own actions.

When men have once suffered their consciences to be governed by their passions, the vilest wickedness will be called a zeal for God.

When conscience forsakes a man, the Spirit of God does so too.

Peace of Conscience, never to be obtained but by the rooting out of sin.—This will support you under all worldly afflictions, and enable you to go through every difficulty of life, when you know that you are in the way to heaven, and endeavouring to please God.

CONSIDERATION, is *half Conversion*.

We say we love ourselves, and yet do not care to converse with ourselves. This is absurd; it is for want of thinking that we are undone.

Repentance and *Amendment* are the natural consequences of *Consideration*.

CONSOLATION.

We have God for our Father, Jesus Christ for our Mediator, the Holy Ghost for our Comforter. Will not faith in these assuage all our sorrows?

CONTENTMENT.

Be content with a little. Jesus Christ was so, though all nature was at his command.

Necessaries are seldom wanted. It is sensuality which is never satisfied.

CONTROVERSY.

In most controversies there is some truth on both sides; prejudice will not let us see, much less acknowledge it.

It is but a miserable glory to be an ingenious, a learned disturber of the peace of the Church.

CONVERSATION,

Should be mild, well-bred, without debate, without obstinacy; bearing with others' faults, without reflecting on the absent,—backwards to believe evil reports,—speaking the truth simply,—not judging others,—avoiding flatterers and flattery. Choose

for your friends persons of sense and piety, but never such as take freedoms. Do not be in pain to hear of your faults. Suffer nobody to take freedoms with you, or to say any thing which you ought not to hear. Afflict nobody, but comfort the afflicted. Have no odd humours. Never blame without reason, and then you will be always minded;—never reprove with passion;—make not yourself familiar with your servants; but remember, that they have a title to your charity, whether sick or ignorant. Hurt nobody;—be ready to pardon injuries;—never make a jest of any body;—every moment implore the assistance of God, &c.

The manner of our ordinary conversation is that which either hardens people in sin, or awakens them to a sense of piety.

We always do good or harm to others by the manner of our conversation.

Evil CONVERSATION.

If you see any man industrious to propagate impiety, infidelity, a disregard to God's laws, and discipline, be assured of it, that man is an agent of Satan.

A man never converses with evil people, (unless in order to convert them) who does not leave them with his heart infected, his mind obscured, his senses tainted, his faith weakened by their maxims, his hope lessened,—and all his graces corrupted.

CONVERSION.

Natural prudence may contribute towards the conversion of a man; but nothing that is natural can effect it. No true conversion without a change of life.

Imperfect Conversions; such as, forsaking great sins, observing ordinances, &c. often more hazardous than profligate lives. These may startle, those may keep the mind at ease. The Gospel, the only rule to judge by: Bring forth fruits meet for repentance.

CONVICTION.

To close with the truth, when it is proposed, is oftentimes a necessary step to conversion.

CORRUPTION of our Nature.

This is the first principle of piety and religion. He that will carefully look into his own heart, will certainly find either all vices, or the seed of all vices, ready to grow up, if not rooted out.

COVETOUSNESS.

They who toil, that their heirs may be lazy; and they who deny themselves, that their children may live in luxury, are condemned, by reason and religion, as instances of madness and infidelity.

Covetousness

Covetousness has such a blinding power, that all the arguments in the world will not convince a man that he is covetous.

The fewer desires, the more peace.

Covetousness is called idolatry, because it leads a man to do all that for money and riches, which he ought to do for the sake of God.

A man is covetous not only in wronging others, but in holding his own with too much concern and affection. Riches become not only the care, but the torment, of those that possess them, through fear of losing them.

Take COUNSEL of God.

That is, ask his leave and assistance before you act. This will both shew us what is fit to be done, and restrain us from doing what is not fit.

COURTIER.

The fear of displeasing his Prince, and losing his place, is what chiefly prevails with such a person: if he has not the fear of God, he will sacrifice his conscience, &c. to that desire, &c.

CREATURES.

We should never look upon the creatures without considering their relation to the Creator;—how much of his perfections he has communicated to them;—how he is present in them;—the use he would have us make of them, &c.

CREED.

It is not the evidence of its articles I should require, but their truth; that is, whether I have undeniable reasons that God has revealed them.

CROSS.

He who had all things in his power, the most consummate wisdom, made choice of the cross, of poverty, and meanness.

All we aim at is to be easy: the Gospel faith, *Blessed are they that mourn*. Strive to enter the strait gate. Woe to that man who meets with no troubles.

God does not require it of us, that we should not feel any uneasiness under the afflictions of this life, but that we should strive to overcome it by his grace.

Since the Fall, there is no salvation to be hoped but by the cross. *In the sweat of thy face thou shalt eat bread. We must through much tribulation enter the kingdom of Heaven.* This is a fundamental truth. The good Lord engrave it upon my heart.

We know not what we lose when we pray to be delivered out of our afflictions.

TAKE UP THE CROSS.

Can God, who loves us, take pleasure in our sufferings? Could not he shew us a way to be good without afflicting us? We are to judge of what is best, and what is necessary, by what he does, and what he requires. We are in a fallen condition; and in order to be restored, we must, of necessity, be humble,—depend on God entirely,—deny our own will, which leads us from God,—believe in him,—put our whole trust in him,—wean our hearts from the world, &c. All which God does by disappointing us very often,—by suffering men to injure us,—by letting us relapse into sin, to convince us of our own weakness.

Self-love wishes to be made perfect at once; but self-love is what God will destroy, by a course of irksome trials. Our disease is, an excessive love of ourselves, and of the world. God orders or permits a train of events, to cure us of this love. The cure is painful; but it is necessary. We suffer not from his cruelty, but from his love and care. He is a Father, and cannot take pleasure in our misery;—he deprives us of what we love inordinately, that we may love him;—by correcting he amends us;—we would do ourselves hurt, and he hinders us;—we lament the loss of a friend, that is, we are sorry that he has escaped a great deal of sin, vanity, &c.

We are purified by afflictions, and made fit for Heaven. God forces us from a vain, deceitful world; and we are in distress for this. Christ was made a man of sorrows, to teach us how useful sorrows are.

This is designed as a peculiar favour to Christians. All men, since the fall, are subject to unavoidable miseries; all the difference is, Christians suffer in obedience to the will of God, which makes them easy; unbelievers suffer the same things with an uneasy will and mind.

CROSSES.

It is a most dreadful judgment when God permits a sinner to meet with no obstacles in accomplishing his designs.

CUSTOM.

Disorders are not less criminal for being common, nor will they be less punished on this account.

DAMNATION.

Men need not be at pains to go to hell; they will go there of course, if they make no resistance, but leave themselves at liberty.

DARKNESS.

DARKNESS.

This life is truly called so, because it hides from us things of the greatest concern to us, which we mind not, understand not, while we are busied with the world.

DEATH,

Inevitable, by our own confession; and yet we will not think of it. *Life* miserable, (we own it) and yet afraid of that which, if we please, will put an end to our troubles. What deplorable blindness is this?

A timely preparation for death frees us from the fear of death, and from all other fears.

If you hope to die well, take care to live well.—In order to this,

I. Renounce the love of the world; for *this*, and the love of God, are inconsistent.

II. If you think this a difficult work; remember, that the world is to be condemned to eternal misery; that is, all that love the world better than God.

III. The moment we die, our fate is determined for ever and ever.

IV. This consideration, and a fear for ourselves, should ever be present with us, lest the health we enjoy, and the seeming distance of eternity, should make us careless.

V. If we deny ourselves the pleasures of this life, we shall enjoy pleasures that shall last for ever.

VI. Consider that there can be no solid satisfaction in this life, till we are got above the fear of death, and of what may follow, —a miserable eternity.

VII. The sting of death is sin. An holy life, therefore, is the only cure for the fear of death.

VIII. Let us therefore devote ourselves wholly to God, make him the object of our love and desires, and resolve that nothing in this world, be it of never so great moment, shall prevail with us to do what we believe will displease him.

IX. Make the Word of God the rule of your actions, and pray for his grace, that you be able to observe it.

X. Keep a strict watch over all your senses, lest intemperance get the mastery of you, and your outward senses be instruments of polluting the soul.

XI. Give alms of your goods, and so you will gather to yourself a good reward in the day of necessity. *I was an hungred, and ye gave me meat, &c.*

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XII. Do not dare to sleep till you have made your peace with God, by confessing your sins, and by making resolutions of amendment, where you have done amiss.

XIII. Of all things beware of lukewarmness, and an indifference for eternity. To prevent this,

XIV. Let the awakening consideration of a future judgment be ever present with you, and the consequence of that dreadful day to the ungodly.

XV. The Lord's Supper being a sovereign medicine for all the diseases of the soul, and especially against that universal disease *the fear of death*, it should never be neglected.

XVI. In short, live as becomes a Christian, and then you may say with the Apostle, *To me to die is gain.*

Our happiness or misery begins when we die.—It is only your sins that can make you afraid of dying.

It concerns us, more than our life is worth, to know what will become of us when we die.

When death comes, we shall either be infinitely happy, or infinitely miserable, as sure as we now live, as sure as God is true; so that there is no trifling in a matter of such concern.

If we look upon death only as a punishment to which we, as sinners, are justly condemned, we could have little comfort in the thoughts of it.

But if we look upon it in another view, as a sacrifice for sin, which God will mercifully accept of, in union with the death of his Son, for the pardon of all our offences, provided we submit to it as due to our sins, the thoughts of death will then be matter of real comfort to us.

Our only confidence is to be derived from God's mercy in Jesus Christ, with full purposes of doing our duty.

A good Christian will neither be fond of life, nor weary of it.

If God were pleased to kill us, (said the wife of Manoah) he would not have received a burnt-offering at our hands, neither would he have shewed us all these things.

Now this is the comfort of God's servants:—If God vouchsafes them time to consider their latter end, and grace to prepare for it,—by renewing their vows,—by receiving the Lord's Supper,—by touching their hearts with the duties of charity and alms-deeds, &c. All these are proofs of God's tender regard for his poor creatures,

and grounds for a Christian to hope that God will give his graces with pardon and happiness.

Whosoever shall call upon the Name of the Lord, shall be saved.—*These, my Lord, are thine own.*

N. B. Much more of our prosperity is owing to the providence of God, than to our own contrivance or endeavours.

Death. Funeral. When we attend a funeral, we are apt to comfort ourselves with the happy difference there is betwixt us and our dead friend. Let us at the same time remember, that every wicked man is dead while he lives,—dead to all the true ends of life. *Let the dead bury their dead.*

Death and Judgment. Who will pretend to say, that he is not in a very few days to die, and to appear before the judgment-seat of God?

DEJECTION.

Be satisfied, that he who is tempted, and sorry for it, is in a much safer condition than he that meets with no uneasiness, or disturbance in his sins.

DEJECTED Spirit.

You must not always expect sunshine, but to have your turn of darkness, &c. Let not this make you uneasy. You can do nothing of yourself. He that gives joy can, and will, give you strength to bear sorrow.

Do every thing with a desire to please God, let what will come of it; then you are safe; all will be well at last.

God has very often granted the greatest favours to the greatest sinners, as instances of his mercy and goodness, &c. that none may despair, who seek him in sincerity.

DEISM.

Whoever rejects the Mediator, declares war against God.

Deism. Atheism. He that acknowledges a God, without knowing his own misery, is no more than a Deist; as he is an Atheist, who sees his own misery, without knowing and confessing a God, who is able and willing to help him.

Self-DENIAL,

The very foundation of spiritual comfort.

We have reason to suspect every doctrine which would teach us to avoid sin, without offering violence to nature, since the Sacred Scriptures every where speak of the *difficulty* of working out our salvation, and becoming innocent.

° Matth. viii. 22.

Self-Denial, absolutely necessary to fit one to receive the grace of God. It was for this reason that John the Baptist was sent before Christ, to prepare the way, &c.

He that takes all the liberty he may, will certainly repent of it. In all earthly pleasures be satisfied with a little, and you will never repent of doing so.

He that does not practise the duty of self-denial, does not put himself into the way of receiving the grace of God.

Self-denial. Not to lay ourselves under any unalterable obligations. It is often a great snare. Besides, when one has it in his power to enjoy the world, it is then a great virtue either to deny one's-self, at such and such times, or to use it as becomes a Christian.

If a man would seriously apply himself to mastering the infirmities of his nature, and the inconveniencies he is sure to meet with, he would have sufficient to exercise this virtue:—To learn to bear the pride of one, the stupidity of another, the rudeness, the neglect of a third, with calmness;—to submit to hurry of business when duty requires it;—to noise, disorders, negligence of servants; disappointments, loss of goods and of friends;—to bear with the humours, the follies, the tricks, the indecencies, of those with whom we have to do.—These are instances of great self-denial, if they are done in a spirit of piety, with sweetness becoming a Christian.

If God suffers us to follow our natural inclinations, we are sure to be for ever undone: We are, therefore, to pray to him to give us the grace of self-denial.

A life of idleness, indulgence, and self-love, is a resignation of ourselves to every vice, except such as cannot be committed without trouble, and gives men entirely up to the power of the Devil.

DESPAIR.

Consider what God can do, and you will never despair of success.

God never leaves us till we forsake him. We do this, or are in danger of doing so, when we forget very often to think of him, and *to live as in his presence.*

No man is fallen beyond the power of God to raise him.

All people ought to be brought to despair of salvation without holiness of life.

We never seek Christ too late, or to no purpose, when we seek him with sincerity, humility, and a penitent heart.

DETRACTION.

DETRACTION.

I will hear you speak evil of others, provided you will own that you deserve to be evil spoken of yourself.

DEVOTION.

To desire to serve God in the state of life his Providence has placed one in, endeavouring every day to serve him in that state more perfectly: This is true devotion, true zeal; all besides is vanity, or presumption.

Devotion is a constant application to the duties of one's station.

You desire to know how most assuredly to please God? Make your soul a temple, and serve him there continually;—watch over yourself, that you neither think, nor speak, nor do any thing to displease him:—When you have so, immediately ask pardon: He is always in his temple.

Devotion has its name from devoting ourselves entirely to God,—universal obedience to his will, to his commands, and to all the appointments of his Providence, in all circumstances of life;—to part with all for his sake;—to obey him without reserve.

DEVOUT.

To be devout is, most earnestly to desire to be saved, and to neglect nothing in our power in order to that end. In other concerns, it is called Application of the Mind to the business you have undertaken.

The *devout* see things in a true light; they enter the church with veneration, knowing it to be the house of God;—they consider the preacher as God's messenger,—his sermon, as God's word;—the congregation, as God's children;—the Sacraments, as effectual means of grace, and as inestimable blessings.

DIFFICULTIES.

A man may have truth on his side, and yet be put to a stand by a subtil adversary.

It is prudence to consider and foresee difficulties; but then it is Christian prudence, when God calls us to any work, to obey God, and to depend upon him for means of overcoming those difficulties, which we ourselves are destitute of. For God generally removes all those obstacles, when a man undertakes any thing for his sake alone, with faith and courage.

When a man considers, that God is as powerful against all men as against one single person, a good Christian will not be cast down, though the whole world strive to oppress him.

Difficulties of Christianity. If grace will make every thing easy, and if grace may be

had for asking, a Christian has no reason to say, that any thing that is commanded him is hard.

DISCIPLINE.

We have reason to bless God for those sins which awaken us, lead us to repentance, make us to love much, because much has been forgiven.

DISAPPOINTMENTS.

Let your expectation be moderate, and your disappointment will not be grievous.—Events feared, often prove best; and where we have expected satisfaction, we often meet with crosses.—These are God's ways.

It is happy for us, sometimes, to meet with disappointments, that we may be forced to adhere more closely to God, and to seek for consolation in him alone.

DISCONSOLATE.

When fears oppress a Christian, he should call to mind the words of Jesus Christ to his disciples: *It is I, be not afraid.*^p This will comfort us under all troubles, to believe that it is Christ who speaks to us.

DISPUTES.

Strive not about little things, lest you lose the sight of the mark of your high calling.

Disputes are certainly necessary, where fundamental truths are attacked and to be defended, or when very dangerous errors are broached.

DIVERSIONS.

Men of business, men of pleasures, and too often men of learning, are all moved by the same secret spring, namely, a satisfaction they find in forgetting themselves, and diverting the thoughts of dying.

Diversions are apt to make us lose the remembrance of the dangers that encompass us, which is the ready way to ruin.

DIVINE GRACE

Repairs all the mischief which sin has made in our nature,—recovers us from the slavery of our lusts,—dispels the darkness of our understanding,—heals the infirmities of our will,—cures us of self-love,—carries us from the creature to the Creator,—and, from being enemies, makes us children of God.

DIVINE NATURE,

Communicated to us by *sincerity*; that is, by doing what is in our power to please God, and by avoiding what will displease

^p John vi. 20.

him;

him;—by *self-denial*, that is, denying the animal life, even in things indifferent, if they endanger captivating us;—by *earnest prayer* to God for the assistance of his Spirit, to enable us to know and do our duty.

Do to others as ye would they should do unto you.

That very self-love, which blinds us, with respect to our neighbour's good and rights, is made by Christ a means of convincing and informing us what we ought to do, by obliging us to change persons, &c. which will shew us our injustice and our duty.

Do not the Publicans the same?

A man who finds nothing in his life, but what may be found in a Turk or an Heathen, will find at last that his Christian name will be of little use, unless to condemn him.

DOUBTS of CONSCIENCE.

Never disobey the plain commands of God; and when there is nothing but probability of sinning, in obeying the commands of your governors, do not set opinion before judgment. Obey authority, if it is not very plain you shall sin against God.

One may sometimes obey a sinful command without sinning. Thus Joab obeyed David in numbering the people.

DREADFUL TRUTHS

Are not to be foreborne for fear of casting men into despair. They are rather to be often inculcated, to force sinners by the sight of their dangers, to throw themselves into his arms, who is the only refuge of all sinners.

DUTY.

It is dangerous to seek for expedients when we should do our duty. Thus Pilate scourged Jesus Christ, in hopes that would satisfy the Jews, and that he might not be obliged to act against his conscience, in condemning him, which yet he did.

The slothful and the diligent are upon a level, if neither of them knows what to do, or does it not.

Be more intent upon the discharge of duty, than upon the fruit of it.

Men are often set upon doing not what they ought, but what they desire.

Duty of Friendship. It is a pernicious complaisance to conceal from our friends mortifying and afflictive truths, when it is expedient they should know them.

Duty of Station. When I see a poor man taking care of his children, teaching them their duty, or bringing them to be taught, I conclude this man performing the duty of his station.

EDIFICATION.

You say you were much edified by such a discourse, yet you continue still the same: You deceive yourself, you were not edified.

Persuasion. Edification. It is not he that teacheth that convinceth; but we convince ourselves, when, by God's grace, we attend to what we hear, and dwell upon it.

ELECTION.

Our security is not to be derived from signs, but from *duty*, which is the best sign; and God's mercy the best ground of confidence.

We cannot possibly perish, if we adhere to Jesus Christ, by a lively faith in the power of his grace, by a perfect resignation to his guidance and direction, and by a well-grounded confidence in his goodness.

Elect and Reprobate. God's mercy and goodness towards the former, is more amazing than his severity towards the latter.

ELOQUENCE.

That Eloquence is to be avoided which would raise the passions, without curing the errors of the understanding.

True Eloquence, is speaking of our duty clearly; *true Piety*, is acting what one knows. To aim at more than this is to run into endless mistakes.

ENEMIES.

When we think of doing a kindness, our enemies ought to have the first place in our thoughts; for then we act as becomes Christians.

To forgive our enemy before he is sensible of his fault, is to encourage him in his sin; but not to forgive him, is to sin one's self. Which will you choose?

Love of Enemies consists in desiring their welfare, praying for them, speaking well of them, and assisting them as their occasions require. No Lawgiver but God, who sees the heart, could give such a law so contrary to flesh and blood, with hopes of having it obeyed;—but God—who sees it necessary to fit us for Heaven. If God had not loved us while we were his enemies, we never could be saved.

We have more reason to love than to hate our enemies, if we look upon them as instruments of our sanctification, as they really are, when they give us occasion to exercise our virtue.

Remember, that you are the disciples of him who died for his enemies.

A man who considers, that perhaps his own salvation depends upon the salvation of his

his enemy, will not fail to pray for him, and endeavour for his conversion.

The END of Man.

We reproach our Maker, when we act as if we were made only for little ends.

ENMITY.

A man that is at variance, and refuses to be reconciled, has but one prayer to make, namely, that God would change his heart.

You say that you cannot see the man that has injured you, and yet you must see him, and forgive him too, before you die.

I will forgive, but I will have nothing to do with him. It is plain you do not forgive him.

ERROR.

Serious piety is the best defence against wicked doctrine.

An error in faith will almost necessarily be followed by an error in practice.

There is a contagion of minds, as well as of bodies, which communicates itself by the ways and manners of those with whom we converse. And this too often happens, when men, instead of consulting inward truth, attend to the sentiments of others, who have already corrupted themselves, and, by an imposing air, endeavour to corrupt all about them.

It is a dreadful, but just judgment, that the mind should fall into error, when the heart has resigned itself to sin.

The mind is seldom corrupted before the heart. God generally punishes the one by the other.

ETERNITY.

Consider things as they have regard to eternity.

Eternity. Death. The only happiness of this life is, to be secure of a blessed eternity.

Eternity. Time. Now is the time in which we must choose what and where we will be to all eternity. There is no time to be lost to make our choice in.

Where eternity lies at stake, he that loseth one day, hazards all.

ETERNAL SALVATION.

This changes the nature of all human things, which are so far good or evil, as they thwart or promote this one end of life.

EVIL.

Disobedience to God's Will, the occasion of all evil and misery.

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Evil-speaking. There is no man but knows more evil of himself than he does of his neighbour.

Evil EXAMPLE.

Nothing is more contagious than the evil example of persons in authority, whether they be Laymen or Clergymen.

Good Example. There is no reproof more mild and modest,—no condemnation, no exhortation, more effectual, than a good life.

Good Example is a language and an argument which every body understands.

EXCOMMUNICATION.

A man is cut off from the body of Christ, as well by not living according to the Gospel, as by not believing the Gospel.

FAILINGS. Imperfections.

Let us not afflict ourselves with these; our perfection consists in opposing them.

Failings of good Men. God permits these, that men may see plainly that there is no person in whom nature is not corrupted.

FAITH.

'It is faith I want,' saith the libertine; but then he should know, that it is the gift of God; that it must be asked, and that a man must put himself into a way to obtain it.

A true Faith. It is not a light matter what we believe, concerning God the *Father*, the *Son*, and the *Spirit*. Our salvation depends on it, that we believe as the Saints of old believed, (Jude 3.) not as we have a mind to believe and understand the Scriptures. *If ye believe not that I am he, ye shall die in your sins.* He that speaketh against the Holy Ghost shall never be forgiven &c. These are words which should make us very fearful, either of dissembling, or mistaking the truth.

What fruits of faith have we to shew? Do we live by faith? Do the promises and threats of the Gospel affect us as if present? Do we regulate our judgments, our choices, &c. by faith?

You say you believe the Gospel: you live as if you were sure not one word of it is true. This is madness not to be expressed.

Where there is a true faith, it works miracles every day; it casts out devils,—spirits of malice, pride, lust, covetousness, revenge, &c.

We are as much obliged to believe God with reluctance to our understanding, as to obey him with reluctance to our will.

Necessity of Faith. He that feels what a sad condition he is in, will see the necessity

^p John viii. 24.

^q Matth. xii. 32.

of a faith which will remove mountains,—such a confidence in the power, goodness, and promises of God, as may make him such as God has commanded us to be;—which must be wrought by that Spirit which raised up Christ from the dead, to whom nothing is impossible.

Faith and Practice. If it were as easy to persuade men to do what they know they ought to do, as it is to convince them that such things are fit, and necessary, and commanded, we should soon see a reformation that should surprize us.

An inward disposition as necessary as external evidence. The proud and the wicked hate that light which would force them to forsake their sins. A man may be careless of his soul; abuse the light God has given him; and he may neglect to pray for that grace which is the gift of God, and which alone can discover the truth to him.

People who will not believe the Gospel, want faith more than proofs.

The excellency of faith, which makes us know things which we cannot comprehend, makes us possess that which yet is not, and makes us find satisfaction in the greatest temporal evils.

Faith in God. 'Before the cock crow, thou shalt deny me.'—This shews us, that God knows our hearts better than we ourselves do; and therefore we ought to believe what God has revealed and declared, though it be never so contrary to our imagination.

We often know the Will of God, without knowing the reasons thereof; and even then to submit with cheerfulness, is the true obedience of faith.

Faith. Obstacles. Wherever there is an inclination to dispute the faith, there can be no disposition to believe and embrace it.

I see the Heavens opened, and the Son of man standing on the right hand of God. Faith discovers this to every Christian; but then it must be an actual, present faith, a faith that is next to vision.

Our life must answer for our faith.

All Christians believe the truths and mysteries of the Gospel: only they that are spiritual understand them. A man may please himself with the empty sound of words, and neglect, or be very ignorant of their importance, and of the truths contained in them.

In Jesus Christ, as the mediator betwixt God and man, is the foundation of the Christian Religion. As we hope for success in any thing we do, we must unite ourselves to him, and beg of him to intercede with God for us.

Faith and Obedience. God has a right to be believed in what he has revealed, as well as to be obeyed in what he has commanded. The authority is the same. And God expects submission in one as well as the other instance.

Faith is the measure of all other gifts of God. According to your Faith, be it unto you.

Faith in God. We believe a man like ourselves upon his bare word; and yet, such is the corruption of our nature, that we make a difficulty of believing the word and oath of God, when it suits not with our reason, or thwarts our passions.

Lord, increase my faith. Grant that it may purify my heart;—that it may work by love;—that I may live by faith in the Son of God;—that at the day of judgment it may be found to praise, and honour, and glory.

Faith in the power of God. He that believes in God the Father Almighty, and is rooted in this faith, will enjoy peace in the midst of the most powerful enemies: his infinite wisdom sees our wants, his infinite goodness will incline him to help us, and his infinite power can do what he pleases.

Faith, the assistance of God's Spirit. It is for want of this, that Christians, under the apprehensions of not being able to overcome all their sins, will not set themselves against any of them;—or will spare their darling sins, and avoid that resignation, self-denial, and mortification, which are required of every true Christian.

Every Christian, who believes the Gospel, may be assured that God, who calls us to holiness, is both willing and able, if we are not wanting to ourselves, to free us from all our corruptions, by the assistance of his Spirit. And, in truth, this was the end of Christ's coming into the world; and who gave himself for us, that he might redeem us from all iniquity.

Whoever does not faithfully believe the possibility of doing every thing through Christ, who strengthens us, will neither pray for such a power, nor attempt to act by it, nor trouble himself about it.

On the other hand, when a Christian is fully persuaded, that Christ, by his Spirit, can and will assist us in overcoming the greatest corruptions that human nature is subject to; why then we set about it with courage and confidence, and shall be changed from glory to glory, by the Spirit of the Lord.

Faith and Works. Faith is the root of works.—A root that produceth nothing is dead.

^a Math. ix. 29.

^c Tit. ii. 13.

^e 2 Cor. iii. 17.

The *Life of Faith* consists in a just knowledge and esteem of the Christian Religion;—a love for the Church, in which it is taught and practised;—a zeal for the Truth;—a great contempt for earthly things;—a true affection for those that are heavenly;—a great value for Christ crucified;—a desire to be united to him;—a hatred for sin, and love of virtue;—joyfully closing with the means of grace, the Sacraments, and other Ordinances of God, and thankful for them;—an entire confidence in the grace of God, and as great a diffidence in ourselves, and in our own works;—a real love and value for the Word of God:—And, in one word, a just esteem for every thing that has relation to the world to come.

Faith, Reason, Passion. If reason opposes faith, passion opposes the dictates of reason;—must reason be despised, therefore? No. Why then must faith be set aside because what she directs seems absurd to reason?

FALSE SHAME.

Whoever is ashamed of his Master, is not worthy to serve him, much less to reign with him.

False Teachers. God permits these, sometimes, to confound the negligence, idleness, or unfaithfulness of those, who, by their profession, stand obliged to defend and propagate the truth.

FASTING,

From *pleasant* meats, rather than from all, as it would answer the ends of mortification, in not gratifying the palate, nor ministering to luxury, so it would agree with every constitution, and answer the objection, That my health will not suffer me to fast.

FEARS.

He that attempts to get rid of his fears, by running from God, will infallibly increase them.

Men are too apt to flatter themselves that God will not be so severe as he has threatened. This hardens men in sin, and makes them boldly venture upon damnation. This is to represent God as a God not terrible in judgment. Let a just fear of God's vengeance have its proper effect, &c. The Spirit of God makes use of flames, of fire and brimstone, to awaken us, to represent it to us.

You see, therefore, the folly of those who say that there is one event to the righteous and the wicked.* That it is in vain to serve God.

You hear, on the other hand, what the Psalmist says, and which is worth your lay-

* Eccl. ix. 2. * Mal. iii. 14.

ing to heart,—That in keeping God's commands, there is great reward,*—a reward which eye hath not seen, nor ear heard, &c.

Fear of God. A man has no other security of his virtue, but the fear of offending God.

Fear of Man. To neglect our duty for fear of man, or any temporal evils, is to forget the anger of God.

Fear of Man. Pastor. Those whom fear renders weak and cowardly, in the exercise of the ministry, forget that they exercise it in the name and place of Jesus Christ, to whom they must account.

FOOD. *Intemperance.*

Without the grace of God, that which is intended and necessary for the life of the body, becomes the death of the soul.

FORGIVE *Injuries. Love Enemies.*

These must have no bounds in the heart, though, as to the outward behaviour, they may have some limitations.

FRIENDSHIP

Is to be purchased only by friendship. A man may have authority over others; but he can never have their heart but by giving his own.

FRUGALITY.

We ought to manage our temporal riches to the best advantage, not out of covetousness, but because they are the gift of God.

By their FRUITS ye shall know them.

Do Arianism, Deism, Socinianism, tend to make men better than the Orthodox doctrine? Do not they rather deprive us of many helps, motives, and means of becoming better? Therefore, do they not do harm to Christianity?

GLORY *belongs to God.*

For it is He that gives success to the labours of his Ministers. Let us beware of taking it to ourselves.

Degrees of Glory. The nature of things proves this;—for holiness being a qualification for happiness, the best man must be the happiest: And he that does not desire to be as happy as he possibly can be, is in a fair way of not being happy at all.

For this reason, a Christian should begin betimes, that he may have a greater stock of virtues to depend on;—at least, to lose no time, when once he is convinced of this truth.

GOD.

Whatever relates not to God, is not worth your care.

* Psalm xix. 11.

God and the World. Sad is the condition, and vain the endeavour, of those that would please both these.

How often do we see the word of God, good desires, and even good works, subsist for some time together with vanity, worldly lusts, ambition, luxury, and even grow up together with them?—Sooner or later the thorns grow up, and choke the good seed, if not rooted up in time.

Whenever we take the part of truth, if we would not be deceived, let us not expect a good reception from the world.

God Almighty. It will be a dreadful thing to be convinced of the power of God, by the terrors of his justice, rather than by the greatness of his mercy to sinners, and such as trust in him.

To serve God. We then serve or glorify God, when we any ways acknowledge, and especially in a public manner, the wisdom, goodness, power, justice, or providence of God;—and all this we do in our publick service. We, by confessing our sins, acknowledge his justice, and by praying to him for what we want, his providence, &c. And so in every part of our service.

Favour of God, better than life, for it lasts to eternity.

God's Omnipresence. You will never be truly happy until you can say, I am glad that God sees all my actions, that he sees my heart, and the very motives upon which I do every thing.

God's Foreknowledge imposeth no necessity upon the will. The corruption of the will is the sole cause of sin. God has no part in causing that corruption: And, if he foretels things, it is only because he foresees that they will certainly come to pass.

Omniscience of God. God sees every thing. This is matter of comfort to good men, and matter of terror to the wicked.

God reconciled to Man, when he forgives his offence;—Man reconciled to God, when he thankfully accepts of the pardon, and endeavours to offend him no more.

Grace of God. By this, if we would speak to the understanding, we must mean a sanctifying principle, which joins itself to, and co-operates with, the ordinary means of providence; not a power that shall force men to be good in spite of their resolution to be otherwise.

God's Presence. 'Walk before me, and be perfect.' To live as in God's presence, is the only way to perfection. When we lose the sight of him, we forget our repent-

* Gen. xvii. 1.

ance;—we walk as in the dark;—we choose shadows for substances;—we fall into snares, errors;—we are exposed to our enemies, our infirmities, &c. *I will lift mine eyes unto the hills, from whence cometh my help.* Looking to our feet, human prudence will not be sufficient to secure us: *Look upwards.*

God dwelleth in you. We must, therefore, make our addresses to him as dwelling in us, making his abode with us,—in us, as in his temple:—

We must make our addresses to him—as our *Master* and *Teacher*; and, as scholars, beg of him to shew us the way we should walk in.

As a *King*, offer him your heart, that he may reign there, be ever ready to receive his commands, &c.

As a *Father*, reverence and love him above all things, and endeavour to please him;—go to him with confidence and freedom; he will excuse your weakness, and pardon your failings; cry *Abba, Father.*

As a *Physician*, beg him to look upon the disorders of your soul: *If thou wilt, thou canst make me whole;—Speak the word, and thy servant is made whole.*

As a *Shepherd*, ask him food for your soul, keep close to him, and never stray from him.

As your *Redeemer*, beg of him to deliver you from your captivity. *Lord, I am oppressed, undertake for me.*

God's Will be done. He only knows what is best for us; so that what God gives me not, to be sure, is not fit for me.

We pray, that *God's Will be done*; but then, when God manifests his will by events that do not please us, we repine, and in effect pray that his will may not be done, but ours.—A greater sin than is thought.

Submission to God's Will. The servant is not greater than his Lord. Think often of this, and you will never complain of ill usage, of afflictions, or humiliations.

God's own Time. He has his own proper times and seasons; and he enables us, by his grace, to do that at one time, which we could not do at another.

The Goodness of God. He requires nothing of us but what is for our advantage,—who freely pardons our offences, and even rewards the good which he himself works in us.

Grace of God, not an infused habit or quality; but such circumstances, ordered by God, as incline a man to consider and attend to the things which concern his salvation: As for example; A fit of sickness, or some calamitous accident;—this awakens the soul, makes

† Ps. cxxi. 1.

makes it hearken to reason: These reasons are either suggested by the Spirit, or by his Providence offered by a good book, sermon, or friend, and often produce an effect, which, if God had not so ordered every thing, all the reason in the world could not have wrought his conversion.

A Desire to please God is that in which Christian virtue consists: Do this, and mind not what the world judges of you.

God's Faithfulness. He never leaves those in error, or under ruinous temptations, who seek to him by prayer, study, and endeavours.

God's Assistance. He that expects to do his duty, as a Christian, must have a strength more than human, to go thro' with it; he must have the power of God with him.

God's Hatred of Sin. How great must it be, when he punished it so terribly in the most noble of his creatures, the very Angels.

God's Ministers. When men really love God, they will honour him in his Ministers. They that do not do so, do not consider that prejudices easily pass from the persons to the truths they preach, and to the ordinances they administer. Who does not see the fatal consequence?

The sins committed against God's Ministers are not generally understood; they have a peculiar guilt in them;—for they that despise them, dishonour him that sends them, even Jesus Christ and the Holy Ghost.

A Minister of God is not to receive to himself the homage due to God,—but to take care that it be paid to Him.

God's Ministers protected. God takes particular care of his Ministers, when they are truly careful to promote his glory, in the salvation of souls.

Form of GODLINESS.

Nothing is more provoking to God, than the use of holy things, without the conversion of the heart.

GOOD WORKS.

Our life is the only proof of our faith.

A deficiency in good works is a certain proof of a defect in that love which we owe to God, for the pardon of our sins, and for the graces he has given us.

Good Name. He that loseth his good name loseth the power of doing good.

Good Purposes. It is not sufficient that our purposes be good; they must also be regular.

Goodness of Providence. An infidel age is no reproach upon the goodness of Providence. He brings good out of evil. His

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infinite patience magnifies his infinite mercy, (if one may so speak.) He foresaw and foretold this by his Prophets and Apostles, and especially by his Son; namely, that faith should fail, and iniquity should abound;—that the times of his patience with the Gentile churches should be fulfilled;—that the ingrafted branches might be cut off, &c.

Truths of the GOSPEL.

Few people deny them;—most live as if they were not true.

The *Gospel* affords us infallible rules of life; and, provided we apply them right, we cannot be wrong in our judgment.

Gospel not received. How should they, whose hearts are set upon the riches, pleasures, honours, and all the idols of this world, love a Gospel which condemns all these, and recommends mortification, self-denial, &c.

GOVERNMENT of the Senses.

It being much more easy to prevent than to mortify a lust, a prudent Christian will set a guard over his senses, which otherwise would expose him to continual dangers. One unguarded look betrayed David. Job made a covenant with his eyes. *Evil communications corrupt good manners.*

The more we abstain from sensible pleasures, the easier we can be without them, And the more we indulge them, the more desirous we are to gratify them. Besides, if we consider how much they unfit us for the joys of Heaven, we shall think ourselves obliged to forbear,—to deny ourselves,—by which means a less degree of grace will secure our innocence, if that concupiscence, which opposes it, be diminished.

Government of the Understanding. Understanding is a talent, and an account will be required of the improvement and use we have made of it. Universal knowledge being impossible,—little things below our consideration,—things of great difficulty to be learnt, unless of equal importance, are of no use to our great end, which is eternal happiness.—A Christian, considering this, will be content to be ignorant of many things which others admire,—and will only strive to be master of such truths as are of use to conduct him to his great end: Such are, a stock of sound principles which may defend him against error, and direct him in the way he should go,—concerning maxims tending to the practice of a good life,—doctrines according to godliness:² And he desires more light, for no end, but that he may better see and not miss his way,—avoiding two rocks, *curiosity* and *vain-glory*,

² 1 Tim. vi. 3, &c.

either to amuse himself, or be admired by others, the fault of too many men. And indeed the little use that many learned men make of their knowledge, is the true reason that human learning is so much despised. After all, the better a man knows the grounds of his duty, the better he is prepared to practise it.

N. B. It is not the habitual knowledge of truths of importance, but the actual sense of them, upon which a good life depends.

Government of the Affections. Our affections being strongly inclined to sensible good, for the sake of which we are often tempted to evil, and fall into great disorders; to prevent this, a prudent Christian will resolve at all times to sacrifice his inclinations to reason, and his reason to the Will and Word of God; if reason, clouded or bribed by a present temptation, would lead him to do any thing contrary to *that* Word.

A good Christian also submits his will to the Providence of God, which orders all things for the best, how much soever it goes against the grain and his own inclinations;—for God loves us, and will ever choose better for us than we can do for ourselves.

And, because our passions, unless kept under a strict guard, would lead us to infinite evils, especially that great evil the disturbing our reason, and making us unfit to act with prudence, a Christian will do all he can to keep them within bounds.

Government of the Tongue. Many being the evils of the tongue, a Christian, who knows that by his words he shall be justified or condemned,^a will pray to God, and endeavour to set a watch over his mouth, and keep the door of his lips,—by avoiding

First; All *profane discourse*, all oaths, or making light appeals to God,—or making free with his Word, or any thing that belongs to him, which are the more provoking, as having less temptation.

Secondly; All *detraction*, all *censuring of others*, whether true or falsely. For who made me better than they? All making free with other people's reputation, considering the almost impossibility of making reparation for such injuries;—all flattery, making those proud, incorrigible, &c. whom we pretend to love;—propagating of lying stories, as having this great guilt, that no man knows what additions may be made by others to them, to the prejudice, trouble, ruin, of our neighbour.

Thirdly; All *boasting*, which is the offspring of pride, making a man a prey to flatterers, &c,

^a Matth. xiii. 37.

Fourthly; All *complaining and murmuring*, as if there were no over-ruling Providence, or that God did not do well in permitting things to fall out as they do, which is a degree of blasphemy.

Fifthly; All *positiveness*, or being wise in our own eyes,^b as if we were not subject to error.

Sixthly; All *speaking evil of dignities*; that is, of God in his representatives;—all filthy talking and jesting, which should not come out of that mouth which must either glorify God in Heaven, or will blaspheme him in hell.

To prevent these faults, a Christian will consider, that the end of speech is to glorify God, and benefit our neighbour; and will try all his words by this test; and, by using his tongue to these ends, he will avoid infinite troubles here, and much greater hereafter.

Government of Conscience. Conscience is that inward eye,^c by which a man judges of the lawfulness of his actions, when compared with the Law of God, which being the rule of duty, (and not our false persuasions) a Christian will endeavour first to know what is the Will of God, what God would have him do, (that he may neither act against his rule, nor be answerable for not knowing it) and take care to act accordingly.

In order to this, a Christian will do nothing hastily, but take heed to his ways; and he will often call himself to an account, and judge himself, that he may not be judged of God. By this means he will preserve his conscience always tender, that is, very sensible of any thing that may hurt it, and secure that peace of mind on which all the comfort of life depends.

Two things a Christian will do: Never go against the best light he has; this will prove his sincerity:—and secondly, to take care that his light be not darkness; that is, that he mistake not his rule by which he ought to go.

Government of the Heart. There is no governing the outward man, without first governing the inward. When the heart is under no restraint, we ourselves do not know whither it will carry us.

Government Rulers. The sins of the rulers are fore-runners of Divine vengeance.

Petty Governments. These are too often governed with more fierceness, authority, &c. than real empires.

GRACE.

God gives grace, but he gives it only to those that labour and pray for it.

^b H. v. 21.

^c Matth. vi. 22.

God has promised his Grace and Spirit to those that ask; he has not done so in respect to any temporal good things.

Whatever favours are shewed to men, who either have no right to them, or have forfeited their right, must be said to be of grace.

The Grace of God, amongst other ways, works upon us, by setting certain thoughts strongly before us, and by keeping off others;—by diverting us out of the way of temptation, and when we meet with such, by suggesting such reasons as are most proper to convince us, and by making us attend to them, &c.

To say we have not power to do what God requires of us, is blasphemy.

Grace, Light, Security, &c. If we would preserve this present light, let us dread the losing it. If we do not so, and make use of it, God will withdraw it. The more God bestows his gifts, the more we should pray for grace not to abuse them.

Means of Grace. God evermore accompanies the ministrations of the Priest, if there be no impediment on the part of the people.

Motions of Grace. It is a sad misfortune to strive to suppress the motions of grace, but a much worse to be successful in doing it.

Grace abused. Grace and blessings abused, harden the heart.

Grace before Meat. Every creature of God is good, if it be sanctified with the Word of God and with prayer.

He must be ungrateful who partakes of God's creatures by which we live, and does not give thanks for them.

Man shall not live by bread alone; that is, his meat would not keep him alive; *but, by the Word of God* spoken to Adam and to Noah, *every moving thing shall be for meat for you.* By this general blessing, Heathens are nourished; but not being sanctified by prayer, that is, by the prayer (or grace) of every particular person on every meal, it preserves their lives to no other purpose, than that of beasts; whereas the meals of Christians are sanctified by prayer, as well as by God's general blessing.

What a scandalous thing it is to take our food without being mindful and thankful to him who bestows it on us. St. Paul gave thanks, in the presence of the Heathens;^d yet Christians are ashamed to do it before Christians!

GREATNESS.

A great man is made so for others, (not for himself) to relieve the poor,—comfort

^d Acts xxvii. 35.

the afflicted,—protect the oppressed, correct the vicious, deliver the captive, &c.

None so great as to be above giving an account to God of all his actions.

When a man looks upon greatness as an advantage, and values himself upon it, he acts like an Heathen; when he receives it with fear, and a sense of his own unworthiness, and looks upon it as a burden laid upon him for the service of others, he then acts like a Christian.

Greatness, Honours, &c. Those whom God has abandoned to the desire and enjoyment of riches and honours, deserve, above all others, our prayers and our compassion,—as being in the most dangerous circumstance of life, which renders them almost incapable of grace, and the inspirations of Heaven. These are most miserable, because they think themselves happy. A Christian is no otherwise great in the eyes of God, than as he is helpful to others,—feeds the hungry,—protects the weak,—administers justice impartially, &c.

Conduct of the Great. How careful should they be to regulate it, when they see how ready the world is to follow their example.

Great and Small Sins. There is not a more dangerous illusion than that of making a distinction betwixt great and small sins, whereas there is no such distinction to be found in the New Testament. As if God could not be offended, or a soul ruined, but by the greatest impieties.

HAPPINESS.

The only solid foundation of our happiness is the distinct knowledge of the moral attributes of God. He is *merciful*, he will therefore pardon sinners on favourable conditions. He is *true*, therefore we depend on his promises, fear his judgments, &c.

God will not suffer any soul to be happy, which seeks its happiness in any other but himself. Hence disappointments, &c.

Most men (even the philosophers) placed their happiness in an agitation of the mind, which diverted them from thinking too much of themselves and their own miserable state. Would to God most Christians did not follow them in this!

We plainly perceive, that we have it not in ourselves to make us happy. If we seek for happiness any where but in God, we are sure to be disappointed; and it is God who disappoints us, that at last we may go to him.

The measure of love, and labour, and sufferings, shall be the measure of glory.

Eternal

Eternal Happiness. There may be degrees of glory, but not of happiness. One star differeth from another in glory, but both are stars, and both bright according to their bulk.

Happiness of Man cannot consist in any thing which will not last as long as he is like to last.

Happy Life. Lay nothing much to heart;—desire nothing too eagerly;—rejoice not excessively, nor grieve too much for disasters;—be not bent violently on any design;—and, above all, let no worldly cares make you forget the concerns of your soul.

CORRUPT HEART.

The good Christian is not one who has no inclination to vice, (for we have all of us the seed of every vice in our hearts) but one who, being sensible of such inclinations, does not allow them to spring up, and grow into ill actions.

A *Corrupt Heart* will corrupt the understanding and judgment.

HEAVEN.

There is no proportion between what we see, enjoy, or wish for, on earth, and what we hope for in heaven. The carnal man would reap without sowing:—This is preposterous. To hope much, and do little, is what self-love aims at, and yet none but the violent take the Kingdom of Heaven by force; and woe to them who have their consolation in this world!

Way to Heaven. All ways are indifferent to one who has Heaven in his eye. As a traveller who does not choose that road which is most pleasant, but that which is most safe, and which will bring him soonest to his journey's end; so prosperity or adversity, poverty or riches, if God so orders them, are equal to a Christian. But if he is to choose, the way of the cross is certainly the safest; Jesus Christ made choice of *that*.

Heaven and Hell. That the knowledge of things so amazing and dreadful should have so little effect upon our passions, and that things so desirable should be despised, must be for want of faith, consideration, and a due attention.

HELL. *I am tormented in these flames.*

Take notice, that he who said this was a Jew, one who had Abraham to his Father. This should make Christians beware of depending upon a form of religion, without leading of lives answerable thereto.

HERESIES, Schisms,

Always break forth upon the prospect of worldly advantages.

The subtilty of human reasoning has always been the corruption of the faith.

HERETICKS.

Those that cannot be content to be the authors or espousers of novelties, without desiring to propagate them, follow the example of Satan, who would not fall without as many associates as he could.

The obliging Hereticks and Infidels to explain their opinions, is the surest way to put them to a shameful silence.

Heretick, Libertine. An hidden heretick is more mischievous than an open libertine.

HIGH Places and Posts.

It is the most difficult thing for such as are in any eminent places, to escape the temptation of sacrificing truth and righteousness on some occasion or other.

High Powers. The Lord rebuke thee. Since the Angels themselves do not revile such as are exalted in dignity and authority, but refer them to the judgment of God, we ought never to speak evil of higher powers, but mention them with respect, though they should not be what they ought to be.

HISTORY.

To profit by reading of history, one must consider it as an account and picture of the instability, the vanity, of the world, that every thing is nothing, and that God alone is all in all.

HOLINESS.

Whatever is contrary to holiness, is forbidden to all Christian laymen as well as clergy.

Holy Life. The fruit of righteousness is peace.

It is the greatest blindness to pretend to hope for eternal happiness, without preparing for it in the whole course of our lives by holy living.

HOLY GHOST.

A sinner has no remedy to reclaim him, who rejects the Holy Spirit, who alone gives grace, repentance, &c.—Where the root of faith is plucked up, all principle of a spiritual life is extinguish'd.

The *Holy Ghost* a new principle of a new life.

False HOPES.

Miserable is the case of those who have no hopes, but that the God and Word of Truth will prove false.

HONESTY and DILIGENCE

Seldom go unrewarded long.

HONOUR,

HONOUR, *Riches*, &c.

The love of Earthly things is always accompanied with an indifference towards Heavenly.

HUMAN FRAILTY, *Self-Confidence*.

It is often that people want to be convinced that they are capable of falling; and therefore it is necessary they should fall when they least fear it.

HUMAN *Motives*.

When a man resists sin, on human motives only, he will soon be overcome.

Human Misery. Men feel, by experience, that they want that in themselves which is necessary to make them happy. They seek it in the creatures, and are disappointed. If they would seek it in God, they would be sure to find it.

Human Means. The designs of God are generally to be accomplished by human means. God assures St. Paul^d that he would protect him from his enemies, and yet St. Paul applies to the chief captain for security.

Human Reason. Our Lord never gives human consolations; [*Ye believe in God, believe also in me:*^e] nor arguments from worldly considerations; [*Fear him who can destroy both body and soul in Hell.*]

Human Learning. The Church is not a school of philosophy, where every one may utter the imaginations of his own mind, &c.

HUMILITY.

Think meanly of yourself, and remember, that all that is good is God's.

He that is truly humble never thinks himself wronged.

A sinner that deserves damnation will not sure be content to be commanded to be humble. *Learn of me, saith Christ, for I am lowly of heart.* The difficulty of this grace appears in this: That the Son of God was forced to take our nature to shame us out of pride; he abaseth himself, and we would exalt ourselves, and be esteemed what we are not. What diabolical pride is this!

To despair, because we are poor and wretched, is not humility, but abominable pride. We are not willing to owe our cure to God alone.

Humility. An entire submission to the will of God in all things; receiving with reverence whatever his providence shall appoint for himself or others, looking upon it as the gift of God to the world, in order to some greater good, though at present it seem

^d Acts xxiii.^e John xiv. 1.

grievous;—dead to all pre-eminency before others;—not fond of singularity, praise, or glory, in this world.

A fault, which humbles a man, is of more use to him, than a good action which puffs him up with pride.

The great design of God, in relation to the children of Adam, is to humble them; that no flesh should glory in his presence. He humbles the learned, by the foolishness of preaching, which they are confounded to see attended with such success. He humbles the preacher himself, and those who are converted by his sermons, by convincing them of the folly of ascribing any thing to themselves. He humbles the great, by requiring them to conform themselves to Jesus Christ, made of no reputation, and to trust in him alone. He requires us all, as we hope for salvation, not to seek for it in ourselves, (which pride would suggest) but in Jesus Christ alone, who is to be our wisdom, by the light of his word;—our righteousness, by the merits of his sacrifice;—our sanctification and redemption, by his spirit and grace. So that we owe all that we have or hope for to Him alone.

The more God raises and exalts good men, the more they abase and humble themselves. They remember with sorrow what they are of themselves, and what they are capable of becoming.

Humility in Pastors. The marks of grandeur are a burthen to a holy Bishop. He bears them before men, but, through humility, laments them before God.

HYPOCRISY.

Christians do not take so much care to avoid the sin of hypocrisy, as what is scandalous in it. They bear malice in their hearts, and only take care to avoid to shew it in outward acts.

HYPOCRITE.

He that is angry at other men's faults, and is not angry at his own, is an hypocrite.

IDOLATRY.

There are few who have not their idols, which their hearts adore, in which they put their trust, and place their happiness. The worst of all is ourselves.

JESUS CHRIST, *an Example*.

All the malice of the Devil and his instruments are made use of, all the forms of justice are violated, in order to oppress, calumniate, and murder Jesus Christ. And shall we complain of the injustice of human judgments, as to ourselves? Men think they have a right never to pardon a box on

the ear!—Jesus Christ took one with a divine meekness.¹

Jesus Christ the Way. To know God without Jesus Christ, is to know God without knowing the way to appease, to please, or to enjoy him. This is the knowledge of Deists, if any such that are not Atheists.

There is no grace to be had but through Jesus Christ, no person being saved but in him alone.

If any man thirst, let him come unto me and drink.

In vain do we seek to quench and satisfy our thirst and our desires, amongst the creatures, from learning, riches, honours, pleasures, &c. Our drought will but increase, till we seek Jesus Christ: His grace alone can satisfy.

Wilful IGNORANCE.

He that knows he is in the wrong, ought not to be argued with.² *Neither tell I you by what authority I do these things.*

IMAGE of GOD.

This is an uncontested truth, That God loves his own image and likeness;—that he is well pleased that this image should be restored in men;—that he will effectually assist all such as sincerely desire his help to perfect this image in them;—that to endeavour this, is the true way of glorifying God.

IMPURITY.

An habit of impurity extinguisheth all the principles of a Christian life.

INCONSIDERATION.

We are afraid of representing things, of the greatest concern to us, to our minds by frequent meditation, lest it should make us uneasy. And our misfortune is, we are not uneasy enough. But can this unthoughtfulness hinder what God has declared shall follow?

INCARNATION.

Jesus Christ, according to the Will of God, took upon him our nature, and the sins of the world, in order to undergo the penance and punishment due to them, and to become a sacrifice for them.

INFIDELITY.

There would be no infidels, if Christians would live as Christians should do.

An obstinate resolution of believing only what pleaseth us cannot alter the truths of Christianity: 'The resurrection of the body, and the life everlasting.'

¹ Matth. xxvi. 57. ² Luke xx. 8.

Infidelity is either pretended or judicial. Either they reject the light, or are given up to their own darkness.

Too many are pleased with objections against the truth of the Gospel, for this very reason, that they may not be obliged to live according to its laws.

Infidelity is too often a just punishment of that curiosity which leads men to lend an ear to the wicked reasonings of libertines. These are the seducing spirits, &c.

Cause of Infidelity. Men pretend they want proofs, when it is only that they may not obey the truth, if they should see it made out. Others say, the Holy Scriptures are obscure, that they may have a pretence not to study them, nor to follow their directions.

Causes of Infidelity. Men reflecting upon their own actions with fear of what may come hereafter, and being not willing to forsake their evil ways, or their false ways, or their false persuasions, despair of attaining the promises of the Gospel, and so turn Deists, that is, Infidels; first hoping, and then affirming, all religion to be false.

Age of Infidelity. It is a sickly age of infidelity, which has not only deprived us of religion, but of common sense, and of the common faculty of thinking.—A foolish generation:—It is a certain sign of a sound and steady virtue and judgment, not to be carried along with the current of libertinism and infidelity. Let us make this wise choice, to be happy with the few, rather than to go to hell with the crowd.

Infidelity is, no doubt, wonderfully and justly appointed, or at least permitted, as a scourge to chastise those formal hypocrites, who profess the true religion, and yet in works deny it, and especially those whose duty it is to teach others by their examples as well as doctrines, and yet are so far from doing it, that they only harden the unbeliever, and confirm him in his infidelity. But God will be glorified in both.

How thankful should every Christian be whom God has preserved, in this age of infidelity, from falling from the faith, when we see so many, otherwise learned men, infected with this damnable vice to such a degree, that they cannot see the plainest truths, because they are not disposed to receive them, and because they are possessed with an evil spirit of unbelief.

INDIFFERENT Things.

Strive not about little things, lest you lose the sight of the mark of your high calling.

A man,

A man, who has the interest of God and of his neighbour at heart, will not too stiffly insist upon indifferent things.

INHERITANCE in Heaven. *Charity.*

He that expects an inheritance in Heaven, will more easily part with his earthly inheritance, whether by charity to the poor, or thro' patience to those who wrong him of it.

INGRATITUDE for Favours, &c.

This was Hezekiah's crime, for which he suffered: He forgot God, who had done wonders for him, and in the pride of his heart was lifted up, &c.

INJURIES.

Be not offended at them, nor complain of men that cause them; but look unto Jesus, and what, and how he bore them.

To say that an injury is too great to be forgiven, is to forget both the authority and the promises of God, as well as the greatness of our own offences.

The greater the injury, the greater will be your obedience to God, if, for his sake, you forgive it.

He that says he never will forgive, says in effect, that he will never go to Heaven.

It costs more to revenge than to bear with injuries.

It is much better to suffer an injury, than to commit one.

ART of *Instructing.*

There being a secret pride in man,—when ever we could instruct to purpose, we must do it by such a method as may make men fancy that they are already knowing and able to instruct us. We must ask them questions as if we wanted their light. This will oblige them to retire inward, and consult their reason; and when they have given us the answers which inward truth dictates to them, we must lay them before them every moment, or else they will depart from them, and forget that ever they allowed them. But when you put them in mind that they are their own, self-love will make them allow and think of them.

True method of Instruction. To instruct without insulting,—to see faults without exposing them,—to silence men without triumphing over them.

It is lost labour to endeavour to instruct those who are neither desirous nor willing to know the truth.

JOY and PLEASURE.

If you can be good with pleasure, God does not envy you your joy; but such is our corruption, that every man cannot be so.

IRRELIGION.

Let us adore God in his dispensations, waiting for the manifestation of the good which God will bring out of these great evils.

JUDGE.

A good Judge should never boast of his power, because he can do nothing but what he can do justly: He is not the master, but the minister of the law. Authority without virtue is a very dangerous state.

A Judge, if he would not abuse his authority, must be free from a design of making his fortune by his place; if he is not, he will never do his duty; he is no longer master of his conscience.

Judges ought to take care to examine every thing, but especially their own hearts, lest passion and prejudice should pervert justice.

JUDGMENT.

Never judge by your senses, what is fit to be done; but first consider whether it is not sinful, then whether it is not against reason.

Judgments delayed are generally most terrible, when God suffers sinners to fill up the measure of their sins.

Judgments of God. When once the most scandalous sins become generally matter of mirth rather than of sorrow and shame, we have reason to believe that the judgments of God are not far off.

The *Judgments of God* are hidden, but never unjust.

Judge not, lest ye be judged. How great is the goodness of God, in putting our sentence, as it were, into our own hands, provided we do not usurp the right, which belongs solely to him, of judging the heart.

Of judging by our Senses. You see a poor man working hard for his daily bread, and but just able to get it. You find yourself in easy circumstances; you want nothing; you fear no want; you meet with no trouble; you bless yourself and your condition, and think yourself much happier than the poor man. You do not consider, after all, that this was in some measure the case of Lazarus and the rich man; and that that poor man is in a fairer way to Heaven than you are. This will make you thoughtful.

Public Judgments. Whilst the Church Governors preserve the purity of the faith, the order of discipline, and holiness of manners, conformable to the Gospel; and the civil magistrate backs all these by his authority and his power; there is no fear of publick judgments in that nation.

Rash

Rash Judgments. Remember, That he who takes upon him to judge others, usurps the right which God has reserved to himself.

Men of corrupt hearts and ill lives are willing to have all men as bad as themselves, and so very easily believe, that there is no more virtue, piety, or sincerity in others, than they know to be in themselves. This gives them a false peace, &c.

The way to prevent rash judgment in ourselves is to consider our own faults, before we censure the conduct of others.

In order to judge well of others, it is necessary to know the heart.

We too often pass judgment upon men's actions, according to the love or hatred we have for the persons who have done it.

Envy judges of the works by the person who does them. Equity judges of persons by their works.

JUSTICE and MERCY of GOD.

The justice of God leaves those in darkness whom his mercy does not enlighten and draw out.

KING'S COURTS.

The providence of God teaches us in Moses, that the court cannot without hazard be long the abode of true Christians, unless by the same providence they lie under an obligation of being there.

Not fearing the wrath of the King.

We have but little faith, when the fear of man hinders us from obeying God, who is omnipotent, and always ready to assist us.

The KINGDOM of GOD is within you.

That is, the power of Christ, subduing all the irregularities of the soul, and keeping the passions in order.

Kingdom of Christ and of Satan. Whoever does not belong to the one, must of necessity be a subject of the other.

To KNOW God.

No man can know God, but he must love him; it is to know, That he is the fountain of all good;—that he loves me better than I do myself;—that he pities my sad condition;—that he is ready to help me, to direct, and assist me;—that he is a Father to me;—forbids me nothing but what will really hurt me;—will give me every thing that is good for me, and at last eternal life, if I continue to love him unto death. This is eternal life, to know Thee and Jesus Christ.

Know yourself. Exterior order requireth a man to keep that rank that belongs to his place.—My natural state obliges me to

acknowledge myself perfectly equal with the rest of mankind, and consequently to be gentle, and sensible of the miseries of others. But when I retire inward, and consider the duties of my calling, the account I am to give, the temptations I have to struggle with, &c. I find cause to account myself among the last of mankind.

KNOWLEDGE.

God is the author of Light. To seek to be convinced of the truths of Religion, without asking God's grace, shews that a man does not know the very first principles of Religion.

Affect not knowledge any farther than it is serviceable to virtue and an holy life. There is an intemperance in seeking after high things, as much as after high feeding.

There is a light arising from a sincere good life, which dispels all darkness.

An eager desire of knowledge ought to be governed and restrained, being as dangerous and sinful as any other inordinate appetite, even as those that are confessedly sensual. Happiness is promised, not to the learned, but to the good. The very sin of Adam consisted in a desire of knowledge, not necessary knowledge, for that he was master of already; but in a sinful curiosity and desire to know more than his present state required, which is only such knowledge as is necessary for the advancement of piety and a good life. All other knowledge is sinful.

The knowledge of which we make no use will only serve to condemn us. Such knowledge is to be dreaded.

When one considers how very, very often the Jews perverted, mistook the words of Christ, one cannot but set down this for a certain truth,—that none but good, sincere men are capable of understanding the Gospel.

Knowledge, without practice, will only serve to increase our condemnation.

Humility opens the heart to divine truth, while pride shuts it against the plainest proofs.

To be distinguished by great talents and excellencies, which fill the mind with pride, will keep out of the heart and understanding all saving truth.

How much is knowledge to be dreaded, when our works are not answerable!

Knowledge, when not accompanied with humility, serves generally to no other end but to increase our sins.

Knowledge, without grace, produces nothing but pride, vanity, presumption, &c.

Knowledge,

Knowledge, spiritual. A man ought to be much disengaged from the things of the Earth, to be able to know the mysteries of Heaven.

That knowledge, which helps to reform the heart, is of much more use to us than that which only enlightens the understanding.

That person aggravates his sin, who boasts that he knows his duty.

True faith in Jesus Christ is an universal science, and the shortest way to knowledge.

Knowledge of God. There is a great deal of difference betwixt knowing God as a philosopher, and as a Christian. The first has little or no effect upon the heart; the latter fills the heart with love, and causes us to love and to embrace his Law.

In order to know God, that is, to have an experimental knowledge of him, we are required to meditate upon his excellencies, to praise him, pray to him, &c. that, by such exercises as these, we may gain a settled esteem for and love of Him.

KNOWN SIN.

Every man who lives in known sin is advancing towards Atheism, that is, to a state which obliges him first to wish, and then to say, *there is no God.*

LABOUR.

In the sweat of thy face shalt thou eat bread. Labour, therefore, is a duty from which no man living is exempt, without forfeiting his right to his daily bread.

We are obliged to it, as we are *men*, by this sentence; as we are *Christians*, in conformity to Christ, whose life was all labour and sufferings; and as *sinners*, who cannot be reconciled to God but by labour and pains.

No man living is excused from labour of some kind or other, either of the mind or body, though his worldly circumstances be never so good. Innumerable are the evils occasioned for want of being convinced of this truth; such as, Plays, clubs, diversions of all kinds, drunkenness, tippling, &c.

LAW.

The design of the Law was, to discover sin, either by informing the understanding, or by awakening the conscience.

Law and Prophets. The latter are commentators on the former, to explain its true spiritual meaning, and to enforce it.

Law and Gospel. Both require the same obedience, with this difference, that the Gospel allows place for repentance, and pardon upon that condition.—The Gospel,

as a *Rule*, abates nothing of the rigour of the Law; as a *Covenant*, it admits of repentance. What was duty and sin under the Law, is so under the Gospel. Good works are still required, still necessary, with this abatement, that instead of a perfect obedience, the Gospel accepts of repentance and sincerity. And it is this makes it indeed a Covenant of Grace. But then we must remember, that this being an indispensable condition, there is no hope for mercy, if we do not sincerely endeavour to keep the commandments, and if we do not sincerely repent us of all our sins—so as to forsake them, and bring forth fruits meet for repentance.

Law, Gospel, Reason, Natural Religion.

The advantages of the Law gave the Jews true and worthy notions of God, and prescribed them a certain way of worshipping acceptably. The Gentile world was destitute of these advantages. Whenever the Jews had offended, the Law provided them an atonement, shewing to whom and after what manner they were to apply for pardon. In this the Gentiles were utterly at a loss.

The advantages which the Gospel has added to the Law are: It has eased us of the burthen some ceremonies of the Law;—it gives us the assistance of the Holy Ghost; and accepts of a sincere, instead of an unfinning obedience;—gives us better assurances of life and happiness after death, and full instructions how to attain it.

Spirit of the Law and Gospel. When men have the knowledge of the Law, without the Spirit of the Law, they are apt to oppose it, when they think they defend it. Thus the Pharisees condemn Christ for breaking the Sabbath. The Laws of Religion are to be understood according to what they were designed for; namely, to promote the glory of God, and the good of men.

Laws, Divine and Human. Let us always consider the intent and design of the legislature; this is the way to understand their true meaning, and to do nothing contrary to them.

LEARNING.

He that does not prefer the knowledge of what belongs to the duties of his calling, to all other things, will not be able to give an account of his time.

The end of learning ought to be holiness of life.

Human learning may be of great use to explain the faith; but it must not pretend to regulate or alter it.

All learning is impertinent and sinful, that does not make a man more sensible of his duty, fill the mind with true and solid light; help to reform the heart and the manners; inspire us with temperance, humility, devotion, and contempt of the world; give us right notions of God and of ourselves, of our misery and corruption, and how to cure them. Whatever learning does not do this is useless and sinful. He takes pains in that which will do him no more good than the miser's bags when he is dead; his mind is taken up with false satisfactions, which separate him from God and goodness.

It is a worthless piece of learning to know every thing except the love of God, and how to save our own souls.

How much is learning to be dreaded, when the love of God does not accompany it;—when this does not make it useful, edifying, holy, religious, and mindful of our salvation.

It is not every body that can be scholars; but every body may be Christians, if it is not their own fault.

When learning is made to serve religion and piety, it is truly commendable, and a real ornament; but when it serves not to these purposes, or ceases to be serviceable to them, it is the most impertinent employment, and loss of time.

Learning and Grace. Tell me not what learning a man has, but what grace. Honest ignorance is better than profane knowledge.

Learn of me, saith Christ. So that we must endeavour to possess our souls with the same Spirit which was in Christ when he was upon earth.

LIBERTY.

We contend for liberty, and it is too often seen, that the use we make of it, is to speak evil of Jesus Christ, of his Religion, and his Ministers, without fear, and with impunity; at the same time, that the least offences against those that are but his representatives are punished with severity.

False Liberty. A liberty to ruin ourselves, to bring ourselves into bondage. He that will not obey the laws of Christ, must obey his own passions, which are the worst tyrants;—he must obey the world, and the humours of others;—he must depend upon its fancies, customs, &c. In short, to serve God is perfect freedom; all else is mere slavery, let the world call it what they please.

LIBERTINE.

Why are too many pleased to hear religion ridiculed? Is it because it is ridiculous? No: but it is because men's lives are cor-

rupt, and they wish secretly that there was no truth in religion.

The way to stop the mouths of libertines is, to oblige them to lay down their principles, and to prove them.

Libertines fear nothing: the Devils fear and tremble.

LIFE

Is given and continued for no other end but to glorify God, and to save our souls. This is not often enough thought of.—A true Christian is neither fond of life, nor weary of it.

States of Life inconsistent with Salvation.

First; The idle, voluptuous life of men of fortune.

Secondly; The busy life, which allows no time to consider.

Thirdly; The professed sinful life.

LORD'S SUPPER.

The elements indeed are cheap and common; but the blessings annexed to them by the Holy Ghost are great and invaluable.

Jesus Christ offered his body a sacrifice to God,—to satisfy his justice,—to return him thanks for his mercies vouchsafed to men,—and to pay in their name all the debt a creature owes to his Creator.—The Priest, who commemorates the same sacrifice, ought to have the same intentions.

The *Lord's Supper* is not to be looked upon as a mere ceremony, but as an act of religious worship, ordained by Christ himself,—as a sensible representation of his death, and of our spiritual communion with him and with his whole family,—a means of keeping up the remembrance of his passion, of applying his merits, and of obtaining God's graces and favours, particularly the pardon of our sins to every one of his members;—and as a pledge to assure us of all this:—And, therefore, not to be neglected by any Christians, or received with negligence.

The *Lord's Supper*, when duly received, is a means of obtaining the blessings represented by it; that is, a means of obtaining all the benefits of Christ's death.

The *Lord's Supper* called Communion, because every man brought something out of his store, to communicate unto the necessities of the Saints.

LOOKING unto JESUS, practical.

'What did I, what would he have done, in these circumstances?'

LOSSES.

LOSSES.

God will take nothing from us, but what he knows would make us unhappy.

Loss of Goods, &c. A man loses nothing when he only loses that which must perish, which he must leave at death.

Loss of Children. God often takes them away, lest they should be corrupted and ruined eternally by the wickedness of the world. When we come into another world, we shall see the reason and the mercy of those providences, which now we are apt to murmur at, because we think them severe.

Loss of Friends, &c. Afflictions have their use, when they oblige us to consider, that these are perishing things, and that we must seek for happiness in something which cannot be taken away from us.

LOVE of GOD.

A sure test that you love God is this, that you receive afflictions willingly, not because they are desirable in themselves, but only as they come from God.

The *Love of God* will make our duty easy and delightful, and, setting us above the world, will secure us from falling.

He who fancies that less love is due from him to God, because he has less sins to be forgiven, does not understand what sin is;—what sad fate he escapes who is pardoned, —what great mercy is necessary to preserve us from the least sin,—what sins, without the grace of God, we are all subject to.

There are a thousand things which we love more than God, without being sensible of it.

He whom we love most is he whom we are most concerned to please, whom we are afraid to offend. Let us try our love by this rule.

Love thy Neighbour as thyself; that is, desire that he may be free from the same evils, that he may enjoy the same good things; especially that he may be happy for ever.

How can the members of the same body deceive, hate, and envy one another? Lay aside all malice and guile.^h

We love our neighbour as Christians, when we love him for God's sake; that is, when we have an eye to God, and seek nothing but him, in doing our neighbour good.

We love our neighbour as ourselves, when we sincerely endeavour that he may be saved.

Love of Christ. A man dreads the coming of Christ, just so far as he distrusts his own love of Christ.

^h 1 Pet. ii. 1.

He that loves the Lord Jesus Christ will be affected with every thing which relates to him:—he will be glad when he sees him honoured in his worship, his Ministers, &c. —he will be concerned when he is injured;—he will strive to please him, and avoid every thing which he has forbid. By this we frame the best judgment of our love of God.

Love and Obedience. Our obedience will always be answerable to our love. This is the reason why God, to oblige us to obey him, gave us, in his Son, the greatest reason to love him.

Love of the World. Whoever loves the world is more disposed than he imagines to renounce God and his religion.

LOYALTY.

It is a very material part of religion to honour God in the most lively image of his greatness and power.

LUXURY.

They that make the labour, the oppression of the poor, the support of their extravagancies;—they that refuse to pay their just debts, because they cannot spare it from their vanity;—they that waste their estates, to please themselves;—Will these call themselves Christians? Will they expect to be favoured by God?

MAGISTRATES.

While justice on publick offenders is duly executed, publick calamities will not be sent.

Unless Magistrates are upon their guard, they will be made the instruments of wicked men, or of their revenge.

To fear the displeasure of men, and not to fear doing injustice, is an effect of infidelity.

MAXIMS.

<i>Maxims of the World.</i>	<i>Maxims of the Gospel.</i>
All this will I give thee.	Sell all that thou hast.
Let us eat and drink.	Hunger and thirst after righteousness.
Vindicate yourself.	Turn thy cheek to him that smiteth thee.
A fervile temper.	Blessed are the meek.
A cowardly temper.	Forgive your enemies.
A fervile fawning.	Love your enemies.
An unreasonable patience.	Bless them that curse you.
Charity begins at home.	Freely ye have received, freely give.
Every man has his faults.	Be ye perfect, even as your Father in Heaven is perfect.

Maxims of Christianity.

Become as little children.

Love not the world.

Watch and pray continually.

Take up the cross, and bear it daily.

Deny yourself.

Be

Be poor in spirit; that is, be disengaged from the things of the world, and set not your affections on them.

MARTYRDOM.

The world would use us just as it did the martyrs, if we loved God as they did.

MEALS

Should always put us in mind of God's benefits, who feeds us continually. This should keep us from sitting down greedily to our meat; prevent intemperance; and oblige us to offer this action to God, and to beg that we may receive his gifts with his blessing.

MEANS.

To neglect means, to trust to an unactive confidence, is to tempt God.

MEDIATOR.

Christ, the only Mediator of redemption; all Christians (even the Saints departed) may be mediators of intercession one for another.

It was necessary that our Mediator should be both God and Man, that he might take care of the interests both of the Creator and his creatures.

MELANCHOLY.

Be afraid to offend God,—but be not afraid of his anger, while you *fear* him, for you are in that very state to which he has promised pardon and happiness, if you persevere. And you would offend God, if you were to distrust his promise, or his goodness, which has wrought that fear in you.

When I advise you to search your ways, I must also caution you, not to do it with a mind full of terror; for by that you will only fill your soul with dread and confusion, so that you will not see your way: It is one of those arts which the Devil uses, to hinder well-disposed people from bringing forth fruits meet for repentance.

MEMBERS of one Body.

It is the settled order of Providence, that men should depend one upon another—for instruction, for bread, for protection, for advice, for justice, for prayer, (namely, the poor for the rich) for peace, &c.

The THREATS of MEN

Are nothing, so long as God permits them to do nothing.

MEN Pleasers.

Christ himself abates nothing of the strictness of his laws for fear of giving people uneasiness; and, consequently, his Ministers ought not to regard any thing which the

corruption of manners, or the remissness of discipline, has introduced.

MERCY and CHARITY.

Mercy is not to be purchased but at the price of mercy. *Blessed are the merciful, for they shall obtain mercy.*

Mercy of God. It is plain from what God has done for us, that he is more desirous to save us, than we are to be saved.

It is a false notion of God's mercy, that it has no bounds or rules, which is the ruin of many. Our Lord tells us,¹ that it shall be with unrelenting sinners as it was with Sodom. Let us judge by that of God's mercy and judgment.

MERITS.

He that reckons up his own good works, does but recount the gifts of God.

A MESSENGER of Satan.

It is the glory of Christ's power, that he can make the greatest enemies of mankind instrumental to their salvation.

Troubled MIND.

Inward trials are as necessary as the outward: both come from God, on purpose to exercise us; and as the outward shew the malignity of the world, the inward shew us our own weakness, and to what danger we are exposed, if God did not support us every moment. Our duty is, to keep our will submissive to God's design, faithfully to depend on him to deal with us as he pleases. For these inward struggles are not in our own power more than outward afflictions.

Grief and fear are a very plain proof of our love for that which we fear we want.

MINISTER of CHRIST.

His salvation does in some measure depend upon that of others.

MINISTRY.

The Gospel Ministry is founded upon succession from the Apostles.

MIRACLES.

There are miracles of grace as well as outward miracles. The former are wrought every day in the conversion of sinners, and are not minded, although the conversion of a sinner is as great a miracle as any Christ or his Apostles wrought on earth.

Men are generally fond of hearing, and ready enough to believe strange things, unless when God is the author of them. It is then they begin to doubt of them.

¹ Luke xvii. 30.

God works more invifible miracles than vifible. The laft were defigned to ftrengthen the belief of the former. It is a fecurity that God will do the former when there is occafion.

MIRTH.

When we think to laugh innocently, we fhould take care our mirth be not criminal.

MISBELIEF.

Men very eafily perfuade themfelves, that what is contrary to their inclinations is contrary to reafon and religion.

MORALITY

Makes not a Chriftian, though no man can be a Chriftian without it.—Faith muft change moral virtue into Chriftian graces.

God is to be obeyed in every thing he commands. This is moft certainly the great principle of morality. He that will not obey the *positive laws* of God cannot be faid to be a *moral man*, when once thofe laws are made known to him.

Morality confifts in the practice of Chriftian virtue, proceeding from Chriftian principles and motives.

The *Moral Law* leaves us under our own inability, and under fin and the curfe; fo that we may preach morality long enough, as the Heathen Philofophers did, without any great effect, if we do not preach Jefus Chrift, who alone can give us grace to fulfil the law. Without faith in Jefus Chrift we can do nothing profitable to falvation; Faith being the fource of prayer, prayer of grace, and grace enabling us to keep the law. The voice of the law is, *The man that doeth them, fhall live in them.** The knowledge of the Law can only make us fenfible of our own inabilities, but cannot help us. It is not only remiffion of fins, that Jefus Chrift has merited for us by his death, but grace to do good.

Moral Virtue confifts in a temper of mind, and conformity of manners, to right reafon and the commands of God.

MORTIFICATION.

Every day deny yourfelf fome fatisfaction. Deny the *eyes* all objects of mere curiofity; —the *tongue*, every thing that may feed vanity, or vent enmity; —the *palate*, what it moft delights in, (but this not to be feen by others;); —the *ears*, by rejecting all flattery, all converfation that may corrupt the heart; —the *body*, all delicatenefs, eafe, and luxury, by bearing all inconveniencies of life, for the love of God; cold, hunger, reftlefs nights, ill health, the negligence of fervants and

* Gal. iii. 12.

friends, contempt, calumnies, our own failings, melancholy, and the pain we feel in overcoming the corruptions of nature.

Mortification and Prayer muft ever go together, or prayer will degenerate into formality. Do all this with the greateft privacy, as in the fight of God, as having no other view but to pleafe him.

Do not make yourfelf uneafy at the temptation to which human nature is fubject, or difturb yourfelf with thoughts you cannot help.

Be not over-fond of talking about religion; rather let the inward operations of the Spirit appear in a meek, humble, refigined, and chearful behaviour.

Defire nothing with paffion and eagernels. This is not of God; He dwelleth in peace.

Blessed are they that MOURN,

For the dangers that furround us,—for the contempt of God, whom we love,—for the many fad occafions of forrow.

MYSTERIES and MAXIMS of Chriftianity.

Men own the former, becaufe they do not make them uneafy; but in their practice they deny the latter, becaufe they condemn the life they are refolved to lead. They will not hear, nor fee the truth, that they may fin without remorse. They embrace errors, without ever examining whether they are fuch, becaufe the truth would make them uneafy.

MYSTERY.

It is not poffible that a mystery can be explained. If the truth of it be proved, that is fufficient.

We are in a ftate of trial; it is neceffary that our faith, as well as our obedience, fhould be tried,—to humble that pride, which would have us believe nothing but what our reafon can comprehend; but God will have us believe him upon the fole authority of his Word.

Befides, God, defigning that his fervants fhould worfhip his Son, it was neceffary that we fhould know that he was very God, otherwife we fhould have been required to be idolators.

NATURAL Religion. Moral Philofophy.

Reason without Grace.

The vanity of all thefe will appear when men come to make ufe of them.

To a man, for inftance, in affliction, in difgrace, &c. fay all the fine things that Marcus Antoninus, Seneca, &c. ever faid, and fee if his mind will reft fatisfied with them.

It is the grace of God which makes the difference betwixt the Scriptures and the sayings of philosophers; the one is a two-edged sword; the other, wanting the Spirit, is a dead letter.

Hear the fair confession of one who was accounted a master of reason, &c.

Dr. Radcliffe, in a letter to the Earl of Denbigh, October 15, 1714, has these words:—‘Your Lordship is too well acquainted with my temper, to imagine that I could bear the reproaches of my friends, and the threats of my enemies, without laying them deeply to heart, especially when there are no grounds for the one, nor foundation for the other. Give me credit, when I say, these considerations alone have shortened my days. The menacing letter inclosed will shew you from what quarter my death comes. I find these insupportable; and have experienced, that though there are repellent medicines for diseases of the body, those of the mind are too strong and impetuous for the feeble resistance of the most powerful artist, &c.’ A very fair confession, one would think, from one who found the truth of this by experience; for he died immediately.

There is natural reason,—there are natural duties,—there are laws of nature,—but natural religion there can be none; for the notion of religion which all people have, and which the very Word imports, is a means of bringing men back to God who have gone from him. Now, how can nature, which is corrupt, and carries us from God, bring us back to him without his help?

NATURE, *Corrupt,*

Appears in nothing more than this,—to see man forsaking his true good, and pursuing vanity with all his might.

Natural Corruption. To root out this must be the work of a Christian’s whole life,—the task God has set us;—for as suckers, if not constantly rooted up and taken away, do at last draw the sap to themselves, and hinder the good fruit from thriving, so do growing corruptions, if not narrowly watched, and, when they appear, immediately plucked up. This makes mortification, self-denial, watching, so necessary Christian duties, that, by *crucifying the flesh*, we may in some measure conquer all its greater corruptions at last. The want of this care is the cause of so many disorders amongst Christians.

NEIGHBOUR,

Is every one who stands in need of our assistance, let him be what he will.—The being miserable gives any man a right to our mercy, which is a *debt*, not a *favour* left to our discretion.

NEWS-PAPERS.

If we would read these with this view, that wars and commotions of empires, insurrections, persecutions, &c. are all the judgments of God upon sinful men; that his providence, and all his glorious attributes, are seen in them; we should generally read them to better purpose than to gratify a curiosity, a passion, or to pass away time, or to divert our thoughts from other subjects.

The NIGHT cometh when no man can work.

We seldom consider this till it is too late.—Time is often a burthen;—and yet eternity depends on it. We cannot always do what we wish to do; but we can always do what is proper to our condition, and that is what is best pleasing to God. Vain amusements, useless correspondencies, unprofitable conversations, are all time lost.

Not many wise men after the flesh, not many mighty, not many noble, are called.

The advantages of learning, birth, and authority, are too often hindrances to salvation—greater and more certain than men will be persuaded to believe.

NUMBER of SINNERS,

Does not hinder God from exercising his vengeance upon them, though it may sometimes prevent the punishments of men.

OBEDIENCE.

The dignity of the Master we serve ought to make our obedience most free and cheerful.

If God requires obedience to his laws, it is only that we may not be miserable.

They that do not obey God, do not know God.

Obedience to the Will of God intitles us to a peculiar promise of God’s assistance, &c.

OBSTINACY.

Sad is the condition of that sick person who is afraid of being cured. We do not consider, that this is the case of an infinite number of sick souls.

OFFERTORY.

It was one punishment in the Primitive Church, not to admit certain sinners to the Offertory, who yet might join in other parts of the service. The Church, saith St. Chrysostom, receives not offerings from the injurious.—This went in those days for a very great punishment.

OPINIONS. *Prejudice.*

There are some opinions fatal, as it were, to some men; it is therefore uncharitable to fall

fall out, or to contend too eagerly about them, unless they very nearly concern their salvation.

OPPORTUNITY *Lost.*

Men have been lost for neglecting to take some certain steps upon which God has made their salvation to depend.

OPPOSITION.

The opposition one meets with in the way of duty, a very necessary counterbalance to the joy occasioned by any good works one has done, the poison of which, and the commendation one may meet with, is much more dangerous and difficult to be overcome than the contradiction one meets with.

ORACLE of REASON.

Though the unhappy author of that wicked book boasted of his performance, he did not consider, that the Oracle of God is not to be met with but in the Temple of God, in an undefiled body, and in a purified soul.

ORDINANCES.

Though God has not tied himself to these, yet he has tied us to the use of them.

God can dispense with his Ordinances, and save a soul without them; but he will not save those that despise them.

ORIGINAL SIN.

Every man is sensible of an opposition which the law of the body maintains against the law of the mind.

Proof of Original Sin. God can punish none but sinners. Death is the punishment of sin: God declares it. Those die who never were capable of committing any sin by their own will,—infants, &c.

Sad experience from our very cradle shews us how prone we are to sin.

Original Corruption. Nature is certainly weak and corrupt; but it is an error to ascribe all the evils which proceed from base principles, evil customs, loose education, love of the world, &c. to the corruption of nature.

OUTWARD PERFORMANCES

Are more apt to puff up than to sanctify, when not animated by the Spirit of God.

PASTOR.

His final state and sentence will depend very much upon his faithful discharge of his duty: *For what is our hope, or joy, or crown of rejoicing? Are not even ye our flock?* That is, all the hope we have is, that we have taken care of them.

1 Thess. ii. 19.

The double duty of a Pastor is, to instruct by the Word, and to pray for grace, that it may become effectual to them that hear it.

The remissness of Pastors is too often the cause of the faults and miscarriages of the flock.

PATIENCE.

The practice thereof consisteth in a firm belief,

First; That nothing comes by fate or chance.

Secondly; That all occurrences are consistent with the wisdom, justice, and goodness of God.

Thirdly; That the most bitter things do, in God's intent, aim at our good.

Fourthly; Our duty, therefore, is,

To submit to God's Will:

To trust in God for the removal of our afflictions, or for strength to bear them patiently:

To wait God's time and leisure:

To humble ourselves under the hand of God, by considering our unworthiness, weakness, sinfulness, &c. and God's holiness, and justice:

To suppress all complaints, neither to charge God foolishly, nor to express any wrath or revenge against the instruments he employs; this being, through their sides, to wound his providence:

To bless God, and to own his justice, his goodness, in afflicting us for our benefit:

To be careful to avoid all sinful ways of redressing ourselves.

To induce us to the practice of these duties, let us consider,

That it is the right of God to assign our station in the world:

That He having promised to support and to reward us, it is a great sin to distrust in his Word:

That we being his servants, he has a right to dispose of us:

That being grievous sinners, we should be content with any thing less than damnation:

That while we have our reason, a good conscience, assurance of God's love, a sure title to happiness, our condition is not without comfort:

That afflictions bring us the nearest way to God.

But

But above all things let us look unto Jesus, what and how he suffered; that we may know how to deport ourselves.

His whole life was one continued exercise of patience.

Is not this the carpenter's son? *The foxes have holes, and the birds have nests; but the Son of Man hath not where to lay his head.*

The world hated him.

They took up stones to stone him.

They called him an impostor, a blasphemer, a dealer with the Devil;—all this he received without any passion or disturbance, any reflection, any revenge.

To Judas; *Friend, wherefore art thou come? To one that smote him; If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?*

To those that spit on him, scourged him, mocked him, &c. not one angry word.

To the grossest slanders, not one dissatisfactory return.

To those that crucified him,—*Father, forgive them, for they know not what they do.*

And now, shall we repine, when God made this the portion of his dear Son?

Though he were a Son, yet learned he obedience by the things he suffered. And shall we repine?

Was he silent, when he was aspersed;—patient, when he was belied;—entirely resigned, when he was injured, condemned, crucified?—And shall not we, who have the same joys set before us, endure the little injuries which we meet with without resentment?

O Lord Jesus, give us better minds!

He that suffers injuries with an eye to the justice of God will bear them with resignation, and without repining.

PEACE.

The only sure way to peace is, to give one's-self entirely up to God.

Peace and Unity. The means of preserving them:—To be diffident of our own opinions,—to despise worldly honours,—to love subjection,—and to sit loose from earthly things.

The Peace of Heaven is for none but those who love it upon earth.

Inward Peace, not to be found in the world, but in God only. Neither poverty, crosses, distress, can disturb your peace. All these are favours in the hands of God.

Peace of Mind. Nothing but innocency and knowledge can make the mind truly easy.

Peace of Mind, preserved best by doing our duty, and expecting our reward from God only, and not from man; and then, though we should be ill-treated, we shall not be disappointed, nor our minds disturbed.

The sure way to attain peace of mind is, to be content to suffer one's-self to be governed and guided by the Word of God, or a prudent Pastor, who has the care of our souls.

Peace be unto this house. That is, all kind of happiness, that your hearts can wish—success in honest undertakings.

The world cannot give peace. It may flatter us a while, but will deceive us at last; nay, though one were sure of prosperity all his days, which no man on earth can be sure of.

Peace of Conscience. This will be sufficient to support you under all worldly afflictions, and enable you to go through every difficulty of life,—when you know that you are in the way to Heaven, and endeavouring to please God.

PENITENT.

A penitent sinner is no longer a sinner in the sight of God.

PERSECUTION.

Jesus Christ permits not his Apostles to revenge themselves by their apostolical power, nor even to desire that He should do it. It is their part to labour without ceasing, to suffer without resentment, and to leave their cause to God, with a full trust in him.

He who wonders to see the wicked designs of evil men succeed, does not reflect upon the conduct and designs of God concerning his Church.

We deceive ourselves with the hopes of seeing an end of the afflictions of the Church, before the end of the world.

The Grace which supports us, and the Eternity we hope for, is the only remedy and comfort we ought to depend on.

It must not be expected, that the Devil will let those rest who are labouring to destroy his kingdom.

PERSEVERANCE.

The world, the flesh, and the devil, are not so easily vanquished as renounced.

PERSUADE.

Those must be taken by their senses, over whom reason has no influence.

There is a danger in being persuaded before one understands.

PERSUA-

PERSUASION. *Edification.*

It is not he that teacheth, that convinceth; but we convince ourselves, when by God's grace we attend to what we hear, and dwell upon it.

Art of Persuasion. We shall hardly gain the mind and the assent by perpetual invectives,—unless we raise their minds (at the same time that we fill them with fear) with marks of our esteem, and hopes of better things.

PLAYS, Operas, Romances, &c.

Are generally contrivances to corrupt the heart, in which the Devil and man have shewed their utmost skill.

He that is not satisfied they are unlawful diversions, let him, if he dare, pray to God to bless him in the way he is going; and to keep him from their danger, &c. It is presumption to depend on one's own strength, without grace; and it is impudence to ask it, when one is going wrong.

PLEASURES. *Amusements.*

No pleasure is innocent, which hinders us from minding our salvation.

Whenever we find that we use pleasures without fear, we ought forthwith to forsake them.

Sensible Pleasures. Let them be what they will, whether those of youth or of old age, of the rich or the poor, of learning or ignorance, what the world calls innocent or criminal; yet they separate us from God, and are as such to be avoided as we hope for Heaven.

POMP, PRIDE, &c.

There is a great deal of difference betwixt the distinction which belongs to dignity, and which is not condemned in the Gospel, and that pomp and magnificence which pride inspires, and which cannot but be displeasing to God.

POOR.

It is great comfort to the poor, that they can give even more than the rich,^m and to surpass them in liberality.

The poor should not be dejected; they are happier than they imagine,—a thousand times happier than they who enjoy riches, pride, luxury, and all the delights that riches afford.

The *Poor*, having nothing upon earth to engage their affections too strongly, fix them more easily upon God.

Poor in Spirit. A Minister of the Gospel is not bound to part with all, or to serve

^m Mark xii. 43.

the Church by depriving himself of all things. But whoever is not ready to be deprived of all, rather than be wanting to his duty, is not worthy of the name of an Apostle of Christ.

POVERTY

Is so far from being an unhappiness, that it is a security against temptation to greater sins, to which the rich are exposed.

A man is not forsaken of God because he is in want. The very disciples were forced to pluck the ears of corn, when Christ was with them; when he could have supplied them with one word.

None are poor but those that want faith in God's Providence.

Poverty, Riches. God hath chosen the poor of this world, to make them rich in faith, and heirs of the kingdom of Heaven, rather than the great and the learned. It was such as they who first received his Word; and yet this is the condition which we flee from, which we abhor, and are afraid of more than death.

Poverty. Power of Faith. How glorious is it to God, to make himself to be beloved by those, to whom he denied those things which men most doat after,—and purely for his own sake! This is a sure proof of the Christian Religion, and of the power of grace.

PRAYER.

A sinner, that prays for any other mercies but the grace of repentance and conversion, must not expect to be heard.

God knows our wants; but he commands us to pray often, that we may often think of him, which we cannot do without actually believing, hoping in, and loving him, as the only being able to satisfy our desires. Now, these acts beget habits of *faith, hope, and love*; and it is for this reason, that we are commanded to pray,—that we may get these habits.

The lukewarmness of our prayers is the source of infidelity. If riches were to be had for asking, how earnest, how constant, should we be at our prayers?

We must never pray for such things (riches, honours, prosperity) as it is not fit for Jesus Christ to intercede with God for. We may beg God's grace to despise such things.

Every man that prays owns himself a beggar, which will make him humble.

The eloquence of prayer consists in our proposing our wants to God in a plain manner:—*Lord, if Thou wilt, Thou canst make*

me whole. Lord, help me. Lord, increase our faith. Lord, save us, or we perish.

Woe to them whose prayers God hears as he did the prayers of the Gergasenes, when they prayed Jesus Christ to depart out of their country.

Prayer shews the dependance man has upon God, and keeps up a correspondence betwixt Heaven and Earth.

The way to be always heard is, to ask nothing of God but that his Will be done; to chuse that for us which he judges to be most conducive to his glory, which will ever be best for us.

The Word of God is to be the rule of our desires.

If we have not what we pray for, let us believe either that we have not asked as we ought to have done, or that it is good for us that we should not have the thing we prayed for.

Prayer being the desire of the heart, it follows, that he who leads an evil life is continually offering a wicked prayer to God.

There cannot be a better way of judging what spirit we are of, than the trying to recommend our actions to God in our prayers. If we dare not recommend them to God, we may be sure they are evil. This is not to be understood of trifles, but of things of concern.

A true Christian's prayer is always heard, because such a one asks nothing more than that *God's Will may be done*.

Prayer is the groaning of an heart sensible of its own misery, poverty, and inability, begging of God the grace to know, and to be able to ask, what it wants.

The condition which God requires of us, when we ask any favour of him, is this, that we earnestly desire to obtain it. Men often ask that which they are afraid should be granted—the power of leaving their evil ways.

Daily Prayer. Family. If we are once convinced that nothing can prosper in our hands, to which God does not vouchsafe to give his blessing, we can never think light of, or omit this duty.

Public Prayer. Prayer is good in all places; but there is a particular blessing attends it, when offered in the house of prayer,—the House of God himself.

Temporal and Spiritual Power.

The more Christ reigns in our hearts, the greater is our loyalty and obedience to temporal sovereigns.

PRAISE. Applause.

He who loves praise, loves temptation.

PREACHER.

To pretend to preach the truth without offending carnal men, is to pretend to be able to do what Jesus Christ could not do.

No man can speak of, or understand the things of God, as he ought, but he that is filled with the Spirit of God.—This Spirit is given to Christians at baptism; but they too often deprive themselves of it by a carnal life, and by adhering to their own wisdom.

PREJUDICE.

Both wicked and good men see with their eyes;—but if a man has the jaundice, he does not see as others do. The mind may be disordered as well as the eyes.

We easily persuade ourselves, that what is contrary to our inclination is contrary to reason and religion.

PRIDE.

The Devil never tempts us with more success, than when he tempts us with a sight of our own good actions.

It is a very dangerous thing to think too much of the good we have done, lest we should imagine, that God is in our debt, and to expect our reward here, and lest God should give us our desires.

PRIESTS.

The Master will not be, is not, honoured, where his servants are slighted.

PRIESTHOOD.

Those only who can exclude from the Sacraments can administer them.

Priesthood. Ministers. A contempt of these does most naturally lead us to the contempt of God and of Christ. *He that despiseth you, despiseth Him that sent you.* We have Christ's own word for it.

PRINCIPIIS OBSTA.

One does not begin to fall when the fall becomes sensible.

If we would put a stop to the beginning of sin, we must begin there where sin begins; namely, in the heart and thoughts; which the Gospel has subjected to the Law of God, as well as the outward actions; which was the error of the Pharisees, who took care of the outward man only. This will make our duty easy.

Would men consider, that there may be some things and circumstances, seemingly inconsiderable, on which God has made their salvation perhaps depend, they would never

never omit any opportunity of doing good, nor admit the least temptation to any evil whatever; for one evil is but the step to another;—and the least degree of grace rejected may be the occasion of the denial of a greater.

PROFICIENCY.

By this we know that we are in the way to Heaven, as we know a tree is alive by its daily growth.

PROMISES of GOD.

Let us often represent unto the eye of our faith, the greatness of God's promises, and his faithfulness in performing them; nothing is more proper to animate us in the way of virtue.

PROVIDENCE of GOD

Is the comfort of the righteous. His wisdom cannot be surprized, his power baffled, or his love shortened. When men forget this, fears, inquietudes, &c. surround them.

God very often conceals his Almighty power and care over his creatures, under means that seem altogether natural and human.

That man is safe who has Providence on his side, in whose hands are the hearts of men, and all their power.

PROSPERITY.

A state full of danger. Both the wise and pious have been ensnared by it.

If God denies prosperity to good men, it is in order to something better.

It is too sure a sign that God is angry with those whom he suffers to prosper by means which he himself has cursed.

PURITY of Heart

Consists in such a government of the affections, as not only to forbear outward acts of sin, but even all consenting to it, or suffering it to have any entertainment in the heart. This is a sure sign that a man acts upon a principle of conscience, that he is a sincere Christian; because he pays a reverence to the Laws of God, in that part where no worldly consideration can reach,—neither fear, shame, interest, decency, &c. And it is a virtue most acceptable to God, being an acknowledgement of all his glorious perfections after the best manner,—his wisdom, &c. It is this that influences the whole life. *Cleanse first the inside of the platter, that the outside may be clean also.*^a

PURPOSES, Desires.

Let us not stop at good purposes: they are the gift of God; and not to improve

^a Matth. xxiii. 26.

them is to slight his gift and grace, and to put ourselves into the number of slothful servants, and be liable to their sentence.

QUALITY, and High Birth.

It was *virtue* which first raised it above the vulgar; and when that ceases in a family, there is an end of real quality, and it becomes a disgrace.

REASON insufficient.

The Heathen Philosophers thought it enough to lay good reasons before men, in order to persuade them.—They knew nothing of the necessity of divine grace, and therefore they are often forced to complain of the insufficiency of reason.

You will not be able, by all the strength of reason, to subdue one lust, or support your mind under any great affliction.

Reason and Grace. Human reason, though never so highly improved, will fall short of a true knowledge and insight into spiritual matters, if not assisted by grace.

Reason and Free Will. Trials have been made by man, how far these will secure him: in a state of perfection,—in the state of nature after the fall,—and in the time of the law, with all outward helps and advantages: and the conclusion has always been, blindness, wickedness, and gross error. And yet there are men who call these sufficient, and would fain bring us back again to these, even while we are under the dispensation of an effectual grace.

Reason and Faith. Whatever is the object of pure faith cannot be the object of reason. Without the knowledge of original sin, we are utter strangers to ourselves; and yet nothing is more shocking to reason, than that the transgression of Adam should affect his whole posterity.

Reason and Revelation. It has been proved, that opium will kill a man. Must we not believe this, but take any quantity at a venture, because our reason cannot comprehend how it has this deadly effect?—The histories of Christ are above our reason; but we believe them, because we have all the proofs necessary to convince any reasonable man, that God has revealed them as certain truths.

RESTORATION to the Image of God.

The most effectual means of our recovery to what we are fallen from, consists,

First; In a firm belief of the remission of sins through Jesus Christ, who died for us, to assure us of the sincere love of God for his poor creatures, and that he is fully reconciled to them, if they will be reconciled to the means he has proposed in the gospel.

Secondly;

Secondly; In a firm faith in the power of God, for recovering the Image of God in us, consisting in righteousness and true holiness. Called, therefore, the Righteousness of Faith; because produced by a firm faith in the power of God.

Thirdly; In earnest prayer to God, for *light* to discover what is evil in us, and for *strength* to overcome and root it out.

Lastly; In a wary and watchful walking in all external righteousness, such as is in our power to perform; by which we may be assured, that our prayers are sincere, when we do what we can, and pray for what we cannot do without the especial grace of God.

REFORMATION of Manners.

The restraint which conscience lays men under, is so much greater than the restraint which temporal laws and punishments can lay men under, that if ever a reformation of manners be effectually brought about, it must begin at conscience.

A REGENERATE PERSON cannot sin.*

That is, he has by faith and the grace of God got such an habit of holiness, such an inclination to virtue, that he cannot, upon any temptation, knowingly consent to transgress the laws of God. Having overcome the world, that is, all those temptations by which men are led to commit sin, *he is dead to sin*; that is, he can no more sin deliberately, than a dead man can breathe.

REGENERATION.

The only certain proof of regeneration is victory. *He that is born of God overcometh the world.*^p When we live by faith; when faith has subdued the will, hath wrought repentance not to be repented of,^a hath conquered our corruptions; then, to him that overcometh, will God give to eat of the tree of life.

RELIGION

Makes God our friend.

If a man has no religion, it is because he will have none. He loves darkness better than light; and he will not ask the grace of God to assist and enlighten him.

One may be religious in any condition of life, without fear of being laughed at, provided we own that we fear God, and our life be all of a piece.

When Religion is made a science, there is nothing more intricate; when it is made a duty, nothing more easy.

One of the great ends of religion is to keep men in a constant dependance upon God.

* 1 John iii. 9. ^p 1 John v. 4. ^a 2 Cor. vii. 10.

He that is persuaded that true religion consists in the regulation of the heart, will not fear the judgment of men, or be much concerned at it.

A man may have the form of Godliness without the power; but he cannot have the power while he despises the form, that is, the outward practice.

Rule of Religion. Where the Scriptures are silent, the church is my text; where the Scriptures speak, the church is my comment; where both are silent, I follow reason.—*Relig. Medici.*

Religion changes nothing in the order of providence;—it leaves the great in their station, only makes them careful not to abuse the favours of God;—makes the poor content with their condition, &c.

Those are not the greatest enemies to religion, that are most irreligious. A formal Christian does more hurt sometimes than an Atheist.

Religion does not depend on our opinion; its principles are as sure and lasting as God himself.

They that live without religion will die without any hopes of happiness.

Wicked men, not being able to excuse their principles or their lives, endeavour to ruin the Authority of that Word, and those Pastors, which reprove them.

Religion not defended by force.—‘Lord, shall we smite with the sword?’ They know Christ but little, who suppose, that he is to be defended by arms.

Christian Religion consists in performing worthily the duties we owe to God, our neighbour, and ourselves.

Non est res inventa, sed tradita.

Nothing but religion can give us the satisfaction and peace we all so earnestly desire.

True Religion cannot consist in any thing which a wicked man can perform as well as a good man. So that external forms, however necessary, are not the essence of religion.

True Religion consists in a prevailing love of God, and in an effectual resolution of obeying him in all instances.

The Religion of the World. Setting aside Infidels, the rest of the world believe that *some Religion* is necessary. The consequence is, they take what they like, not what Christ has prescribed;—they will give God words and ceremonies; they will serve him, but the world too; they will do *some* of the things he has commanded, and some too that he has forbidden:—They flee to him in distress,

distress, but it is when every thing else forsakes them.—As far as the custom of the world allows, they will serve him. But is this what we vowed, when we were made Christians? Is this to love the Lord with all the heart and mind, and to renounce every thing that he hates?

REPENTANCE.

There is no repentance where there is not a change of heart.

Repentance is the great privilege of the Gospel, obtained by the satisfaction made by the Son of God, that we may be pardoned on our repentance, which we never could have hoped for without that satisfaction.

There is no other choice, but Repentance or Damnation.

The Devil aims at two things with regard to sinners; either to hinder them from repentance, or to make them repent as Judas did.

Nothing is troublesome to us, so long as we are not obliged to change our hearts.

By Repentance, we are to understand a new nature, a new life. There is no difficulty in this.

REPROACHES.

We are then good Christians, when we are pleased to be treated as Jesus Christ was. *Some said, He is a good man: others said, Nay; but he deceiveth the people.*

REPROBATE.

It is one of the greatest judgments in the world, to be left to ourselves, and to be permitted to act as we please.

When, having laid aside the care of their own souls, men labour to corrupt and destroy others, it is then they are filling up the measure of their sins apace.

REPROOF.

Any man who disturbs the false peace of sinners, must expect to be ill-treated, and reproached, and defamed.

REPROVE, Convince.

To reprove with success, allow your adversary to be in the right, as far as he really is so, namely, as he takes the thing; (for the understanding, as well as the senses, is not mistaken, where it has a right view of the object) then shew him that side of the object, which he did not take notice of, and he will hear with more patience. For to be confuted, is but to be better informed; and if we do it with this caution, that we make not pride and self-love our enemies, a man will hear us with the same attention and good-

^r John vii. 12.

will, as a traveller would do, when we tell him he is out of his way, and set him right.

Method of reproving is, to do it with marks of respect and mildness;—to do it in so plain a manner, that the person may be made the judge of the reason, &c.

RESIGNATION.

Perfect resignation is the surest way to Heaven.

Happiness consists not in being exempt from sufferings, but in a voluntary acceptance of them as the will of God.

To repine at sufferings, is to charge God with doing us injustice; it is to say, we are innocent, and have not deserved them. Alas! if it were left to ourselves to execute justice for the offences we have committed, we should be too partial or too cowardly to do it. It is God only can do it, and we are angry.

Resignation to the will of God is no less a privilege than a duty.

When God deprives us of any thing that is most dear to us,—health, ease, convenience, friends, wife, children, estate, &c. we should immediately say, 'This is God's will, I am by him commanded to part with so much for his sake. Let me not therefore murmur, or be dejected, for that would shew plainly, that I did love the thing more than the will of God.'

We ought to acquiesce in every dispensation of Providence, because God finds his glory therein.

Resignation. Humility. He that is truly humble is always satisfied with God's dispensation; because he knows, that of himself he deserves nothing, and that his very virtues are the gift of God.

RESOLUTION.

He can never be good that is not obstinate, that is, in doing what he knows he ought to do.

RESURRECTION of Christ.

God signified to all the world by *that*, that the debt was discharged for which he was made a prisoner by death.

RETIREMENT.

We are apt to condemn those that are continually in the throng of business, &c. But if our study and retirement produce no solid good, it is even as good to be engaged in company and with business as to be alone.

RULES of natural Rhetorick.

First; NEVER BE POSITIVE:—that upbraids the ignorance of them we speak to. Rather

Rather let them believe they know and do as you would have them, and they will come up at last to what you suppose they are already.

Secondly; Never triumph. Many would yield, but for the shame of being overcome.

Thirdly; Let such propositions as are not attended with the clearest evidence, be delivered by way of enquiry.

Fourthly; A modesty in delivering our sentiments leaves us a liberty of changing them without blushing, when we find it reasonable so to do.

Fifthly; He that understands his subject well, and is heartily affected with it, will not want ways of expressing himself agreeably.

Sixthly; To have our great end, that is, the Glory of God, in our thoughts and desires, is the best way of attaining knowledge and piety.

Seventhly; There are ways of recommending religion, where it would be unseasonable to speak of them directly.

Eighthly; By running from one argument to another, you shew a secret distrust of the goodness of the first; and your adversary lays hold of the weakest.

RICHES.

A rich good man is more afraid of not finding worthy persons to give to, than a poor man is of not finding one to give.

He that considers an estate as a trust only, will often think of the account he is to give.

If Christianity forbids the love of riches, it is because the Author of it knew that they are the root of all evil.

The best estate or inheritance has this condition annexed to it,—*Whatever is superfluous belongs to the poor.*

Riches. Prosperity. To believe that God gives, for a reward of virtue, such things as raise in us the love of the world, and all the vices that flow from it, there cannot be a greater mistake in religion. The portion of the Elect cannot be both riches and persecution.

Riches, though not evil in themselves, are yet one of the greatest snares, and almost inevitably lead to pride, &c.—*Not many noble, not many mighty, are called,** &c. This will make a thoughtful Christian afraid, lest God give him riches and honours in his anger, and as a judgment.

Pride, ease, hard-heartedness, and pleasure, the too natural consequence of riches.

* 1 Cor. i. 26.

The Rich and Great have most need of being told the truth, and yet they seldomest hear it.

May not I do what I will with my own?—No; unless you would go to hell with him that fared sumptuously and let the poor starve at his gates. Never were words more abused. Your own! Who made you a proprietor? Give an account of your stewardship, talents, &c. *Of thine own do we give thee.*

We are not forbid a moderate care to acquire, to improve, to secure riches. Industry is a duty. To vilify them is a fault; honestly gotten, they may serve to good ends. That they are not our treasure, that they are uncertain, that they are temptations,—all this is true; but that they are useless, &c. is not true.

It is certain, no man ever found true happiness in riches. Christians, therefore, are to be warned against setting their hearts upon them, trusting in them, &c. *All this will I give thee.* This *All* is nothing but vexation of spirit. Christians should be convinced, that to desire them with eagerness, is to desire to be further from salvation;—to be in a condition, which will make us unwilling to hear the truth, which will lead us from God, and make us love every thing better than God;—riches furnish men with what will please the senses, stifle reason and conscience;—a condition directly opposite to humility and a teachable temper. Few dare be sincere with those that are above them.

The Rich have all the infirmities of other people, and have less time and fewer means of being cured.

In short; riches oppose Christianity in all its parts:—this bids us set our affections on things above.

Riches set before us whatever may allure our minds, and make us love the world:—We should hope, and put our trust in God.

Riches tempt us strongly to confide in them;—they lead to covetousness, which is opposite to charity, &c. The rich young man is a sad instance how hard it is to part with them, even for Christ's sake, and where he commands us. Who can be humble, when every thing tempts him to pride?

Well then; must they be flung away? No; But they that have them, as they hope for salvation, must be *poor* in spirit;—*humble*, though tempted strongly to be otherwise;—*temperate*, though they have it in their power to make provision for the flesh, to fulfil the lusts thereof;—*charitable*;—*watchful*;—have a mean opinion of themselves, when every body about them is admiring their good fortune

fortune and happy condition;—*teachable, fearful, devout*, as standing in need of more grace, &c.

They that would be rich fall into temptation and a snare;—trust not in uncertain riches, but in the Living God.*

Riches are apt to make men lovers of pleasure, more than lovers of God. That Jesus Christ might dispose us for Heaven, he first brings down the price of all earthly idols,—he chuses a life of poverty. *Blessed are the poor. Take no thought what you shall eat, &c. How hardly shall they that have riches enter into the kingdom of God!*

God hath made our lives short, that we may have no pretence to set our hearts on this world. *The things that are seen are temporal.*—Do not let a Christian say, 'I must do this, or I shall be undone for ever—my all lies at stake, &c.' This is not true:—Nothing lies at stake, but a short transitory life; perishing treasures, &c.

Take heed, and beware of Covetousness. Our Lord would not have said this, but there is reason for it. Experience shews it; and when we come to die, we shall confess the vanity of riches.

When riches increase, set not your heart upon them. That is the time of danger. Those that are most able are very often the least inclined to do good with them.

The duties of the Rich increase as do their riches. What will all the advantages they afford us be to us, if it should end in everlasting death?—Let us pray, that we may so pass through things temporal, that we finally lose not the things that are eternal.

How hardly shall they that have riches enter into the kingdom of God; for such men think themselves above censure, reproof, fear of God or man, above advice.* It is hard to have riches, and not to trust in them;—hard to submit to changes;—hard to believe the next world better than this.

Who then can be saved? Why, verily, nothing but the spirit and power of God can secure a man, beset with the temptations which riches bring, from being overcome by them.

Jesus Christ declined riches; he did it to teach us not to be fond of such things as lead to ease and idleness.—[See Chillingworth, 398.] Those that make the best use of riches run hazards of being ruined.

After all, rich men are not to be ungrateful to God;—riches are his gift. The Apostle tells us what use we are to make of them; so does our Lord:—*Make to yourselves friends;—lay up your treasure in Heaven.*

* 1 Tim. vi. * Ecclus. xi. 24.

Poor in Spirit. Having no consolation in the enjoyment of wealth and honour.

A soft and sinful life, too generally the effect of riches. *Thou fool, this night shall thy soul be required of thee.*

We are but stewards, not proprietors; the not considering this, makes us eager in contending for our rights, fall out for trifles;—we are accountable only for so much as we can keep with peace and charity; God can supply all the rest.

Let us lay up for our children a treasure in Heaven, where the unthrifty cannot squander it,—administrators cannot diminish it, &c.

Gen. xxxii. 10. *With my staff I passed this Jordan.* Here prosperity is ascribed to God alone;—and so may the greatest part of men acknowledge.

Riches, got by deceit, make a man no more rich than a drop of fat makes him fat.*

The true Character of a Gentleman. One who has a good estate, and authority, &c. and makes use of these to promote the glory of God, the good of his Country, and to help those that are in need. *The false notion which people have:—*He is one who lives at ease; without labour and care; without fear of want; accountable to no-body; hath whatever his soul desires; fears no changes; respected, whether he deserve it or not, &c. This makes all desire riches so impatiently.

It is seldom considered, how difficult a thing it is to answer all the duties which the being rich requires of us.

Riches are blessings, just as poverty or affliction are; that is, when men comply with God's ends in sending the one or the other.

Riches have this advantage,—they put it into the power of those that have them, to supply all their own real wants, and to help others; that is, to provide for both worlds, this and the next.

Thou fool, this night shall thy soul be required of thee. Thus God calls those whom the world admires for having gotten great estates for their children, and in a short time.

Riches are almost always abused, without a very extraordinary grace. They arm injustice;—they support pride;—they are the object of the most violent passions, and the occasion of all other evils.

Great riches are too often great obstacles to salvation.

Riches, Pride, do very naturally beget a contempt of the love of God.

* Ecclus. xxxvii. 3.

To be rich is a great misfortune; Christ himself affirms it with an oath, Matth. xix. 23; and that such a one cannot be saved with an ordinary grace; ver. 24. The only way is to use them, not as a proprietor, but as a steward; and then a man may be said to be poor in the midst of riches. But this must be the work of God, who alone can root out the love of riches from the heart.

Whoever finds in riches his rest, his dependance, his satisfaction, his joy, his safety, will never heartily apply to God for these: Here lies the danger of riches.

Riches and Power. How great a grace is necessary to keep a man from abusing them!

Riches, Prosperity. When we take all the comforts these afford, they will make us forget the necessity of passing through sufferings in our way to Heaven.

Christianity does not reject the Rich, but it inspires them with a contempt of riches, and makes them as humble as if they were never so poor.

*Riches, unreasonably heaped up, and kept without necessity, prove a canker to the owners, just as the manna did; which being kept contrary to God's command, until the next day, bred worms and stank.*⁷

It is one of the most difficult things in life, to know when one has enough of the world.

Rich and Poor compared. Blessed are the Poor, they that mourn, they that are persecuted, &c. Not one word in all the Scriptures like *Blessed are Rich, the Prosperous, the Great.* And yet we all desire and strive after a condition, which has no promise of a blessing attending it.

RIDICULE.

Nothing is more certain, from reason and experience, than that wherever the spirit of ridicule prevails, they that labour under it are incompetent judges of what is serious and sacred.—*Bishop of St. David's Sermon of Reformation.*

SABBATH.

God forbid labour on the Sabbath, lest servants should be oppressed by the covetousness of their masters; and that men might have sufficient time to mind their salvation.

SAINTS, Christians.

Christians cannot be too often put in mind, that they that are Saints by profession should be so by their conversation.

⁷ Exod. xvi. 20.

SALVATION, *Delusion.*

Men flatter themselves, that their salvation is always in their own hands; that they can set about it and secure it when they please: A very great delusion!²

Mark of Salvation. Nothing can give us a greater assurance of our being in the way of salvation, than to see ourselves rejected and despised by those who will not think of another life.

Means of Salvation. It is God who alone knows our nature, and what is necessary to make us happy; he cannot err in the choice of the means, his goodness will not suffer him to lead us wrong; and therefore, without enquiring into the intrinsic nature of these means, we may depend most securely upon them as the very best way to happiness; namely, the means which God has prescribed, not those of our own choosing. And these are his commandments.³ And if men will be wiser than God, consult their own ease, employ their reason and their wit, dispute every thing he has prescribed, they will certainly come short of that happiness they hope for.

SATAN.

All the power he has over us is that of temptation; force us he cannot.

No good Christian ought to be afraid of him or of his instruments; because he is a slave of Christ's, and can do nothing without his leave. But a Sinner ought to fear him, because he is the minister of God's justice and vengeance. Wherever Christ does not reign, the Devil does.

SCEPTICISM.

Men that accustom themselves in human sciences, (in which they find little or nothing certain) to judge according to the light of reason, condemning every thing that does not agree thereto, are often rash enough to carry that principle into the concerns of religion, and to doubt of things revealed without remorse.

Scepticks determine peremptorily concerning those very things which they propose as doubts.

SCHISM.

When the mercies of God will not prevail with Christians to unite, he often does it by his judgments.

Separation, Schism. It will be found at last, that unity, and the peace of the church, will conduce more to the saving of souls, than the most specious sects, varnished with the most pious, specious pretences.

² Luke xiii. 24.

³ Matth. xix. 17, 18, 19.

HOLY SCRIPTURES.

He that reads them, with a purpose to profit by them, will find them clear, and his duty determined.

Read them with humility, not to appear more knowing, but to edify.

The Holy Scriptures teach us how, by repentance and faith, we may recover God's favour here, and be happy for ever.

They that preach the Gospel, so as to accommodate it to the maxims of the world, the interests of this life, and to the inclinations of nature, have forgot that Christ's kingdom is not of this world, nor designed to promote its grandeur.

A man that reads the Scriptures, as he does other books, for diversion, for improvement in knowledge, &c. only, and not with a design to order his life according to the rules, examples of piety, &c. he finds there, will never by all his reading become wise unto salvation.

The reading of Scripture, when serious, is ever attended with a blessing:^a for instance, the Ethiopian Eunuch.

Holy Scriptures obscure,—That we may apply ourselves to study them; and that we may have recourse to the Holy Spirit, by which they were written, for the understanding of them.

He that is of a teachable temper will submit to the rules of the Gospel in their plain and obvious sense; and he that will not do so will run into endless errors, even as much as if the Gospel had never been preached.

If we would not fall into endless errors and mistakes, touching the designs and will of God, we must receive the Gospel in the plainness and simplicity thereof; without wire-drawing it, to bring it to our own sentiments and desires.

A Christian life is the great key of the Gospel.

A man may know all the learned criticisms of the scriptures, without knowing the spirit, the piety, and the mysteries thereof.

By the Holy Scriptures, every man may see what he is, what he is not, and what he ought to be. Let us therefore meditate upon them, consult them as our rule, and make them evermore our pattern.

Read the Scriptures, but read them with attention:—Read the parables of the prodigal, of the rich man, of him that built new barns, &c. Read these, and see if nothing in them belongs to you; whether you

are not faring sumptuously every day, while others want bread; whether you are not laying out too much upon fine cloaths, while others want cloaths to keep them warm, &c.

The Holy Scriptures are an adorable mixture of clearness and obscurity, which enlighten and humble the children of God, and blind and harden those of this world. The light proceeds from God, and blindness from the creature.

SCRUPLES.

Insincerity is the cause of more scruples than ignorance.

There are very many cases, where we must submit to the judgment of others, or else we could not be said to judge reasonably.

SENSUALITY.

That you may have your portion with beasts in this world, you are content to have your portion with devils in the next.

Whoredom and wine take away the heart^b; that is, its right judgment, taste, and perception of things.

Religion requires a greater mortification of the pleasures of the palate, than is generally thought of. Sensual a man may be, without intemperance; sensual, not having the spirit, faith St. Jude. Earthly, sensual, devilish.^c

SERMONS

Should be instructions, and not declamations.

SERVANTS.

We cannot be secure of the fidelity or honesty of a servant, who fears not, who is not faithful to his God; but we may depend on him who serves God faithfully.

The SERIOUS TEMPER truly Christian.

When a Christian considers the almost universal corruption of the believing world, he cannot sure but be very serious;—and therefore all the mirth and jollity, and foolish entertainments, which are propagated with so much eagerness, are really as unbecoming Christians, as it would be for a wife or child to rejoice at the death of the husband or father.

SHAME.

Be not ashamed of being a Christian.

False Shame. Whoever is ashamed of his master, is not worthy to serve him, much less to reign with him.

SICKNESS; *Afflictions; Pain.*

If you consider sickness as a pain to nature, and not as a favour from God, it will be a

^a Acts viii. 28.

^b Hof. iv. 11.

^c James iii. 15.

grief and torment to you. To make it a comfort, believe that it is ordered by God, a loving Father,—a wise Physician;—it is the effect of his mercy for your salvation. You become dearer to him, by being like to his Son, *fastened to the cross*;—he will loose you when it is best for you. We often hinder our recovery, health, ease, &c. by trusting to physic and worldly means more than to God. Means succeed just as far as God pleases. God sends pains of the body, to cure those of the soul; if he sends them, he only can cure them. Be not impatient to be at ease: while you are chastened, you are sure God loves you; you are not sure of that, when you are without chastisement.

SIMPLICITY.

It is much better to be accounted, or to be, a weak man, than a wicked man.

SIN.

Where there is a real abhorrence of evil, there will be a proportional care to avoid it. *Abhor that which is evil.*^a

Sin is no sooner committed, but the judgment is passed:—No sooner did Ahab go to take possession of Naboth's vineyard, but the Prophet is sent with this message from God to him: *In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine.*—Christians do not consider this.

All Sin includes in it *Atheism, Rebellion, and Idolatry*. This should be well considered.

The evil of Sin may be known from the atonement that was necessary to make satisfaction to the Divine Justice, and from the punishment which it will be attended with, —everlasting misery; which even Infinite Goodness has assigned it.

God often permits sin, even in the Elect, that he may make their fall instrumental to their conversion and salvation.

God sees in sin the good which he designs to bring out of it; otherwise he would never permit it.

Sinners often find themselves forced to see their sin and their danger, when they endeavour to shun the sight of them with the greatest care.

It is extremely dangerous to take even one step in the ways of sin; since it is so difficult to retreat, and since it almost necessarily leads to another.

When a man is not only content to neglect his own salvation, but is industrious to ruin others, he is then filling up the measure of his sins.

^a Romans xii. 9.

When a man is once out of the way of God he easily falls from one sin to another.

Sin and Wickedness. The more we see in others, the more ought we to fear for ourselves.

The sins of others shew us what we ourselves should be without the grace of Christ.

We have reason to bless God, that he has not taken us off by a sudden stroke of death, every time we have sinned, as he did Ananias and Sapphira.

Sin punishable. Few people are so blind as to flatter themselves, that God will permit their sin to go unpunished. What then do they do to divert so uneasy a thought?—Why, they endeavour to stifle it.

The crime of Satan was, his not being content with the state of a creature, which depends entirely upon God. God therefore sustained him no longer by his grace, which was by him disowned. The same befalls men, who, for want of humility, do arrogate (ascribe) to themselves those things which are God's; that is, every thing that is good.

There is no sin which a man ought not to fear, and to think himself capable of, since we have in our corrupt will the seed of every sin.

Sins of Impurity. It was these sins which brought destruction, an entire destruction, upon the Canaanites. People do not consider this.

Sins particularly forbidden in the Gospel:—Unreasonable cares and fears; a love for worldly things; sensual lusts; ungovernable passions; anger, malice, envy, hatred, &c. pride and vanity; falsehood, hypocrisy; murmuring; discontent.

SINCERITY.

He that shews the power of religion by its fruits, has the best testimony of his sincerity.

The conduct of our lives is the only proof of the sincerity of our hearts.

SINGULARITY.

If a man is alone in doing his duty, he has the more reason to be thankful to God, and not to be ashamed of it before men.

SINNERS.

To punish sinners, God need only abandon them to their own passions;—they will soon be miserable.

The greatest misfortune does not consist in a man's being a sinner, but in his not knowing the danger and the remedy of sin; and in rejecting the saving hand of his physician who would heal him, and the means he proposes for his recovery.

The

The Condition of a Sinner:—To be perpetually vexed at his own folly and weakness;—to do such things as he inwardly condemns;—to be afraid of that light which would discover him to himself and others;—to be afraid of what may come hereafter, &c.

Consolation to Sinners. Though the sin be to us inveterate and incurable, yet it is not so to an Allwise, Almighty Physician.

Since nothing but the death of Christ could save us, this shews indeed the greatness of our misery, and ought to humble us. But then, how infinite is the mercy of God to Sinners, since he would vouchsafe to give his only Son to die for us:—this ought to support us.

SLEEP

Is so like Death, that I dare not trust it without saying my prayers.

SOLITUDE

Is the School of Wisdom; it is there she teaches us secrets, which the world are utter strangers to. *I will bring her into the Wilderness, and speak comfortably unto her.*

We know the World, by conversing with others; but ourselves, by conversing with God and ourselves.

SOUL.

Remember that you are something more than Body.

SPARE TIME.

A man has no time for which he is not accountable to God. If his very diversions are not governed by reason and religion, he will one day suffer for the time he has spent in them.

STRAIT GATE.

This is the only passage to Heaven, for all Christians, rich and poor, great and mean.

STRANGE Relations.

To give credit to all strange accounts, is lightness and imprudence;—to give credit to none, is ignorance and rashness.

STATE of LIFE.

If thou wilt enter into Life, keep the Commandments. So that to choose, or to continue in any place or condition, or state of life, in which we cannot keep God's Commandments, is to choose not to be saved.

STATE of TRIAL.

Man is in a state of trial. This trial is for eternal Happiness or Misery.

Hosea-ii. 14.

We continue here on Earth only to be purified, and to be rendered worthy of that happiness for which God has designed us.

STATE and GRANDEUR.

It is the love of State that makes it thought necessary to the Episcopal Dignity.

STUDY

Not to be more knowing, but to be more holy, and to make others so.

I am taught by experience, that the finding of divine Truths, as well as the receiving them when found out by others, is the special gift of God, vouchsafed to souls fit by holiness to receive such impressions.

It is one thing for a man to fill his understanding and memory with truths, and another, to nourish his heart with them.

Be not solicitous to read any thing which has no relation to virtue, piety, and being useful in your generation.

SUCCESS.

We own this to be the gift of God, and yet we value ourselves, as if it were through our own power, wisdom, &c. This is the sad effect of self-love.

SUPERFLUITIES.

To desire Superfluities, is a sign of weakness. To know what is enough, and to desire no more, is the great wisdom.

SUFFERINGS.

He that resolves to do his duty, and is true to that resolution, will infallibly meet with variety of sufferings, both from within and without.

The natural unwillingness men have to suffer puts them too often upon unjustifiable means of avoiding such inconveniences.

This is not to follow the example of Christ. *He* voluntarily chose to suffer, *we* studiously seek to avoid sufferings, and every thing that is capable and designed to mortify our corruptions.

And if reigning with Christ be the consequence of suffering with him, how few will attain that glory!

To suffer for righteousness, as an evil doer, is the greatest humiliation; but then it makes a Christian more conformable to Christ.

How useful are sufferings, since they do not only loosen our affections from this world, but oblige us to believe, to hope for, and to expect a better. He cannot be miserable, who has a firm expectation of happiness hereafter.

To

To suffer is the lot of Jesus Christ, and his ministers, and servants.

TALK.

Be sparing of your words, and never talk in passion.

TAKE my Yoke upon you.

The generality of the World glory in nothing more than throwing off the yoke of Christ, of Religion, of Christ's Ministers:—Do they get ease by this? Is this the way to be happy either here or hereafter?

TEACHERS.

Let us not attribute that to them, which belongs to Christ alone. He died for us, and it is He alone who by his Ministers does all for us. We ought not therefore to minister occasions to the fond affections and inclinations of men, lest they should be led to adhere to the ministry of the truth, rather than to the truth itself.

TEMPERANCE.

The bounds which separate what is allowed and forbidden being almost imperceptible, it will always be dangerous to go to the utmost bounds of what is allowed.

Temperance has respect to the good estate of the Soul, as well as the Body. It is not enough that I injure not my health by eating, drinking, &c. but it is necessary that the mind be not carried away to the lower pleasures of sense, so as not to relish those heavenly pleasures which we all hope to enjoy hereafter. This shews why mortification and self-denial are so much insisted upon in the Gospel; they are necessary to take off our minds from the pleasures of this life, in order to fit us for those of the next.

TEMPORAL good Things.

The more plentifully God bestows them, the more jealous we should be of ourselves, and the more earnest to beg of him the grace to make a good use of them, or else they are a snare, &c.

TEST.

The persecution of Pastors discovers the true sheep.^f

If we would really know our heart, let us impartially view our actions.

Test of our Condition. Were we satisfied of the safety of our condition, we should never seek out occasions of diverting our minds from thinking of our own happiness, which is that we should love above all temporal things.

^f 2 Tim. i. 15.

Test of being true Christians. They that are true Christians have crucified the flesh with the affections and lusts.

Test of true Piety. Where your treasure is, there will your heart be. He that does not every now and then think of God, God is not his treasure.

Tests of Religion. Such only may be depended on, as render a Christian more holy and virtuous.

If men would consider how far they are influenced in their religion by shame, by law, by custom, by example, by worldly considerations, &c. they would then see how much true Religion they have.

If nothing but the outward profession of Religion distinguish us from infidels, we shall be Christians only in order to a severer condemnation.

Test of a state of Grace. My Sheep bear my Voice.^g This is a distinguishing mark of Christ's Sheep.

If ye through the Spirit do mortify the deeds of the Flesh, ye shall live;^h that is, eternally.

He that is born of God, doth not commit sin; that is, all wilful sin is inconsistent with a regenerate state.

Hereby we know that we are in him, because we keep his commandments;—especially such as are called Relative Duties, as also such as no law nor censure of man can reach; that is a sign that we have regard unto God indeed.

OLD and NEW TESTAMENT.

The Patriarchs knew, as well as we, that Faith and Repentance was the only way to please God;—they had faith in the promise of the Messiah, they confessed their sins, &c.ⁱ and in their prayers there was nothing concealed but the name of Christ, which they expressed by the tender mercies, the loving kindness of the Lord, &c. In short, both Churches had the same Mediator, the same Spirit, as well as the same God; and for this reason, we use the same psalms and the same prayers as they did, because dictated by the same Spirit. As far as they embraced the great promise, so far they embraced Christ. Thus Moses esteemed the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompence of reward. This is of great moment to be understood, in order to understand the Bible. And we only add the Gloria Patri, &c. to the Psalms of David, to make them Christian Hymns.

New Testament. Behold! a greater than Solomon is here.

^g John x. 27.

^h Rom. viii. 13.

ⁱ Psalm li.

THANKS-

THANKSGIVING.

He who forgets the favours he has received, deserves not to have new ones.

THEY that be whole, &c.

The sad condition of those who are afraid of seeing their danger, and of being cured, is more common than is imagined.

It is God's way to make us sensible of our wants, and the necessity of extraordinary help, before he thinks fit to afford it.

Nothing but the sense of a present unhappiness, or a prospect of imminent danger, will put us upon seeking, looking out for relief. While they that are in love with their maladies, and think themselves safe in the midst of enemies, and well under the most mortal diseases, neglect their recovery and the means of their salvation.

THINGS Sacred and Profane.

Mr. Mede^k is of opinion, that the little regard to the distinction betwixt things Sacred and Profane, is that which will most surely bring down judgments upon the Protestant Churches, which are all more or less guilty of this *Sin-drawing-down judgment*.

Things valuable. A young Saint; an old Martyr; a religious Soldier; a conscientious Statesman; a great Man courteous; a learned Man humble; a Woman loving silence; a Friend not changed with prosperity; a sick Man chearful; a Soul departing with comfort.

THOUGHTS.

How many pass in our Souls unfit, very unfit, for God to behold.

TIME

Is very precious, when the salvation of our Souls is concerned.

Remember the advantages that may be made of Time,—Everlasting Happiness.—Remember what you lose by losing it.

TYTHES.

And we will not forsake the House of our God.^l So that to withhold the Tythes, is to forsake the House of God, in the judgment of the People of God. See the Text.

TONGUE.

Intemperance in talk makes a dreadful havock in the heart.

The disorders of the Tongue are not to be cured by human prudence. He alone can do it, who has the absolute power over the heart.

^k Book ix. p. 1047.

^l Nehemiah x. 39.

To Him that hath shall be given, &c.

The more graces a man has received, the more reason he has to fear; and the greater obligation to labour for God.

TAKE no Thought for To-morrow.

Live without anticipating care; look up to God at all times, and he will, as in a glass, discover what is fit to be done.

TRINITY.

Ardent Prayers, joined to serious reading, and especially the Scriptures, will reveal Christ in us; and then we shall have different feelings of this truth than we had before.

TROUBLES.

The difficulties we complain of are laid in our way, that we may make them so many steps to perfection and happiness.

TRUE Wisdom

Consists in knowing one's duty exactly:

True Eloquence, in speaking of it clearly:

True Piety, in acting what one knows.

To aim at more than this is to run into endless mistakes.

TRUTH.

Be not afraid of seeing the Truth; if you are, God will not shew it.

A sanctified mind will see the Truth, when an unpurified soul, with much more learning, cannot perceive it.

Τὸ ἀληθινὸν ἐν πράξει κῆσθαι. Truth lies in a little compass.

One may do mischief by following Truth uncharitably.

Truths which can never be too often practised:—The bondage of man by sin; the necessity of a Redeemer, his incarnation and his sacrifice; the great design of the Gospel; the judgment of the great Day; the power of Grace to restore us to God's favour, &c.

Men are often more afraid to know the truth, than to be ignorant of it.

We too often judge of things, not according to truth, but according to our inclinations.

Men often reject the Truth, though in itself evident enough, because the sight of it displeases them; which God punishes very often with a judicial blindness; so that they canvass it so long, till they lose the sight of that which to an honest lover of truth is most evident.

When the speaking of truth becomes a crime, then he who dares do it must do it at the peril of suffering.

Truth provokes those whom it does not convert.

Practical Truths. While these are plain, we have no need to complain of want of light.

VAIN Expenses.

How odd would it look to hear one, upon giving money to a poor body, bid him go to the Ale-house, and spend it; go and venture at gaming;—go buy yourself some foolish toy, &c.!—Why you do that yourself, which you own you should be laughed at to bid another do.

VANITY.

We run from one unsatisfying object to another.

The remembrance of our own infirmities and miseries is an excellent antidote against the poison of vanity.

VIRTUE.

Account nothing a virtue but what God requires of you, with respect to your station.

Every virtue consists in denying some corrupt inclination of our depraved nature; in opposing and resisting all temptations to the contrary vice;—Charity, in opposing continually self-love and envy;—Humility, in resisting all temptations to pride; &c.

UNCHARITABLENESS.

We are generally quick, eager, and curious, to know the life of our neighbour; but slow, backward, and blind, to observe, to condemn, and amend our own.

UNDERSTANDING.

It is certain, from Holy Scripture, that we are to be judged for the faults of our Understanding, as for any other crimes. If men *bate knowledge*,—if they *despise wisdom and instruction*,—if they take no heed of the light that is in them, but let it turn into darkness, &c. they will certainly be punished for their ignorance.

The corruption of the heart is the cause of the corruption of the understanding and judgment.

UNION.

Christians, and especially the Clergy, will easily live in peace one with another, when they have most at heart the Glory of God, and the interests of the Kingdom of Christ.—Hearts are divided, because interests are different.

UNITY, Charity.

We all belong to the same Lord, united in the same hope,—called and assisted by

the same grace,—sanctified by the same spirit;—and shall we not have the same mind, &c.?

UNLEARNED.

Every body has understanding enough to be a Christian, if he has but the will.

WALK before me, and be perfect.

Whatever happens to us (sin excepted) is the will of God:—it is our duty to accept it with thankfulness, sweet or bitter,—whether from the hand of God, from the malice of men, or from our own imprudence.

Every day offer yourself to God, that he may do in you, and with you, as he pleases.

Read the Scriptures; you will find there from Christ himself, what you must do to please him; but read to edify, not to be more knowing.

Suppress all vain and useless thoughts, and live as in God's presence.

Walking warily. One may easily foresee the success of the day, by our beginning it seriously with God or the World.

WANDERING in Prayer.

The best way to remedy this is, not to let the mind wander too much at other times, but to have God always before you, in the whole course of your life.—Be not over-much disquieted, though your mind should wander; trouble and disquiet distract your mind the more: but rather endeavour to possess your soul in patience, and God will pity and help you.

WATCH.

He that keeps a strict watch over the first motions in the mind, will avoid not only wilful sin, but all vain, idle customs, &c. which God sees; and yet we should be ashamed to speak them to men.

Watch and Pray. He who thinks that he can be a good Christian, and secure his innocence, without doing so, must fancy, that our Lord did not know what was in man, when he made these the standing means of securing Christians from falling into temptation.

WEAKNESS of our Nature.

God will judge us, not for the affections of human nature, but for the choice of our will. Jesus Christ himself was tempted, feared and suffered death.

WEALTH and Vanity.

The best institutions have not been found proof against Wealth, and the consequence of Riches, that is, Vanity and Pride.

WHAT-

WHATSOEVER ye would that Men should do unto you, do ye even so unto them.

To make this rule of use, we should suffer our passions to plead freely on both sides, as Counsellors, not as Judges; see what can be said on one side, as well as the other. This will calm our resentments, and make us good-natured;—then Reason will be qualified to judge what in such or such a case would be equally good, and best for all mankind,—for buyers and sellers, for masters and servants, for poor and rich, &c.

That which is equally best for all,—buyers and sellers,—lenders and borrowers, &c. is the measure of our duty.

Who then can be saved?

Men are apt to say this, and at the same time to live as if it were the easiest thing in the World.

Why are the Scriptures sometimes dark?

Why; to put us in mind, that the knowledge of God, and of the mysteries of Christianity, are favours which are to be asked of God, as ever we hope to understand them.

WICKEDNESS,

God can remedy when he pleases:—What a Christian has to do, is to pray for this;—neither to wonder at it, nor be dejected.

Whenever you are contriving or doing any evil thing, consider who it is that sets you at work,—that the Devil drives you. That should terrify you indeed.

When Wickedness gets head, one cannot attack it without suffering for it.

Boldness of Wickedness. We may expect, in a short time, to see all manner of sins countenanced by the Magistrate, since men take the liberty to avow their sins, without fear of punishment.—Other ages practised wickedness; to ours is reserved the impudence to glory in it.

WIDOW'S Mite.

Every state of life affords us opportunities of doing good, and which God will reward provided we take care to act up to the opportunities God gives us. This should make us contented with every condition of life.

WILFUL Sins.

It is dangerous to commit the least wilful fault, because it may have the greatest evil consequence.

WISDOM.

True Wisdom consists in knowing how to make every thing instrumental to our salvation.

Worldly Wisdom. He that governs by the rules of the Gospel, is surer of success, than if he observed the best maxims of worldly policy; but then he is to know, that the Gospel enjoins discretion as well as zeal.

Worldly Wisdom is earthly, because its aims are no higher;—*sensual*, because it aims at gratifying the passions;—*devilish*, because it imposes first on others, at last upon those that practise and depend upon it.

Blind are they who will be wise without grace; who can foresee all events but those of the greatest concern to themselves, namely, Death and Eternity, and the vanity of every thing they doat on.

The Word Preached,

Though by a weak instrument, (which God generally does great things by) is likeliest to do good, when men wait for edification in God's own way, and according to his own appointment.^m And as for personal faults, a good Christian will make a distinction betwixt the *treasure* and the *earthen vessel*.ⁿ And though he be our inferior, (which yet humility should not suffer us to think) yet a Christian will consider, that Jesus Christ himself did accept of the ministry of Angels, both for the comfort of his body and soul; besides, the weakest man may put the greatest in mind of his duty, which is one great end of sermons.^o Thus David was brought to a sense of his sin by Nathan.

WORLD.

It may be used, but not enjoyed.

It is much easier to retire from the world, than to live in it as one should do.

Love not the World, is a precept on which depends our eternal weal or woe.

World and Religion. The love of the World and Religion are incompatible, and destroy one another.

He that has set his heart upon the World, is not in a capacity of understanding the Gospel.

He who sees nothing in the world which he hopes for or desires, fears not its threats; is not tempted by its promises and baits of profits, honours, or any of its idols; is not driven to shifts; seeks no friendship, no composition with it; is free from avarice, envy, hatred, strife, &c. This is that noble freedom which the Son gives his servants.

A Christian considers the world as a place of banishment, where he is like to meet with difficulties and dangers—enough to make him despair, were he not secure of an

^m 1 Theff. v. 12. Heb. xiii. 17. ⁿ 2 Cor. iv. 7. Matth. xxiii. 2. ^o 2 Pet. i. 12.

Almighty

Almighty protection, and a prospect of an inestimable reward, if he continue firm to his God. He therefore will be very careful not to contract a fondness for a place where he is not like to continue long, and where he is sure to meet with no true satisfaction. He sees his own danger from what he observes in others, who are every day led by ill examples, corrupt customs, wicked principles, &c. as also by the pleasures, honours, and profits of the world. He sees dangers in every state of life, in poverty, in riches, &c. he therefore acts and lives as one who sees his danger, and the advantage of guarding against it.

In the first place he considers, that his labour, whether it be to *know* or to *do* his duty, will not be in vain:—Happiness, and the way to it, are within his power;—nothing else is: All else is vanity. There is one only thing that, when we come to die, we shall repent of; namely, that we have not thought of our latter end betimes. We shall not be sorry that we have not had riches, learning, honours, &c. but that we have not made the care of our souls the great concern of our lives. It is too often that men think not of this till very late; and then begin to study how to live, when they are going to die.

A Christian, that is wise for himself, will consider what the Spirit of God saith, *They that seek me early, shall find me*; that is, they shall find that wisdom and grace, which is necessary to secure them from the dangers they are liable to through the whole course of their lives; from themselves, from the World, or the Devil, who suits his temptations to all states and conditions of life. A Christian therefore will walk circumspectly, as one who knows what he is to lose if he does not;—he will walk by faith, not by sight; that is, he will not be governed by his senses, but by his reason and by his faith, making this the measure of truth, namely, what God has made known to us, concerning another life; which a wise Christian will always have his eye upon, that he may attain eternal life, and that he may escape eternal death; which, if considered and believed, will quench all the fiery darts of the wicked one. To be for ever miserable,—to be for ever happy:—Let us dwell upon these; let us consider what sort of life we lead,—where it will end! It is for want of this that Christians miscarry.

We never know how much we love the World, till we find pain and difficulty in parting with its good things.

Have no more commerce with the World than is absolutely necessary; and if you

^p Prov. viii. 17.

would have it to reverence you, treat it always with an holy severity.

There is no condition of life (poverty, riches, &c.) in which a Christian is not obliged to renounce the World, as he hopes for Heaven; no man can love God with all his soul, who has not renounced the love of the World.

The World condemns without mercy all those, who either condemn, or will not follow its maxims.

Whoever loves the World will never retain the word of God in his heart.

When a man thoroughly knows this World, what its spirit is, and what its end must be, he is prepared for all events, and is troubled at nothing; looking upon himself as a Citizen of another World.

Love of the World. We are equally obliged to renounce the *World*, the *Flesh*, and the *Devil*. We see plainly the sin of following the two last. We overlook this great truth, that it is the love of the World which gives the other all their power over us, and ministers occasions of such sins as we abhor the thoughts of, till we are ruined by them.

The Spirit of the World is the love of sensual pleasures, which fixes the heart to this World, so that it cannot raise itself to God. God will have the heart entire; when it is filled with the World, there is no place for him.

Religion accounts most of those pleasures criminal, and as leading to the greatest sins, which the World calls innocent: If we are to be governed by voices, Religion will lose the cause.

Worldly Happiness. See what it does upon those that have their heart's desires. Their faith is weak; they are less concerned for the happiness of another life; they desire to set up their rest here.

Worldly Advantages. God could very easily give worldly affluence; but he kindly denies, restrains, or deprives us of them, lest we should set our hearts upon them; and that we might love him above all things.

Worldly Motives. When a man resists, on human motives only, he will not hold out long.

Worldly Pleasures. They who give themselves up to pleasures, are making themselves chains not easy to be broken.

Marks of a Worldly Spirit:—A concern for the pomp and shew of life; great exactness in modes and customs; a quick sense of honour, and reputation, and praise; study of ease and pleasure; a desire to grow rich, &c.

Public

Publick Worship. The necessity of joining in it.

The salvation purchased by Christ is a *common salvation*,^a of which we cannot partake, but by joining with the Church or body of men to whom that privilege was granted; we can receive no influence from the Head, except we are members of the Body, and join in those outward actions, the sacrament and prayers; by which communion with Christ, we are all one body, (says the Apostle) because we are all partakers of the same bread, and the same cup of blessing. Every branch of a tree must be sapless and perish, if it has no communication with the body of the tree.

Will a man say, that he is of the *Household of God*, who never eats the bread of God in his house, and with his family?

External Worship. We assemble together, to confess our sins to God; to pray

^a Jude 3.

for what we want; to give thanks for his favours; to hear his will, admonishing us to repent, and letting us know the consequence; to know the mercy and terms of our redemption; to receive and commemorate the pledges of God's goodness and mercy. By these religious acts, performed as they should be, Conscience is kept awake and upon its guard, acquitting us when we do well, reproaching us when we do otherwise. These, and many more, are the uses of outward and Publick Worship; which, when performed as it should be, will be attended with an especial Grace of God.

ZEAL.

People in affliction are apt to form great designs. This is wrong. A convert by affliction should only think of mastering his corruptions; all the rest is vanity.

Zeal is no further commendable than as it is attended with knowledge.

A
FORM OF PRAYER
FOR THE
HERRING FISHERY.

EXCOMMUNICATION.

FORM OF
RECEIVING PENITENTS.

FORM OF PAYER

RECEIVING PAYER

EXCOMMUNICATION

RECEIVING PENITENT

A F O R M O F P R A Y E R,

To be used by the CLERGY of the DIOCESE of MAN; who, according to a laudable Custom, are to attend the BOATS during the HERRING FISHING.

¶ Let the Service begin with this Sentence.

BLESSED is he that hath the God of Jacob for his help, and whose hope is in the Lord his God;

Who made Heaven and Earth, the Sea, and all that therein is: who keepeth his promise for ever. *Psal. cxlvi. 4, 5.*

¶ Then followeth this Exhortation.

DEARLY beloved Brethren, forasmuch as God has vouchsafed us the blessings of the seas which we have prayed for, let us thankfully receive and acknowledge his favours. And since he has threatened to withdraw his blessings from those that abuse them, let us with penitent hearts beseech him to pardon our sins, and our ingratitude: And pray that we may live in the fear of God; that God may bless all our honest endeavours, and continue to us his bountiful kindness; that he may take us under his protection, and deliver us from the dangers of the seas, from the powers of darkness, and from all sad accidents. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, to the throne of the heavenly grace, saying after me:

¶ Then followeth The general Confession, the Absolution, (if a Priest be present) the Lord's Prayer, and the Versicles, as they are appointed in the Morning and Evening Service.

¶ Proper Psalms, one or more of which shall be used as the Minister shall think fit, and as the time will permit.

Psal. lxxv. the Whole.

Psal. lxxviii. from ver. 19. to ver. 41.

Psal. civ. from ver. 24. to the end.

Psal. cvii. from ver. 23. to ver. 32.

¶ Then shall be read one or two of the following Lessons, (as the time will permit) and after every Lesson, the Minister shall make a brief Exhortation, proper to what has been read out of the Holy Scriptures, as followeth:

¶ First Lesson.

Gen. i. from ver. 20. to 24.

AND God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of Heaven.

21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good.

22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23. And the evening and the morning were the fifth day.

¶ The Exhortation.

BELOVED, we learn from this Scripture, how God, by his all-powerful word, hath, from the beginning, stored the waters with creatures innumerable. We find it so at this time to our comfort. And whenever we want this blessing, it is not because *his hand is shortened*, or that his ordinance is not obeyed. But, as the Prophet saith, *Our iniquities do separate betwixt us and our God, and our sins make him hide his face from us, that he will not hear.*^a

Let us, therefore, be careful not to abuse his favours, nor suffer ourselves to be corrupted by them, lest we provoke God to withdraw those blessings which from the creation were designed for our support and benefit.

¶ Second Lesson.

2 Kings, ch. vii. ver. 1, 2, and 20.

THEN Elisha said, Hear ye the word of the Lord, Thus saith the Lord, Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

2. Then a lord, on whose hand the King leaned, answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20. And so it fell out unto him: for the people trod upon him in the gate, and he died.

^a *Isa. lix. 2.*

¶ *The Exhortation.*

AND have not we, my brethren, been as hard of belief? Have not we been ready to question the *power* or the *goodness* of God, and to despair of ever seeing the plenty which we now both *see* and *taste* of?

Let us learn from hence, To receive with thankful hearts what God gives us; not to question his *power*, but our own worthiness, when he withholds his favours; lest he deal with us, as he did with his own people, who making a doubt of his power to furnish them with flesh in the barren wilderness, and despising the provision he gave them, they asked for flesh to gratify their wanton appetites. And what was the end of this ungracious return for all the mercies God had shewed them? Why God did answer their desires, and sent a wondrous flight of birds, which fell as thick as sand amongst their tents; by this he shewed them his power. But to convince them of the sin of distrusting his providence, *while the meat was yet in their mouths, the heavy wrath of God fell upon them, and slew them.*

¶ *Third Lesson.*

Habak. iii. ver. 17, 18.

ALTHOUGH the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

18. Yet I will rejoice in the Lord, I will joy in the God of my salvation.

¶ *The Exhortation.*

OBERVE, good Christians, from these words, and this example, how you ought to behave yourselves when God withdraws his blessings.

That you ought not to murmur at his dispensations, nor distrust his providence. For, as Holy Job saith, *shall we receive good at the hand of God, and shall we not receive evil?* Whenever he thinks fit to try our sincerity, rather let us imitate the resolution of holy Jacob, who vowed to serve God, *though God gave him no more than bread to eat, and raiment to put on.* Then, saith he, *shall the Lord be my God.* And as a testimony of this, *Of all that Thou shalt give me, I will surely give the tenth unto Thee;* intimating thus much, that whether God gives us less or more, we are bound to return him such a proportion of his bounty as we know will be accepted as an acknowledgement that all we are, and have, is of his infinite mercy and goodness.

^b Numb. xi.

^c Gen. xxviii. 20.

¶ *Fourth Lesson.*

Matth. viii. ver. 23, to ver. 28.

AND when Jesus was entered into a ship, his disciples followed him.

24. And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep.

25. And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds, and the sea; and there was a great calm.

27. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

¶ *The Exhortation.*

BELOVED, This Gospel teacheth us to whom we ought to go in all our dangers and distresses, even to Jesus Christ, who will always be present with us, and hear us, unless we drive him from us by our wickedness. And if Jesus Christ be with us, we have nothing to fear. He can with one word rebuke the winds, make the seas calm, and save us though we are ready to sink.

And though he may seem for a time not to regard us, that our fears may convince us of our own weakness; yet if we earnestly call upon him, he will arise and save us; and if we serve him faithfully, he will bring us at last, through all the storms and tempests of this dangerous world, to our desired port, even to Heaven, where only we can have eternal rest.

¶ *Fifth Lesson.*

Luke v. ver. 4, to 10.

NOW when Jesus had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word I will let down the net.

6. And when they had this done, they inclosed a great multitude of fishes; and their net brake.

7. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord!

9. For

9. For he was astonished, and all that were with him, at the draught of the fishes which they had taken.

¶ *The Exhortation.*

BELOVED, Ye hear in this Gospel, that all your endeavours will be in vain; that you may toil night and day, and all to no purpose, unless God gives his command, and his blessing goes along with you.

Ye will not, therefore, think it in vain that ye are called upon to worship God; ye will not think those prayers vain that are offered for your preservation and success.

It is true, God may suspend his blessings for a time, to make us value his favours; to make us more importunate; to convince us that we depend upon his providence entirely; that we may not praise ourselves, and *sacrifice to our own nets.*^d But he will never utterly forsake them that serve him in sincerity. For this is the sure word of promise: Seek ye first the Kingdom of God, and all these lesser things which are necessary for your subsistence, shall be added unto you.^e

¶ *Sixth Lesson.*

John vi. ver. 26, 27.

JESUS answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for him hath God the Father sealed.

¶ *The Exhortation.*

BELOVED, Our Saviour, in this Gospel, reproves those who are very industrious to provide for their bodies, and at the same time take no care for their souls. He would not have us to neglect our daily labour, or our daily bread; but he would have us to consider, that this is not the world we were made for. That therefore we ought to seek unto God, not so much for earthly blessings, which we cannot long enjoy, but that we should rather labour and pray for an inheritance in Heaven, which will never fail. For what shall it profit a man, if he should gain the whole world, and lose his own soul?

Let us therefore beware lest we forget God in the midst of the abundance which he bestows upon us; lest, as our merciful Saviour elsewhere forewarns us, the cares of this world, and the deceitfulness of riches,

^d Hab. i. 16.

^e Matth. vi.

distract or corrupt our minds, so as to hinder the Word of God from having any good effect upon us.

¶ *After which shall follow, The Apostle's Creed, The Versicles, The Lord's Prayer, with The Supplications, as in the Book of Common Prayer.*

¶ *Instead of The Collect for the Day, shall be said,*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in Thee, we may glorify thy Holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then the Two Collects for Morning or Evening Prayer, as in the Book of Common Prayer.*

¶ *After which are to be said in Order these Prayers following. And lastly, The Prayer of St. Chrysostom, with the concluding Prayer, The Grace of our Lord Jesus Christ, &c.*

¶ *Minister.*

Let us give thanks unto God for his blessings, and pray for grace that we may not abuse them:

O GOD, Heavenly Father, of whose gift it is that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; we give Thee humble thanks for the blessings of the seas so plentifully bestowed upon us; beseeching Thee to give us grace, that we may not be corrupted by thy favours, but that we may use them to thy glory, our own comfort, and to the relief of those that are in want. And that we may shew forth our thankfulness for the same, by leading holy and Christian lives; through Jesus Christ our Lord. *Amen.*

¶ *Minister.*

Let us pray God that we may not provoke him by any wickedness to withdraw his favours from us, or to send down his judgments upon us.

O GOD, whose judgments have been severe and terrible against such as have abused thy mercies, or despised thy laws; Grant, that we may use thy favours with sobriety, and serve Thee with fear; that no corrupt communication may proceed out of our mouths; that we may not profane thy holy name by oaths and curses; that we may be honest and conscientious in our dealings, and serve one another in love, as we hope for thy blessing and protection, and thy mercy in Jesus Christ our Lord. *Amen.*

¶ *Minister.*

¶ *Minister.*

Let us pray that God may continue to us *the blessings of the seas*, and for seasonable weather that we may acquire them with safety:

ALMIGHTY God, who commandest the winds and the seas, which obey thy voice; who hast stored the waters with creatures innumerable for the use of man, and hast opened unto us thy good treasures; continue, we humbly beseech Thee, these blessings to us, and such seasonable weather, as that we may partake of thy favours, and serve Thee with joyfulness and gladness of heart, for the abundance of all things which Thou givest us plentifully to enjoy; through Jesus Christ our Lord. *Amen.*

¶ *Minister.*

Let us pray God to defend us from the dangers of the seas, and from all sad accidents.

ALMIGHTY God, who art every where present, and seest the necessities of all thy creatures; under whose protection we are alike safe in every place where thy providence calls us; who didst save Noah and his family in the Ark from perishing by water; and who hast preserved us unto this

day: Defend us, we most humbly beseech Thee, from the dangers to which by our calling we are exposed. Give thy Holy Angels charge over us, that no evil may befall us, but that we may return in safety, and enjoy the fruit of our labours. And grant that we may so pass the waves of this troublesome world, that at last we may come to the land of everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *A Prayer of St. Chrysostom.*

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise that when two or three are gathered together in thy Name, Thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

¶ *2 Cor. xiii. 14.*

THE Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Prayer at Sea.

When thou goest through the waters, I will be with thee. Isaiah xliii. 2.

ALMIGHTY God, who alone commandest the winds and the seas, and they obey thy voice; mercifully hear our prayers, and deliver us from the dangers of the seas, and from all sad accidents.

We are not able to save ourselves from the least misfortune to which we are liable; to thy favour and protection we commend ourselves, our souls and bodies, and all that belong to us.

Lord, pardon all our sins; avert the judgments which we justly deserve; prosper us in the way we go; bring us to our haven, and to our friends in peace; and grant that we may so pass the waves of this troublesome world, that we may at last come to the land of everlasting life, through Jesus Christ our Lord.

But if in thy great wisdom thou hast otherwise determined, *Thy will be done.* We submit ourselves to Thee, and commit our souls and bodies into thy hands as into the hands of a merciful Creator, who best knows when it is most fit to call us out of this world.

Only this we beseech God, for Christ's sake, to grant, that our sins may be done away by his mercy, and our pardon sealed in Heaven before we go hence, and be no more seen.

The good Lord bless us and keep us. The Lord lift up the light of his countenance upon us, and give us peace, now and evermore. *Amen.*

Thanksgiving for a safe Voyage.

Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be. Psal. cvii. 30.

BLESSED be God for his mercies vouchsafed unto us, in delivering us from the dangers of the seas, and from all sad accidents.

The good Lord make us ever mindful of his favours, and thankful for them; that in all our necessities we may look unto him for help, from whom cometh our salvation; that we may ever call upon him in the time of trouble; that we may faithfully depend upon his power and goodness, and praise his holy Name for the blessings we every day receive at his hands.

O God, grant that we, who have been preserved by Thee, may shew forth our thankfulness for the same by leading holy and Christian lives, and serving Thee faithfully the remainder of our days, through Jesus Christ our Lord. To whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

EXCOM-

E X C O M M U N I C A T I O N.

My Brethren, and all good Christians here met together,

WE are met upon a very *unusual* and *mournful* occasion.

We have hitherto (blessed be God!) preserved, in some good measure, the ancient discipline of the Church; and notorious sinners have been prevailed upon to take shame to themselves in a publick confession of their offences; and to desire the prayers of the Church for the grace that is necessary for a *true conversion*.

I am sorry to tell you, that there is a person now under the censures of the Church, who utterly refuseth to submit to this wholesome discipline; being more concerned for the shame that attends its censures, than *he* is for *his* salvation.

We have laid before you *his crimes*; and the Christian methods which have been made use of to bring *him* to a sense of *his guilt and danger*, and to oblige *him* to make what satisfaction *he* can for the scandal *he* hath given.

You will see how very long we have waited in hopes of bringing *him* to submit to the discipline of the Church; until at last our discipline begins to be slighted, as too weak for such offenders.

However, it ought not to repent us that we have waited with patience; when we consider with what mighty patience God himself waiteth to be gracious; and that the sentence of Excommunication was never, in the primitive Church, executed hastily, nor until all other probable ways had been made use of *without effect*.

Now; this being the last remedy which the Church can make use of for awakening obstinate offenders, the whole Church ought to be satisfied upon what grounds, and by what authority we pronounce this sentence; and what will be the effects of such a sentence, when passed according to the will and appointment of Jesus Christ.

The Holy Scriptures tell us, that our Lord Jesus Christ, who came to seek and to save his lost creatures, has appointed divers ordinances for the conversion and salvation of men.

For instance:—He has appointed *Preaching*, to draw men to him; he has appointed

the Sacrament of *Baptism*, by which we are admitted into his household the Church; and that of the *Lord's Supper*, as a pledge of his love, and of our communion with him. And lastly; he hath ordained *Godly Discipline*, that such who do not live as becomes their Christian profession, may be reprov'd, corrected, and amended; or else cast out of his Church.

And all these ordinances are committed unto his Ministers, who are also called his *stewards*; because to them he has committed the keys of his house and kingdom, that is, the Church; that they may admit such as are worthy, and that they may shut out such as behave themselves disorderly in his family.

Jesus Christ, I say, committed this power to his Apostles, and they to their successors; with this assurance from his own mouth, *He that heareth you, heareth me; and he that despiseth you, despiseth me, and him that sent me.*

So that you see, whoever makes a jest of Church Discipline, makes a jest of an ordinance of God; and a man may as well despise the whole Christian Religion, as *this* power, which is as much the ordinance of Jesus Christ as preaching, or the use of the Sacraments.

The most unlearned Christian will understand this; when he is asked, for what end he was baptized? He will answer, That he might thereby be made *a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven.*

But why does he believe that Baptism does give him a right to these blessings? Why; because Jesus Christ gave power to his Ministers to baptise all nations; that such as are baptised into Christ, have put on Christ; that is, are members of Christ's body, which is his Church.

Now; will not our Lord Christ, who has promised to own you for his children when his Ministers have admitted you into his Church by Baptism, will not he also disown you, when the same Ministers, *acting in his Name*, shall, by the same power of the keys, shut you out of his Church?

For if you believe that they receive you into Christ's Church by *Baptism*, you must believe that they shut you out as effectually by *Excommunication*.

In short; every Christian, when he is baptised, is admitted into the Church upon a most solemn promise to live as a Christian ought to do; if he does not do so, those very Ministers who admitted him are bound to *exhort, to rebuke, and to censure* him; and if these methods will not do, to *excommunicate him*; that is, to cut him off from the body of Christ, and from God's favour and mercy. Not that he may be lost for ever, but that he may see his sad condition, and repent, and be saved.

The Form of Excommunication made use of by the Apostles of our Lord, was, *by delivering offenders to Satan*. Now; because this is laughed at by profane people, who do not know the Scriptures, I will shew you what that means: The Spirit and Word of God has told us, that the devil has a kingdom and subjects, over whom *he* reigns; that is, *over the Children of Disobedience*.

That Jesus Christ has also *his* kingdom and subjects; and when the Apostles gained over any of the subjects of Satan unto Christ, they are said *to turn them from darkness to light, and from the power of Satan unto God*.

Now; when any of Christ's subjects become rebellious, and refuse to be governed by the laws of the Gospel, his Ministers are bound to admonish them of their sin, and of their danger; and if they refuse to obey their godly admonitions, then to turn them out of that society of which Christ is the head; and consequently, *such persons* fall under the power of Satan again, who useth his subjects like slaves. And God permits him to do so, that sinners, if they are not utterly lost, may with the prodigal, when he was forced to herd with swine, see the state they are fallen from, and repent; and desire to get out of the snare and power of the devil; and be restored to the favour of God.

So that Excommunication is made use of, *not as a punishment only, but as a remedy*; that sinners, seeing the evil state they are in, being deprived of all hopes of salvation while they are out of the Church, may desire to be restored to God's grace, from which they are fallen, that they may work out their salvation with more fear for the time to come.

But here I must take notice of one thing which often hinders the Discipline of the Church from having this good effect upon sinners. They are apt to say, *If I am shut out of this Church I can go to another*. Why; has Christ more Churches than one? Is Christ divided? saith the Apostle. Do not all Christians profess to believe one *holy apostolick* Church? And is not this Church a member of that holy Church? And have not the Ministers of Christ *here* the same authority from their Lord and Prince, as any

other Christian Bishop; namely, the authority of *binding and loosing*? And will not our sentence, when we proceed according to the rules which Christ hath given us, be confirmed in Heaven? If so, what advantage will a sinner get by going to another society, if after all Jesus Christ shall confirm the sentence of his former Pastor; and for want of being reconciled by him, shall shut him out of Heaven?

It is true, our Lord hath not given us any power to compel men *by outward force*, either to come into, or to continue in his Church; but will people for this reason despise the power which Christ has given us? They will hardly do so, if they know what St. Paul said upon this: 'The weapons we use (saith he) are not carnal, *but mighty through God*; that is, God can humble the stoutest sinner, and make the power of his Ministers effectual, when they use their power for his glory, and according to his will.

You see, good Christians, that we take upon us no authority but what Christ has given us; what his Apostles exercised; and what we are bound by our most solemn vows to exercise.

Every Bishop, for instance, at his consecration solemnly promises, *that he will correct and punish disobedient and criminous persons within his Diocese, according to such authority as he has by God's word*. What authority he has by God's Word, you have already heard. And all serious Christians must acknowledge, that we should become adversaries to ourselves, to our Church, and to our country, if we should suffer Church Discipline to fall into decay, while we are warranted and bound, both by the laws of God, and of this land, to exercise it; especially when vices of this kind begin to grow upon us.

Only let us take care that we use *this* authority as the Apostle directs, *for Edification, and not for Destruction*.

And if we must be forced to shut this unhappy person out of the Church, let it be with the same compassion and reluctance that a father turns his rebellious child out of his house; not with a design that he should starve, and be lost for ever; but that being made sensible of the misery of being out of his father's house, he may more earnestly desire to return and be received into favour; and become a more dutiful child for the time to come.

God has infinite expedients to bring back sinners that are gone away from him. We know how the prodigal son was brought to a sense of his condition by the miseries he met with when he was from under his fa-

¹ 2 Cor. x. 4.

ther's care: How David's eyes were opened by a parable: How Manasseh became an instance of repentance, when in bonds: And we should not despair, but be confident rather, that God will bless his own institutions in the hands of us his Ministers, for the good of all such persons as draw these censures upon themselves. And it will be far from being severity to them, if by these means they may be brought to a sense of their evil condition, *and their souls be saved in the day of the Lord Jesus.*

This is the design of Church Censures; and that they may have this good effect, the Apostle has given directions to all Christians not to accompany with such, that they may be ashamed. And our holy Church in her articles, as you will find it in the thirty-third article of the Church of England, has declared in these words: *That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an heathen and publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto.*

Pursuant to which article, the Church in the eighty-fifth canon appoints, *that all persons excommunicated, and so denounced, be kept out of the Church by the Churchwardens.*

And in the sixty-fifth Canon directs, *That all such as stand lawfully excommunicated, shall every six months be openly denounced and declared excommunicate; that others may be thereby admonished to refrain their company and society.*

As for any temporal penalties or incapacities which an excommunicate person may be exposed to; these do not properly belong to

the Church; they are no part of our sentence; they are altogether in the hands of the civil magistrate. Our sentence is purely spiritual; it is the sentence of Jesus Christ, and only concerns the good of the souls of those *he* has committed to our care. It is part of that Ministry which we received by the imposition of hands, and which we most humbly pray God to enable us to exercise, *to his glory*, to the putting a stop to the growing vices of the age, and to the edification of the Church of Christ, which he hath purchased with his blood. *Amen.*

¶ The SENTENCE.

It is with great reluctance, (God is our witness) and after many prayers to God for their conversion, that we proceed to this *last* remedy which Christ has appointed for the conversion of sinners.

But we hope you are not shut out, that you may ever remain out of the Church; but that you may become sensible of your errors, and return with more zeal to your Heavenly Father.

In the mean time, we must do our duty, and leave the event to God.

In the name of Jesus Christ, and by the authority which we have received from him, we separate you from the Communion of the Church, which he has purchased with his blood, and which is the society of all faithful people; and you are no longer a member of his Body, or of his Kingdom, until you be openly reconciled by penance, and received into the Church by a judge that hath authority so to do.

¶ When Persons excommunicated are received back into the Church.

IAN unworthy Minister of Jesus Christ, by the same authority and power, even that of our Lord Jesus Christ; by which for thy obstinacy and other crimes, thou hast been excluded from the Communion of Christ's Holy Church: By the same power, I do now release thee from that bond of Excommunication, according to the confes-

sion now made by thee before God and this Church; and do restore thee again unto the Communion of the Church of Christ; beseeching the Almighty to give thee his grace that thou mayest continue a worthy member of the same unto thy life's end, through Jesus Christ our Lord. *Amen.*

A FORM OF RECEIVING PENITENTS,

To be duly and devoutly observed in all Churches and Chapels within the Diocese of Man.

¶ *After Morning Prayers, the person who is censured to Penance, standing in the accustomed place and habit, the Minister shall exhort him as follows:*

Brother,

THE Church being a society of persons professing to live in the fear of God, and expecting the judgments of God to fall upon them, if his laws are broken without calling the offenders to account; it is reasonable that every member of this society who has been guilty of any scandalous offence, should either openly confess his sins, and promise reformation for the time to come; or else should be cut off from the body of Christ, which is the Church.

Now; to awaken you to a true sense of your condition, I will set before you the Word of God; that you may certainly know what will be the end of a wicked life; and that knowing the terror of the Lord, you may speedily turn unto him and make your peace.

Hear then what the Apostle St. Paul saith of great offenders:

“Be not deceived: neither fornicators, nor adulterers, nor effeminate, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God.”

Hear also what the same Apostle saith:

“Now the works of the flesh are these, Adultery, fornication, uncleanness, lasciviousness, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God.”

“It is a fearful thing to fall into the hands of the living God, who can destroy both body and soul in hell; where the worm dieth not, and the fire is not quenched.”

These being the very words of God, you will do well to consider into what a condition you have brought yourself. And indeed, the only comfort you have is this, that you

are yet alive, and that the day of grace and repentance is yet afforded you. Which that you may make use of, I must also let you know, what God has declared concerning such as repent and turn unto God, and bring forth fruits meet for repentance.

“To the Lord our God belong mercies and forgivenesses, though we have rebelled against him.”

“If we confess our sins, God is faithful and just to forgive us our sins.”

And our blessed Saviour, to shew us what great compassion God has for him that has gone astray, and returns to his duty; he represents him as a man, who having found his lost sheep, takes it upon his shoulders, rejoicing.

And in another parable, to make us understand the Love of God for penitent sinners, he shews us how we may hope to be received, even as a compassionate father received his prodigal son, when once he became humble and sensible of his faults; he embraced him, he cloathed him, he rejoiced with his whole family. And such joy there is amongst the Angels of God, when a sinner repenteth.”

Such great encouragement you have to return to God. But then, you must do it sincerely; you must not only appear outwardly a penitent, but with a true penitent heart come before God and his Church. Which if you do, you will not look upon this as a punishment inflicted upon you by the Church, but as a wholesome medicine administered for the good of your precious soul. Without which, you might have gone on, adding sin to sin, until there had been no more space for repentance.

You will suffer yourself to be admonished; acknowledge your offence; and give glory to God, in owning his power to punish you in the next life, though you should escape in this.

You will testify to others, that it is indeed an evil thing and bitter to forsake the Lord. And owning this so publicly, you will be ashamed to return to the sins you have repented of.

^a 1 Cor. vi. 9. ^b Gal. v. 19. ^c Heb. x. 31.

^d Dan. ix. 9.

^e 1 John i. 9.

^f Luke xvi.

Then we shall all pray to God that he would, for Christ's sake, accept of your repentance; that he would enable you to live for the time to come in obedience to the laws of Jesus Christ, that your soul may be saved at the day of judgment.

These are the wholesome ends the Church proposes in her censures; following herein the Apostle's directions, "in meekness instructing those that oppose themselves;" that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Therefore (*dear brother*) consider that you are in the presence of God the searcher of hearts. You may, indeed, deceive this congregation with a feigned repentance, but you cannot deceive him that made you; who, if you dissemble in this matter, will shut you out of Heaven, though you continue a visible member of his Church here.

But that we may take all due caution, I must in the name of this congregation, ask you these questions:—

Are you from your heart sorry for the sin you have committed?

I am.

Will you be more careful for the time to come; and by God's help, avoid all temptations to it?

I will.

Will you constantly pray to God to assist you to do so?

I will.

Do you desire the forgiveness of all good Christians whom you may have offended?

I do.

And do you desire that others, seeing your sorrow, may beware of falling into any grievous sin?

I do desire it.

Will you take patiently the admonition of such as after a Christian manner shall advise you, if they shall see you forget yourself and the promises you have now made?

I will.

^a 2 Tim. ii. 25.

MY BRETHREN,

IN the Form for receiving Penitents, there ought to have been a prayer for persons performing penance, who are not yet to be received into the peace of the Church; I have, therefore, sent the inclosed Form of Prayer, which I desire you to take a copy of, to be constantly used on such occasions. I mean, where people do penance for the great crimes of Adultery, Fornication, Perjury, or Incest. For lesser faults, I think, it may be omitted.

I make no doubt but so edifying a practice, so very agreeable to the way of the primitive Church, and so reasonable in itself, will be approved by you all, and conscientiously complied with.

I am, your affectionate Friend and Brother,

THO. SODOR AND MAN.

¶ *Then shall the Minister say,*

May the gracious God give you repentance to life eternal; receive you into his favour; continue you a true member of the Church of Christ; and bring you unto his everlasting Kingdom, through the same Jesus Christ our Lord. *Amen.*

¶ *After which he shall speak to the Congregation, as follows:*

Seeing now, dearly beloved brethren, that this person is moved by the good Spirit of God to confess his sins, and to be afflicted for them. Let us, that we may mourn with him as becomes good Christians, consider that we are all subject to sin, and to death eternal.

That there is nothing so vile and wicked which we should not run into did not the grace of God prevent us.

That therefore we have nothing to value ourselves for above others, but what the good Spirit of God has given us.

"Let him then," as the Apostle advises, "that thinketh he standeth, take heed lest he fall."

Let us ever remember the words of Christ, *Watch and pray, that ye enter not into temptation*; because our adversary the devil, as a roaring lion, walketh continually about, seeking whom he may devour.

Let us learn never to be ashamed to acknowledge our sins, but let us confess and forsake them, that we may find mercy. For it is far better to suffer shame here, than the wrath of God hereafter.

In a word; let us all with penitent hearts call our sins to remembrance, and judge ourselves, though we are not censured by the Church. Let us confess our sins unto God, who is most willing to pardon us, if we turn unto him with all our hearts, steadfastly purposing to lead a new life. Which God grant we may all do, for Jesus Christ his sake. *Amen.*

¶ *Then shall be said distinctly the fifty-first Psalm, together with the Prayers appointed (in the Communion Office) for Ash-Wednesday.*

¶ *When Penitents are to be received into the peace of the Church, you are to use the Form already in your hands; and at other times, this following Prayer only, with proper Exhortations.*

¶ *Let the Penitent be made sensible of the crimes for which he is censured; exhorted to humble himself before God and the Church; and especially to manifest the sincerity of his sorrow, by bringing forth fruits meet for repentance. After which, all kneeling, shall devoutly pray as followeth:*

¶ *The Prayer.*

O GOD, the fountain of mercy, who didst send thy Son into the world to call sinners to repentance; and who hath assured us that there is joy in Heaven over one sinner that repenteth; look down with an eye of pity upon thy servant, who has gone astray from thy commandments. Give him a clear sight of his sin, and a deep sense of thy wrath against impenitent sinners; that seeing his danger, he may patiently submit to godly discipline, and to all the difficulties of true repentance. And grant, O God, that he may not deceive himself by a counterfeit repentance; but that this publick confession may produce a real change of heart, and amendment of life; that he may utterly

renounce and forsake all evil ways, break off all evil habits; and being ever mindful of his infirmities, he may be more careful of himself, and more earnest for grace for the time to come; working out his salvation with fear and trembling; that the Church on earth, and the Angels in Heaven, may rejoice in his conversion.

Bless, O Lord, the discipline of this Church, and make it effectual for the conviction of wicked men and gainfayers. Vouchsafe unto all penitents a true sense of their crimes, true repentance for them, and thy gracious pardon. Be merciful unto us all; and keep it ever in the hearts of thy servants, that it is an evil thing and bitter to forsake the Lord. Keep us from presumptuous sins; in all temptations succour us, that no wickedness may get the dominion over us; but that continuing in the peace and unity of the Church unto our lives' end, we may be made partakers of everlasting happiness with thy Saints in Heaven, through Jesus Christ our Lord and Saviour. *Amen.*

¶ *Then shall the Minister say,*

May the gracious God give you repentance unto life, &c.

At our annual Convocation at Bishop's-Court, Thursday in Whitfun Week, May 16, 1706.

THAT the Discipline of this Church may not degenerate or fall into contempt, it is thought meet by this Convocation, that the form above-mentioned be religiously observed (in the Mother Tongue) in all Churches and Chapels of this Diocese; and that none omit it under penalty of the severest Ecclesiastical Censures.

That the Minister and Churchwardens, with some of the gravest of the Parishioners, shall, bona fide, certify unto the Bishop, that all this was performed after a decent and Christian manner; which certificate, the person who has performed this censure shall be directed by his Pastor to bring himself within seven days, (and not to send it by any other person) that he may receive the Bishop's blessing, and such spiritual counsel and advice, as may tend to the good of his soul.

THO. SODOR AND MAN.

SAM. WATTLEWORTH, Archdeacon	JO. COSNAHAN
ROBERT PARR	MATTH. CURGHEY
JO. CURGHEY	J. WOODS
THO. ALLEN	EWAN GILL
JO. PARR	THO. CHRISTIAN
HEN. NORRIS	WM. GELL.

INSTRUCTIONS

I N S T R U C T I O N S

F O R A N

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INSTRUCTIONS for an ACADEMICK YOUTH.

Do not design, that the following Directions should interfere with the Academick Master's business or instructions; I would only give you some few hints, how to fill up, most usefully, the spare hours you may have from the useful studies which he will put you upon.—For though the circumstances of this place do not necessarily require so large a compass of knowledge in Philosophy, as do those of other nations; yet Logick, Metaphysics, and Ethicks, and an insight at least into Mathematicks, Geography, Astronomy, and Natural Philosophy, will be necessary; not only as they are great helps to the study of Divinity, but as they will set you above the level of the common people; not to elate you with pride, but to make you justly esteemed. The Academick Master will give you the best directions what books to read, and what time to spend on these studies.

But forasmuch as you purpose to dedicate your life and labours to the more immediate service of God, it is fit you should have an eye to that in all your other studies; and it is for this reason I put these short directions into your hands.

And in the first place lay this down for a certain truth, that without God's especial blessing, your best purposes, and all your endeavours will come to nothing. *We have toiled all the night, and have taken nothing,* will be found true by every body who will be making experiments, how far their own natural parts will carry them without the aid of God's good Spirit.

The Divine Grace is necessary for every man, but much more for one who hopes to be instrumental in saving others as well as himself. Let me therefore advise and conjure you, as you hope for success in your studies, to beg of God a blessing upon yourself and labours, every day of your life.

And because there never was, nor ever can be, a good Divine without a good acquaintance with the Holy Scriptures; be persuaded to lay yourself under an obligation of reading every day one chapter at least in the New Testament, with such parts of the Old as the New refers to.

If you are master of the small Folio Bible, printed within these few years at Dublin, (which if well chosen, and well bound, will last your whole life) you have in the margin Dr. Scattergood's and the late Bishop of Worcester's references; which if you care-

fully consult and compare, you will come to a competent understanding of the Scriptures, and gain such a knowledge as will stick by you; because gained by your own industry, and God's blessing upon your pains.

At the end of that Bible, you will find a Chronological table of the Bishop of Worcester's, which you should read over, at spare times, so often, till you are master of it; by which you will have a distinct knowledge of all that passed in the world from the creation till the close of the New Testament, and the order of the several great events in point of time; which will be of greater use to you than at present you can imagine.

There are two things which I do most earnestly recommend to you, as you hope to benefit yourself, or others, by reading the Holy Scriptures. The *first*, that you always implore the assistance of that Spirit by which they were written, for the true understanding of them; and the *second*, that you apply every Scripture as spoken to yourself. For instance, say to yourself; This is the very word of God;—this is *his* command to *me*; it is what he requires of *me*;—this, by the Grace of God, I will observe. Do I live like one who believes this truth? Do I act according to this rule? &c.

Give me credit:—By this plain and easy method, of considering every truth as concerning yourself, your graces will increase with your knowledge:—You will become every day more humble, more devout, more patient, &c. You will avoid the vices, and the snares, there set down, and dread the consequence of falling into them. In one word; you will come to such a knowledge of Divine Truths, as that you will know your own duty perfectly; and in God's good time, be able to teach others.

And indeed this is the very way prescribed by our Lord himself, for arriving at Divine Knowledge:° *Εάν τις θέλη τὸ θέλημα αὐτοῦ ποιῆν: If any Man will do (that is, wills, desires to do) the will of God, he shall know of the Doctrine whether it be of God.*

Some books of *Piety* and *Devotion* you cannot be without. I consider your circumstances; and for the present, I recommend three only of the first kind; namely, *The Whole Duty of Man*, which I take for granted you have already;—*Mr. Law of Christian Perfection*, one of the best books that has

° John vii. 17.

appeared in this age;—and a little book entitled *The Life of God in the Soul of Man*.

But then I would have you read these so often, and with care, till your heart be possessed with that Spirit by which they were composed. For be assured of it, that two or three books read with care, and often, well understood and thoroughly digested, will improve you more than two or three hundred read carelessly, and only to gratify your curiosity.

For your Private Prayers, the *Enchiridion Precum*, which I have always recommended to Scholars that are able and willing to make use of them, will answer all the ends of Devotion, being written in a fine Latin stile, and full of quotations out of Holy Scripture; and will at once improve your learning and devotion.

The Greek Testament should be read daily; a chapter every afternoon. This is necessary both to preserve and increase your knowledge in that language in which that book was originally written; and will give you a better understanding in that part of Scripture.

There is another exercise which I would put you upon; and to recommend it more effectually, and that it may not be too rashly censured, I do tell you, it is the advice of one of the greatest Men of this age, to the Youths in the University; especially to such as are designed for the Ministry; and this is, To read and abridge, at their spare hours, every week, some of the best Practical Sermons they can meet with, in order to give them an early taste of Divinity; to form their stile; improve their knowledge in such studies as are to be the business of their life; furnish them with proper expressions; and above all, to fill their minds with saving Truths.

The abridgement may be very short, and yet contain abundance of matter; such as, the manner of handling the subject; the way of reasoning; the most convincing arguments; the most moving exhortations, &c.

And this will be so far from making you lazy, that it will engage you to take pains, and to endeavour to collect, and suit all that you meet with to the necessities of the place and people to whom you shall be sent. For assure yourself, there are very few discourses that are nicely proper for any other place and circumstances than those for which they were composed.

By thus reading and abridging two Sermons every week, (which may be done at evenings before you go to bed, and you will not sleep the worse) you will, in a few years, have such a fund of sound Divinity, so fixed in your heart and memory, as that you will be able to speak and write upon any neces-

sary subject; and in some good measure answer the character of the Householder mentioned by our Saviour,^p *which bringeth out of his treasure things new and old*.

And if you always set about this exercise with a short ejaculation (which I cannot too often inculcate) *that God would enlighten your mind with saving Truth*, you will draw down God's blessing upon your labours, and you will be sure to fix upon such things as are *instructive*, rather than *curious*.

The Sermons I would recommend to you are such as you may borrow; (especially if you use books with care) for I consider the length of your purse. Such are, Archbishop Sharp's, Bishop Bull's, Mr. Blaire's Sermons on our Saviour's Sermon on the Mount, several of Bishop Hopkins's, or any other practical Sermons you can meet with:—I say practical; for if you will take my advice, you should not read any one book of controversy, until you shall be in full orders, except such only as are necessary to explain the thirty-nine articles of Religion. If you know the truth, you will easily see what is contrary to it, according to the old rule:—*Regula est regula recti et obliqui*.

Keep close to your studies; and believe it for a certain truth, that an habit of trifling, not resisted, will insensibly grow upon you; it will be as hard to be conquered, as any other vice whatever.

I doubt not but you will be strictly careful of your life and manners; what company you keep, &c. That you may give no offence, and that such as must hereafter sign your Testimonials may do it with pleasure, and with a good conscience.

I have this only further to advise you at present,—That you be very careful not to concern yourself in the unhappy misunderstandings which are now the curse of this once quiet nation; otherwise you will create yourself enemies; you will possess your mind, perhaps, with unjust prejudices; you will divert your thoughts from things of much greater concern to you; and, which is well to be considered, you will insensibly run into a crime, which for its commonness is scarce thought any,—*of speaking evil of the Government, whether in Church or State*; which are both the Ordinances of God, and not to be reviled, but at the peril of our souls.

May God direct and bless you, your intentions, your studies, and your affections, that you may be esteemed both for your piety, and for your endowments!

THOMAS SODOR AND MAN.

^p Matth. xiii. 52.

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A

CATECHETICAL INSTRUCTION

F O R

CANDIDATES FOR HOLY ORDERS.

THE CHURCH OF THE FUTURE

OF

THE CHURCH OF THE FUTURE

24

Vol. I. Ch.

A

CATECHETICAL INSTRUCTION

F O R

CANDIDATES FOR HOLY ORDERS.

Q. WHAT is the end and design of the Christian Ministry?

A. To turn men from darkness to light, and from the power of Satan unto God; that they may obtain remission of sin, and be made eternally happy.^a

Q. By what name are the Ministers of Christ dignified in the Scriptures?

A. They are stiled the Ambassadors of Christ, and *Stewards* of the mysteries of God.

Q. Why are they stiled Christ's Ambassadors?

A. Because they are sent by Christ to preach the Gospel.

Q. What is meant by the word *Gospel*?

A. It signifies *good news*, or *good tidings* of great joy, as the Angel^b expoundeth it.

Q. What are the good tidings which Christ, by these his Ambassadors, has sent to men?

A. The message is this:—That all men being sinners, and as such under the displeasure of their Maker, he is ready to be reconciled to them, on account of what his Son has done and suffered for them.

Q. How ought the Ministers of Christ to be qualified?

A. They ought to be regularly called and ordained. They ought to understand well the message which they are to bring from God to Men. They are to have at heart the value of Souls, which Christ hath purchased with his own blood. Their Lives are to be without reproach, and their Conduct such as becomes the Ministers of Jesus Christ. Lastly; They ought to have ap-

plied themselves to the study of the Holy Scriptures; in which their own Duty, and the Will of God, is contained, and his message to men.

Q. What is the Duty and Office of the Ministers of Christ?

A. Their Duty is, To preach the Gospel;—to administer the means of Grace and Salvation;—to reprove and rebuke Sinners;—to comfort the Afflicted;—to endeavour to reduce those that are out of the way;—to pray daily for their people, and for themselves, that they may faithfully discharge the duties of their high Calling.

Q. What especial motives have they to do this faithfully?

A. *First*; The reward promised by Christ, which is inexpressibly great, even a *Crown of Glory, that fadeth not away*.^c

And *secondly*; The strict account they must give, and the punishment of their unfaithfulness. *If any man, for want of warning given him, perish, his blood will I require at the Watchman's hand*.^d

Q. When is a Minister of Christ regularly called to that office?

A. There is an outward and an inward call. Such as are called and ordained according to the laws of the Church where they are to serve. The *inward call* depends upon the motives and purposes which lead them to undertake the Ministry; which the learned Mr. Calvin sets down in these words:

Arcana vocatio est cordis nostri testimonium, quod neque ambitione, neque avaritia, neque ulla alia cupiditate, sed sincero Dei timore, & edificandæ Ecclesiæ studio, oblatum munus recipiamus.

INSTIT. Lib. 4. cap. 3.

^a Ezek. xxxiii.

^c 1 Pet. v. 4.

^b Acts xxvi. 18.

^d Luke ii.

When

When Jesus Christ had called and ordained his Apostles, the charge he gave them was: "~~That Repentance and Remission of Sins should be preached in his Name unto all Nations~~; namely, Repentance on Man's part, and Forgiveness of Sins on God's part. Pursuant to this command, they went out and preached that men should repent."

Q. Why were they to begin their preaching with the subject of Repentance?

A. Because all men being Sinners, and as such, under the displeasure of God, it was necessary they should repent, in order to obtain forgiveness from God, that they might be restored to his favour.

Q. How came all men to be Sinners, and under the displeasure of their Maker?

A. Because of the sin and disobedience of our first Parents.

Q. Were the Parents of Mankind created with such dispositions as did naturally lead them to disobey their Maker?

A. Very far from it!—They were created in the *image of God*; with a power of obeying any command which their Maker should think fit to give them, for the trial of their obedience.

As Adam in Paradise had his trial; so have every one of his posterity a command, a duty, and a trial of their obedience.

Q. In what did the Image of God consist?

A. That is best understood in our Lord Jesus Christ, *who was the express Image of God*; most holy, just and good; in whom the love, mercy, holiness, and goodness of the invisible God, was made known unto men. This was the Image of God in which man was created.

Q. Did our first Parents continue in that good estate?

A. No; they fell from it, and in a great measure lost that image and the favour of God, by disobeying his commands.

Q. How came our first Parents to be guilty of so great a crime?

A. Through the temptation of the Devil; who persuaded them not to give credit to their Maker, who had told them, that they should die if they disobeyed the command he had given them. *Secondly*; the Devil assured them, that that command which God had given was not for their good; for that by eating of the forbidden fruit, they would become as wise and good as God himself. And giving credit to the Devil, they disobeyed their Maker's command, and became slaves to that evil Spirit.

^a Luke xxiv. 47. ^{*} Mark vi. 12.

And let it be observed, that this was the same which provoked God to turn Satan himself, and his Devils, out of Heaven;—Disobedience to God, and affecting to be as his Maker.

Q. What followed upon this disobedience and transgression?

A. They forfeited that happiness which God had promised them; and Satan having got thus far a power over them, would for ever have led them captive at his will, had not God, of his infinite mercy and goodness, found out a way to deliver them out of his power.

We see how afraid we should be of every sin, since our first Parents suffered so much by it. Here the Ministers of Christ must begin, as ever they hope for success in their ministry. Sinners must feel their danger before they will look out for or value a Saviour. The lame and the blind went to Christ, because they would be healed, &c.

Q. How did this sin of theirs affect their posterity?

A. The Scriptures tell us, that Adam begat children in his own likeness, or image; that is, with such a corrupt and depraved nature as his was now become.

Q. Are then all men born in sin, and prone to evil, and as such under the displeasure of their Maker?

A. Most certainly so;—*for all have sinned, and come short of the Glory of God*; that is, of that glorious happiness for which they were created. And we have mournful instances of this hereditary depravity before our eyes, in the pride, disobedience, hatred, malice, revenge, uncharitableness, lusts, uncleanness, injustice, and all manner of wickedness. These are the fruits of our depraved nature. This is called *original Sin*, which every man born of Adam by *natural generation*, brings into the world with him.

Q. Of what use is the knowledge of this *original Sin*?

A. The knowledge of our Fall in Adam, and of our Recovery in Christ, are the two fundamental principles of Christianity; and the order in which it is to be proposed and preached unto men. Here the Ministers of the Gospel must begin, as ever they hope for success:—For till Sinners are sensible of their *guilt*, of their *slavery* and *danger*, they will hardly be persuaded to look out for help; nor perceive the blessing of a Redeemer, till they know that they are in bondage, and under the tyranny of Sin and Satan. In one word, till we are sensible that we want help, and that we cannot help ourselves, we shall never in good earnest fly to God; and beseech him to help us.

Q. Hath

Q. Hath not God given all men reason; and is not that sufficient to shew them their danger, and how to avoid it?

A. We see that in Adam, who had reason in perfection; and yet having free will, he acted against his reason, and sinned most grievously. He (as many of his posterity do) would depend upon himself, and his own reason, without believing and depending upon God; and we see what followed.

Q. What are the Ministers of Christ directed to do, in order to awaken Sinners, and to convince them of the danger they are in, and to make them afraid for themselves?

A. They are to set before them the terrors of the Law; *for by the law is the knowledge of sin*;* that is, what sin deserves, and what will certainly follow, if Sinners do not repent and turn to God, and bring forth fruits meet for repentance.

Q. What may be hoped will follow from setting before Sinners the terrors of the Law?

A. When a Sinner hears how the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, if he be sincerely afraid for himself, God will open his eyes; so that he will perceive his misery and danger, and will not be easy till he knows WHAT HE MUST DO TO BE SAVED.

Q. What encouragement have Sinners to hope that God will receive them into favour, accept of their repentance, and pardon their sins?

A. We have the surest proof of this, that the heart of a Sinner can desire; since the Son of God died for us, to assure us of the sincere love of his Father for his poor creatures, and that he will be thoroughly reconciled to them, if they will but be reconciled to the means which he has proposed to restore them to his favour.

Q. What way and means hath God appointed to mend the corruption of our nature, and to restore us to his favour?

A. The Christian Religion is the way appointed by God to mend what is amiss in us; to restore us to his image and to his favour, and to fit us for Heaven and Happiness. In short, it is the only sure and merciful way to reclaim men from their sins;—to keep them from ruining themselves, and to make them partakers of the Divine Nature.

Q. What is the end of Religion?

A. It is to instruct and lead us in the way to be happy when we die, that God may be glorified in our salvation.

* Rom. iii.

Q. What are the chief heads of the Christian Religion?

A. First; That God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.[†]

Secondly; That this Son of God is the Way, the Truth, and the Life; that is, he is the Author of the Way, the Teacher of the Truth, and the Giver of Life.

Thirdly; That whosoever believeth in him shall receive remission of sins; and that he is the Author of Salvation to all them that obey him.

All which is contained in those comprehensive words of the Apostle:[‡] Jesus Christ is made unto us, *Wisdom, and Righteousness, and Sanctification, and Redemption.*

Q. What is the meaning of these words?

A. It is this:—That the World being ignorant of God, Jesus Christ became their *Wisdom*, by revealing to us the true God, and his Will; by bringing Life and Immortality to light, through the Gospel. That being Sinners, he became our *Righteousness*, by satisfying, in our nature, and in our stead, the Justice of God, and procuring for us the forgiveness of Sins;—and by procuring for us the gifts of his Holy Spirit to purify our souls, he became our *Sanctification*. And lastly; the whole World being in bondage, and slaves to sin and Satan, and to the corruption of Nature, Jesus Christ became our *Redeemer*, by paying the full price of our redemption.

Q. What is required on Man's part, in order to be made partaker of these blessings?

A. A saving Faith; a true Repentance; and a sincere Obedience.

Q. What is a saving Faith?

A. It is the receiving and believing in Jesus Christ, as he is proposed to us in the Holy Scriptures.

Faith is a certain persuasion, and solid trust, in the goodness and mercy of God, obtained by Jesus Christ for the pardon of sin, and eternal life for all such as with sincere repentance, and sincere obedience, lay claim to those blessings.

Q. How is Jesus Christ proposed to us in the Holy Scriptures?

A. As our Prophet; as our Priest; and as our King.

We are to believe him to be a Prophet, and receive him as sent from God, to declare God's Will to Men, and the way by which they must hope to be saved. We believe

[†] John iii. 16. [‡] 1 Cor. i. 30.

him to be a *Priest*, who offered himself a *Sacrifice*, to make our reconciliation with God; by virtue of which sacrifice, he maketh continual intercession for all such as repent and believe in him. We believe him to be our *King*, when we obey his laws, and suffer him to *reign* over us.

Q. How may a Christian satisfy himself that he hath a true and saving Faith.

A. By such marks and fruits as these following, it will appear that we have a true and saving Faith:

First; *If our Faith purifies our Hearts*; that is, if there is a change made in our hearts for the better; if the desire of our hearts is to please and glorify God.

Secondly; *If our Faith worketh by love*; that is, if the love of God for us obliges us to love our Neighbour.

Thirdly; *If our Faith shews itself in our life and actions, enabling us to overcome the World, the Flesh and the Devil.* It is then a *true and saving Faith*.*

Q. Thus far of the first thing required of a Christian,—a *saving Faith*. What is a *true and saving Repentance*?

A. A true and saving Repentance consists in such a sincere sorrow as makes a sinner to hate and forsake every sin whatever, and this out of a sense, and shame, and concern for having offended the best of Fathers, and the most gracious God; § such a *sorrow* as doth melt and soften an heart that was hardened by sin; and lastly, such a *sorrow* as will oblige a sinner to submit to any means of Grace, how bitter soever, that is required or necessary to root sin out of his soul, and to repair the dishonour done to God, by disobeying his commands, and breaking his laws.

Repentance, which is so much insisted on as the great condition of the Gospel, is expressed by other words, signifying *the great*

* MAXIMS of the Christian Faith, or RELIGION.—That there is one God, the Maker of all things; one Redeemer, the Lord Jesus Christ; and one Holy Ghost, the Sanctifier of the chosen People of God. That God would have all men to be saved;—that therefore he sent his own Son from Heaven, to shew men the way of salvation;—that this his Son has reconciled us to God;—that he is our Advocate with God, to obtain for us all necessary assistance and blessings.—That God will give his *Holy Spirit* to such as pray for him;—that he has given the Holy Scriptures to be the rule of our faith, of our lives and actions;—that he will call all men to an account;—that such as have lived according to his Word and Will, shall by him be made happy for ever; and that such as have done evil, have led evil lives, and have not repented, shall have their portion with Devils.

§ The most effectual means of our recovery from what we are fallen, consists in a firm faith in the power and love of God, to root out whatever is amiss in us, and displeasing to him.—Secondly; in praying earnestly to God, to make us sensible of our faults, and to avoid, and resist, and overcome, and root all evil out of our souls.—And thirdly; a sincere care and endeavour, that on our part we do what is in our power to avoid sin, and to conquer it.—Dr. MOORE.

change made or to be made by Repentance; such as, *Conversion*; *Regeneration*, a *being born again of God*—made a *new creature*; *Self-denial*, *Mortification*, &c.

Q. Is there danger of being mistaken in this important duty?

A. Very great danger!—Such as place Repentance only in making confession of their sins, without amendment of life;—such as depend upon good purposes, or upon a death-bed repentance, or in forsaking sin, without a change of heart;—or finally, such as place all their hopes of pardon in their repentance, and not in the merits and blood of Jesus Christ, by which alone all our sins will be forgiven.

Q. The next thing necessary to Salvation is *New Obedience*. What is meant by *New Obedience*?

A. When once a man is in Christ, that is, a Christian, he is no longer at his own disposal, to live as he pleases;—he has rules to live by, and by which he must be judged at the last day. In order to this Obedience, he will be obliged to *deny himself* all ungodliness and worldly lusts; that he may live soberly, righteously and godly, in this present evil World. His will must become subject to the will and law of God; his conversation must be such as becomes the Gospel of Christ. In short, he must become a *new man*, a *new creature*, walk in *newness of life*, and continue patient in well-doing; putting off daily the old man, as children of Adam, who by his disobedience lost all right to the Tree of Life, that is, to eternal Life and Happiness; to regain which right, a Christian must put on the new Man, made after the image of God, as ever he hopes for Heaven.

Q. Doth God require a *perfect obedience* to his commands?

A. God knoweth our weakness and our infirmities; as a Father, he will accept of a dutiful and sincere Obedience, though mixed with many imperfections; provided we strive against such failings, pray for a greater measure of Obedience and Holiness, and labour after it.

Q. Are not Christians too apt to value themselves for their Obedience and good Works, and think they merit by them?

A. Many are apt to do so; but it is very wrong:—For let a man have been never so exact in his obedience, and done never so many good works, he has but done his duty, and has nothing to boast of, or claim any thing by his merit. In short, neither our *faith*, nor our *repentance*, nor our *obedience*, though never so perfect, can merit either our

Justification,

Justification, our *Pardon* or *Reward*. These are the free gift of God, purchased for all such as *believe* and *repent*, and become obedient, by the merits of Jesus Christ, and through faith in his blood.

Q. What is Justification?

A. It is to absolve a person from the guilt of sin, and free him from that sentence of condemnation passed upon mankind in Adam, and from God's displeasure for our sins.

When a person, by the Spirit of God, is convinced of his guilt and danger, and repents and flies to God for help; when God, passing by the punishment which such a sinner has deserved, pardons him, and admits him into favour, and into a state of salvation, *such a person is said to be justified*. Now all this is owing to the mere free grace, and mercy, and goodness of God; on account of what Jesus Christ hath done and suffered for us, not for any thing that any man has done, or can do.

Q. The law, the moral law, our Lord assures us, shall last and be in force as long as the world lasts. What are *Moral Laws*, or *Commands*?

A. They are concerning such things as are in themselves good or evil, though they had never been commanded or forbidden; they are really such as the conscience of every man cannot but assent to, when he hears them. But forasmuch as Man, after the fall, became unwilling to consult his own reason and conscience, God ordered these laws to be engraved upon tables of stone, that all might read them, and be without excuse if they transgressed them. These are called the *Ten Commandments*; and contain the duties we owe to God, to our Neighbour, and to ourselves.

Q. Hath not our Saviour Christ summed up these Ten Commandments in fewer words?

A. He hath done so, in these words: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul; with all thy mind, and with all thy strength*. This is the first commandment; and the second is like, namely this,—*Thou shalt love thy Neighbour as thyself*.

Q. When may we be said thus to love God?

A. When we sincerely endeavour to keep his commandments, and do such things as we know will please him.^a

Q. When may we be said to love our Neighbour as ourselves?

^a 1 John iii. 22.

A. When we love others, (for all are our neighbours) as men fearing God love themselves; or, as our Lord explains it, *As ye would that men should do unto you, do ye also to them likewise*. And Christians have a very particular reason and motive given them for loving their Neighbour, *Because Jesus Christ loved us, and laid down his life for us*; and because they are related to Jesus Christ, (he having taken our nature upon him) and is therefore greatly concerned for the good of every man living, and laid down his life for them, though they were his enemies.

Q. Are there not other duties and commands which Christ hath required of us as Christians?

A. There are, and especially those of *Self-denial* and *Watchfulness*, which comprehend the rest; and are absolutely necessary to our salvation, and suited to all our ailments.

Q. Why hath Christ commanded *Self-denial*?

A. Not because he can command what he pleaseth; but because the corruption of our nature requires it, and that we should be hindered from every thing that would ruin us.

For instance; we are really blind with regard to what would hurt and ruin us; we are therefore commanded *to deny our own wisdom*. Intemperance would injure both our souls and bodies; we are therefore commanded *to deny our appetites*. We are required to keep a *strict watch over our hearts*, because from thence proceed a thousand evils. And because our eternal happiness depends upon our loving God with all our heart, we are *forbid to set our hearts upon the world*.—And because as Sinners, suffering is our due, we are forbid all repining when God afflicts us.—And because our bodies have a great influence over our souls, we are not only commanded *to be always temperate*, but *to fast* sometimes, and to deny ourselves the pleasure of indulging the appetite.

These, and other such duties, are commanded purely because they are necessary, either to cure our corruption, or to qualify us to receive the Grace of God; or to hinder us from grieving his Holy Spirit, and forcing him to forsake us.

Q. Are we able of ourselves to do these things, and to keep the commands of God?

A. We are not. Our sufficiency must be from God; who has promised to help us to overcome all the difficulties we can possibly meet with in the way of our duty.^b

Q. What do the Holy Scriptures direct us to, in order to obtain the grace and help of God?

^b Luke xi. 9.

A. To

A. To earnest prayer. For so we are assured, that God will give the Holy Spirit and all other blessings to them that ask him, and that make use of the other *means* of Grace and Salvation which God has appointed.

Q. What are the Means of Grace?

A. They are chiefly these:—*Prayer*, the *Holy Scriptures*, and the *Sacraments*.

Q. What is Prayer?

A. Prayer is the making our wants known unto God, and begging him to give us such things, as in his wisdom and goodness shall seem best for us, and for his glory.

Q. Doth not God know all our wants?

A. Most certainly he doth so; even better than we ourselves do. But he would have us to know and to remember, that we depend upon him for life, and breath, and all things; and that we may receive his favours with thanksgiving.

Q. What encouragement have we to believe that God will grant our requests?

A. Even the greatest that our hearts can desire. *Verily*, (saith his only Son) *Whatsoever ye shall ask the Father in my Name, he will give it you.*^c These being the conditions of being heard,—that we ask such things as are agreeable to God's Will; and in the Name, and for the Sake of Jesus Christ.

Q. How may we be sure to ask nothing but what is agreeable to his Will?

A. He himself has given us a short form of Prayer, not only to direct us what to pray for, but also as a form of Prayer; that none may want words, by which to lay before God the desires of their hearts.

Q. With what disposition should we pray, so as that we may be accepted of God?

A. That we pray with *humility*; for God resisteth the Proud, but giveth grace unto the Humble. *Secondly*; With *submission*:—*Not my Will, but thine be done.* *Thirdly*; With a *forgiving temper* towards all that have injured us. *Fourthly*; With a full purpose of leading a godly, righteous, and sober life.

Q. Are not Praise and Thanksgiving a part of that service which we owe to God?

A. They are certainly so. And it is much to be feared, that Christians do too often put a stop to, and deprive themselves of many blessings, by their ingratitude, and for want of taking notice of the favours and mercies they every day receive, and giving thanks to God for them.

^c John xvi. 23.

Q. How may the *Lord's Prayer* become a pattern, and direct us how, and what to pray for?

A. As followeth:

OUR FATHER WHICH ART IN HEAVEN. By this we are directed to apply to God, the Lord of Heaven and Earth, with reverence and godly fear:—And at the same time with confidence of being heard; for as a Father pitieth his own children, so is the Lord merciful to them that fear him.

HALLOWED BE THY NAME. This teacheth us, that the Glory of God ought to be the first in our thoughts and desires: He being worthy to receive Honour, and Glory, and Power; for he hath created all things, and by his will they all subsist.^d

THY KINGDOM COME. By this we are directed both to pray, and to endeavour, that the Gospel of Christ may be propagated in all the World; that the Kingdoms of the World (all that are now the slaves of Satan) may become the Kingdom of the Lord, and of his Christ, that he may reign for ever and ever.^e

THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN. Which is designed to teach us, to have the highest regard for the Will and Providence of God in the government of the World;—to resign our will and desires to Him, who only knows what is best for us;—never to dispute or question the Will and Orders of One, who is infinitely *wise*, and *holy*, and *good*, but to submit, and with pleasure close with it, as the best that can be ordered for ourselves or others.

GIVE US THIS DAY OUR DAILY BREAD. To put us in mind, that it is God that giveth food unto all flesh;—that our Heavenly Father knoweth what things we have need of;—and that where he gives abundance, he expects that we should impart to the rest of his Children that are in want, of what he has given us more than our daily bread.

But above all things, we are hereby directed to pray for the Bread that nourisheth to eternal Life.

FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US. Here is matter of Direction and Comfort for Sinners!—If we find our hearts disposed to forgive others, He, who put this grace into our hearts, assures us by this, that our sins shall be forgiven. So that our first petition should always be, That the good Spirit of God may give us a forgiving temper.

AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL. In this

^d Rev. iv. 2.

^e Rev. xi. 14.

petition we are directed, never to trust in our own strength; for it is God only, who can deliver us from *evil*; from the *evil one*; from an *evil world*; and from our own evil and corrupt hearts. He only can enable us to escape the corruption that is in the World through lust, that we may be partakers of the Divine Nature. He only, in all our saving trials and temptations, can enable us to overcome to his glory.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER AND EVER. AMEN. Here we are directed to acknowledge God in every thing we do, or pray for. As the only sure foundation of all our hopes, to him we pray; on him we depend; to him we stand obliged; to him we give thanks:—For He only hath *power*, and ought to have the Glory of all the blessings we enjoy, or hope for, in this World, or in the World to come. Amen.

Q. The WORD OF GOD is another *means of Grace*.—How doth it become such?

A. As it is intended, and sufficient, through the grace of God, to make men wise unto salvation: Being profitable for doctrine, for reproof, for instruction in the way of righteousness; and as such, is the great instrument of men's conversion.

Q. How doth it become instrumental to conversion?

A. By hearing it read or preached; by receiving it into an honest and good heart,—an heart sincerely disposed to receive the truth; with prayer to God for grace to practise it in our lives.

Q. Hath the Word of God this effect upon all that read or hear it?

A. No; God knows, it has not. Some despise it, and will not read it;—and by many, the cares and pleasures of this life, and the deceitfulness of riches, and the lusts of other things, hinder the word, so that it bringeth no fruit to perfection.

Q. How are the SACRAMENTS means of Grace and Salvation?

A. As they are means appointed by Jesus Christ. *First*; for admitting us into his Family, which is his Church: And *secondly*; by making us worthy members of his Church and Family, by engaging us to lead a new and Christian life.

Q. Which are the Sacraments of the Christian Religion?

A. They are two only; namely, *Baptism*, and the *Lord's Supper*.

Q. What is *Baptism*?

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A. Baptism is a solemn Dedication of a person to God, the Creator; to Jesus Christ, the Redeemer of the World; and to the Holy Ghost, the Sanctifier of all such as shall be saved.

Q. How is this solemn Dedication performed?

A. By washing the person with water, in the Name of the Father, Son, and Holy Ghost.

Q. What is signified by this outward sign?

A. That such a person is washed from his former pollutions, and restored to the favour of God.

Q. What other names are given in the Gospel to this Sacrament?

A. It is called *Regeneration*, or the *New Birth*, or being made a *new creature*, &c. or *being born again*.^f

Q. Why is it so called?

A. Because, as we did receive a natural life from our Parents, as descendants of Adam, subject to sin and misery; so by baptism, we receive the Holy Spirit for a principle of a new and Christian life, and as truly as we did receive a natural life from our Parents:—And being thus engrafted into Christ, or his Church, we receive grace and a new life from Christ, as really as a branch receives life and nourishment from the good tree in which it is grafted. This is called the *preventing grace* of God, or his *free gift*; because we have done nothing to deserve such a favour.

Q. What doth this free grace of God oblige Christians to?

A. To honour God, their Maker, their Redeemer, and Sanctifier, by an holy and Christian life; and especially, not to grieve the Holy Spirit, by which they have been sanctified, and by which alone they can be secured from falling into a state of Heathenism, and into the power of Sin and Satan.

Q. What must they do, who have been so unhappy as to have grieved that Holy Spirit; and though they have been baptised, yet are not renewed by the Holy Ghost?

A. Such unhappy people (and too great, God knows, is their number) have no other choice, but *Repentance* or *Damnation*. So the Apostle tells Simon Magus, who had received the washing of regeneration, and so was entitled to pardon upon his repentance; which the Apostle exhorted him to, to prevent his eternal ruin.

^f *Regeneration*, or *New Birth*, is that spiritual change that is wrought by the Holy Spirit upon any person in the use of Baptism; whereby he is translated out of his natural state as a descendant of Adam, to a spiritual state in Christ; that is, to a state of salvation; in which, if it is not his own fault, he will be saved.

Q. What is the other Sacrament, or means of grace, which is called the *Lord's Supper*?

A. It is an ordinance appointed by Christ, by which the worthy receiver is made partaker of all the graces and blessings which Jesus Christ has purchased by his death.

Q. What are the Graces and Blessings which Jesus Christ by his death hath purchased for such Christians as are worthy partakers of this Sacrament?

A. The pardon of our sins;—new degrees and supplies of grace and strength to do our duty, which if we continue to do,—Eternal Happiness when we die; which we may expect as surely as we do expect health and strength from the daily food we eat.

Q. Who are worthy receivers of this Sacrament?

A. Such as seriously consider the state of their souls;—whether they have sincerely repented of their sins;—whether they as sincerely resolve to lead a Christian life, renewing their vow made in baptism;—whether they have a lively faith in God's mercy through Christ; and are in love and charity with their Neighbours; that is, with all the World.

Q. What is signified by the Bread and Wine made use of in this Sacrament?

A. After the Bread and Wine are consecrated by giving of thanks and prayer, the bread is broken, to put us in mind of Christ's sufferings;—and the wine is poured out, as the blood of Christ was, for the sins of the World.

Q. What ought to be a serious Christian's thoughts upon this?

A. Every understanding Christian will conclude,

First; That all sin must be hateful to God, since it required such a sacrifice,—the life and blood of Jesus Christ.—If any thing will touch our hearts with godly for-

row, and a repentance not to be repented of, this, through the grace of God, will do it.

Secondly; This will oblige us to lead a Christian life; since nothing can be more just and reasonable, than to consecrate a life to him, which he has redeemed with his most precious blood.

Thirdly; This Sacrament ought to be a powerful motive to oblige Christians to love one another; since we are one Body under one Head, which is Christ; and therefore ought to have one heart. The design of this ordinance is to unite us in love and charity. We worship the same God and Saviour; we hope for the same salvation; we eat at one and the same table; we eat the same bread which came down from Heaven; and we ought to live by one and the same Spirit.

Lastly; This Sacrament is a representation of the greatest love of Christ; a love for sinners; a love for enemies; a love expressed in laying down his life for us. This sure should oblige us to love one another, not in word only, but in deed and in truth.

Q. Who are appointed to administer to Christians these means of Grace and Salvation?

A. They are such as are regularly ordained and appointed for that office; spiritual Governors, Pastors and Teachers; who watch for the souls of their flock; whose prayers are heard, in a more especial manner, for those over whom the Holy Ghost hath made them overseers; who receive Christians into the Church, out of which there is no appointed means of salvation. These, and many other things, are their duty and their charge.

Q. What is the duty of Christians to these Ministers of Christ?

A. To honour them for their work's sake, and for their master Christ's sake; and to obey their godly admonitions.

SACRA PRIVATA;

O R,

PRIVATE MEDITATIONS,

DEVOTIONS, AND PRAYERS.

ON

SACRA PRIVATA

PRIVATA MEDITATION

DEVOTION AND TRAYER

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DEVOTION and PRAYER.

TRUE DEVOTION consists in having our hearts always *devoted* to God, as the sole Fountain of all Happiness; and who is ready to hear and help his otherwise helpless, miserable creatures. IT IS TO BE ATTAINED,

First; By earnest prayer: HE THAT HUNGERS AFTER RIGHTEOUSNESS, WILL CERTAINLY BE FILLED.

Secondly; By possessing our hearts with a deep sense of our own *misery*, our *wants*, and *danger*: This is the grace of *humility*.

Thirdly; By considering God's *goodness*, *power*, and *readiness* to help us: This is called *faith in God*.

Lastly; By convincing our hearts of the vanity of every thing else to afford us any real help or comfort: This is to be effected by *self-denial*.

Dying persons are generally more devout than others, because they then see their own misery, that nothing in this world can help them, and that God is their only refuge.

We must change our lives, if we desire to change our hearts. God will have no regard to the prayers of those who have none to his commands.

The Spirit of God will not dwell in a *divided heart*. We cannot feel the pleasures of devotion, while the world is our delight. Not that all pleasures are criminal, but the closer union we have with the world, the less is our union with God. A Christian, therefore, who strives after devotion, should taste sensual pleasures very sparingly,—should make necessity, not bodily delight, his rule.

In order to dispose our hearts to devotion, THE ACTIVE LIFE to be preferred to the CONTEMPLATIVE. To be doing good to mankind, disposes the soul most powerfully to devotion. And indeed, we are surrounded with motives to piety and devotion, if we would but mind them. The *poor* are designed to excite our *liberality*;—the *miserable*, our *pity*;—the *sick*, our *assistance*;—the *ignorant*, our *instruction*;—those that are *fallen*, our *helping hand*. In those that are *vain*, we see the vanity of this world. In those that are *wicked*, our *own frailty*. When we see *good men* rewarded, it confirms our *hope*; and when *evil men* are punished, it excites us to *fear*.

He that would be *devout*, must beware of indulging an habit of *wandering in prayer*. It is a crime that will grow upon us, and will deprive us of the blessings we pray for. Avoid, as much as may be, *multiplicity of business*: Neither the innocency, nor the goodness of the employment, will excuse us, if it possess our hearts when we are praying to God.

When our Lord bids us TO TAKE NO THOUGHT FOR THE MORROW, he intended to hinder those *cares* and *fears* which are apt to distract our devotions,—which are the more unreasonable, because they never can change the state of things.

Never be curious to know what passes in the world, any further than duty obliges you; it will only distract the mind when it should be better employed.

Never intermit devotion, if you can help it; you will return to your duty, like Sampson when his locks were cut, weak and indifferent as other people of the world.

The oftener we renew our intercourse with God, the greater will be our devotion. Frequent prayer, as it is an exercise of holy thoughts, is a most natural remedy against the power of sin. Importunity makes no change in God, but it creates in us such dispositions as God thinks fit to reward.

Make it a law to yourself to meditate before you pray; as also to make certain pauses, to see whether your heart goes along with your lips. They whose hearts *desire nothing*, *pray for nothing*.

Give me, O God, the Spirit of true Devotion, such as may give life to all my prayers, so that they may find acceptance in thy sight, for Jesus Christ's sake! *Amen.*

S A C R A P R I V A T A.

Matth. vi. 6. *Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.*

HOW good is God! who will not only give us what we pray for, but will reward us for going to him, and laying our wants before him.

May I always present myself before God—with a firm faith and hope in his promises and mercy;—with great reverence to his infinite Majesty;—with the humility of an offender;—and with a full purpose of keeping all God's commands.

May the thoughts of eternity quicken my devotions;—my wants make me earnest;—my backslidings make me persevere;—and may I never wilfully give way to any distracting thoughts.

May I wait with patience, and leave it to Thee, my God and Father, *how* and *when* to grant my petitions.

He that has learned to pray as he ought, has got the *secret* of an holy life.

It is of greater advantage to us than we imagine, that God does not grant our petitions immediately. We learn by *that*, that whereunto we have already attained, *it was the gift of God*.

The best way to prevent wandering in prayer is, not to let the mind wander too much at other times; but to have God always in our minds in the whole course of our lives. The end of prayer is not to inform God, but to give man a sight of his own misery; to raise his soul towards Heaven, and to put him in mind, that there is his Father and his inheritance.

Matth. vii. 7. *Ask, and it shall be given you.* Grant me, Lord, a faith which shall make me know my wants, that I may ask them with earnestness and humility, and depend upon thy gracious promise.

The DUTIES of a CHRISTIAN.

That man leads a sincere Christian life, *first*, Who endeavours to serve and obey God

to the best of his understanding and power. *Secondly*, Who strives to please his neighbour to edification. *Thirdly*, Who endeavours to do his duty in that state of life unto which it has pleased God to call him.

Whoever would continue in the practice of these things unto his life's end, it is necessary that he should—call himself often to an account, whether he does or not;—constantly pray for grace to know, and to do his duty;—and preserve himself in such a teachable temper as to be always ready to receive the truth, when it is fairly proposed to him.

The DUTIES of a BISHOP,

(The state of life unto which it has pleased God to call me)

By the Laws of God, and the Church, are,

To instruct the people committed to his charge, out of the Holy Scriptures;—and to teach, or maintain, no doctrine but what may be proved from thence. *Sunday.*

To exercise himself in those Holy Scriptures;—to call upon God for the true understanding of the same. *Monday.*

To use all faithful diligence in driving away all doctrines contrary to God's Word, and to encourage others to do so. *Tuesday.*

To deny all ungodliness and worldly lusts, and to live a sober, righteous, and godly life, so as to be an example unto others. *Wednesday.*

To maintain and set forward, as much as may be, quietness, love, and peace, among all men; and to correct and punish the unruly, criminous, and disobedient, as far as God's Word, and the laws of the land, do require and will warrant. *Thursday.*

To be faithful in ordaining, sending, or laying hands upon others. *Friday.*

To be gentle and merciful, for Christ's sake, to poor and needy people, and to all strangers destitute of help. *Saturday.*

THE PRAYER.

Almighty God, give me grace and power faithfully to perform these duties of my high

high calling; that I may be found perfect and irreprehensible at the last day, through Jesus-Christ. Amen.

PREVENT, O Lord, the wants of an heart which knows not even how to lay them open before Thee;—which does not so much as think of doing it;—and which does too often shut out the light and consolation of which it stands in need.

It is a rudeness amongst men to ask a favour, and not stay for an answer. And do we count it no fault to pray for blessings, and never to think of them afterwards,—never to wait for them,—never to give God thanks for them?

Let us not run over our prayers with an insensible and distracted mind.

Let your prayers be as *particular as may be*, against the sins of your particular state, and for the graces which you in particular do most stand in need of. This is the best preservative against sin;—makes us best acquainted with our condition;—puts us continually in mind of mending what is amiss;—lets us see what particular graces we most want, what are most needful for the cure of our own particular corruption and disorder;—and is the best trial of our hearts. For example; if I pray for *charity*, and for every instance which is necessary to render me truly charitable, I pray for grace—to avoid evil-speaking,—to pray for my enemies,—to do them good, &c. and so of all other sins, and graces.

GOD grant that I may never seek his face in vain!

James v. 16. *The effectual fervent prayer of a righteous man availeth much.*

This ought to make me aspire after every possible degree of holiness, that God may hear my prayers for my flock, and for such as have desired my prayers.

Tobit xii. 12. *When thou didst pray, I did bring the remembrance of your prayers before the Holy One;—and when thou didst bury the dead, I was with thee.*

May the good Spirit of God assist me in the performance of my duty. Fix my attention, excite my affections, and inflame my devotions, that I may attend upon the Lord with pleasure and without distraction.

Let us make prayer familiar to us; for without the help of God, we are every hour in danger.

Exod. xxviii. 29. *And Aaron shall bear the names of the Children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.*

Let thy merciful ears, O God, be open unto the prayers of thy servant for himself, and for the flock over which the Holy Ghost hath made him overseer, for the Lord Jesus' sake. Amen.

O Lord, say *Amen* to our prayers, and grant that my whole flock may be partakers of the blessings we have now prayed for; and may thy blessing be upon them for ever. Amen.

The Devil knows, that when we have a relish for prayer, and apply ourselves in good earnest to it, that we are in the way of life, he therefore strives by all ways possible to divert us.

Luke xi. 1. *Lord, teach us to pray.*

Pour upon us the spirit of supplication and prayer.

God will deny us nothing that we ask in the name of his Son.

PRAYERS through Jesus Christ.

When we offer our prayers through his mediation, it is then *he* that prays, *his* love that intercedes, *his* blood that pleads, it is *he* who obtains all from his Father.

PREPARATORY PRAYER.

O Holy Spirit of grace! give us a true sight of our miseries, and a sincere shame and sorrow when we make confession of our sins;—a feeling sense of our need of mercy, and an hope of obtaining pardon, when we beg it for thy Son's sake. May we resign our wills to Thee and to thy goodness, when we pray for temporal things;—and when we pray for spiritual graces, may we hunger and thirst after righteousness. Give us a real love for thy Holy Word, and grace to hear it with attention. May we thankfully close with all the means of grace and salvation. When we praise Thee for thy works of nature and of grace, and give Thee thanks for thy mercies, let us do it with high esteem and gratitude. Cause us to hear thy Holy Word with faith and attention, and to profit by what we hear, that we may return from thy church with a blessing.

M O R N I N G P R A Y E R.

JOSHUA xxiv. 15. *Choose you this day whom you will serve.*

WHOM have I in Heaven but Thee, O Lord? and there is none on earth that I desire besides Thee. Thou art my God, and I will thank thee; Thou art my God, and I will serve thee. Be Thou my only Ruler and Governor.

They that have a convenient place to sleep in, and they that have the comfort of sleep, have both great reason to be thankful. And even they that want these mercies, ought to bless God, if in the midst of their afflictions he is pleased to refresh them with the comforts of grace.

Gracious God, continue to me these favours so long, and in such a measure, as shall most contribute to thy honour, and my salvation. And in great mercy support and relieve all that want these blessings.

What shall I offer unto the Lord for his mercies renewed unto me every morning?—*The sacrifice of God is a troubled spirit: a broken and contrite heart God will not despise.*

But most unfit is mine to be to God presented, until I have obtained his pardon, through the merits of the Lord Jesus, for the many sins by which it hath been defiled.

Jer. iii. 12. *I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God.*

Pf. xxxii. 5. *I acknowledge my sin unto thee, O God, and mine iniquities will I not hide.*

I do therefore implore thy pardon, and plead thy gracious promises, with full purpose of heart, by the assistance of thy grace, never again to return to folly.

Jer. xvii. 9. *The heart is deceitful above all things, and desperately wicked; who can know it?*

I cannot answer for my own heart,—but there is no word, O Lord, impossible with Thee; in Thee I do put my trust; let me never be put to confusion.

Keep it ever in the heart of thy servant, that it is indeed an evil thing and bitter to offend the Lord.

Keep me from presumptuous sins; that I may never grieve Thy Holy Spirit, nor provoke Thee to leave me to myself.

Pf. li. 17.

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Matth. xxvi. 41. *Watch and pray, that ye enter not into temptation.*

Lord, make me ever mindful of my infirmities and backslidings, that I may be more watchful, and more importunate for grace, for the time to come.

1 Pet. v. 8. *Be sober, be vigilant, because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour.*

O LORD, grant that this adversary of our souls may never find me off my guard, or from under thy protection.

Matth. xvi. 24. *If any man will come after me, let him deny himself, and take up his cross, and follow me.*

O my Saviour! how long have I professed to follow Thee, without following the blessed steps of thy most holy life,—thy patience and humility,—thy great disregard for the world, its pleasures, profits, honours, and all its idols.

O Lord, obtain for me the spirit of mortification and self-denial, that I may follow Thee, as I hope to live with Thee for ever. Amen.

Matth. vi. 24. *No man can serve two masters. Ye cannot serve God and Mammon.*

May my fear and love never be divided between Thee and the world. May I never set up any thing, O God, in competition with Thee in the possession of my heart. May I never attempt to reconcile thy service with that world which is at enmity with Thee, my God and Father!

Mark x. 17. *What shall I do that I may inherit Eternal Life?*

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbour as thyself.

O that this love of God may be the commanding principle of my soul! May I always have this comfortable proof of his love abiding in me, that I study to please him, and to keep his commandments. And may my love to my neighbour be such as he has commanded, that I may forgive, and give, and love, as becomes a disciple of Jesus Christ. Amen.

Ecclef. xii. 13. *Fear God, and keep his commandments, for this is the whole duty of man; that is, the happiness of man.*

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May I, Great God, continue in thy fear all the day long. May I keep thy Statutes, and observe thy Laws.

Heb. iv. 13. *All things are naked and open unto the eyes of him with whom we have to do.*

Grant that I may always live and act as having Thee, O God, the constant witness of my conduct, for Jesus Christ's sake.

Acts xx. 28. *Take heed unto yourselves, and unto all the flock over which the Holy Ghost hath made you Overseers.*

Make me, O Lord, a faithful OVERSEER, and all those that labour with me in the work of the ministry, every day more worthy of our calling. And grant unto the people of our flock, that they may profit by us daily; for Jesus Christ's sake, the Supreme Bishop and Pastor. *Amen.*

John x. 11. *The good Shepherd giveth his life for the sheep.*

O Sovereign Pastor! who gavest thy life for thy sheep, grant that I may never sacrifice thy flock to my own ease, convenience, profit, or pleasure. But that I may employ my time, my substance, my care, my labours, my prayers, for their welfare continually, and thus, at least, GIVE MY LIFE FOR MY SHEEP.

Matth. x. 16. *I send you forth as sheep among wolves; be ye therefore wise as serpents, and harmless as doves.*

Give me, O Jesus, this wisdom and simplicity, that the cause of God may never suffer by my ignorance or perverseness. Take me and my flock under thy protection; and abandon us not to the rage of wolves. Let me never oppose any thing to the violence of man but meekness of spirit.

1 Tim. iii. 5. *If a man know not how to rule his own house, how shall he take care of the Church of God?*

Grant, O Lord, that my care and conduct in the Church of God may appear in the order and piety of my own family. O Heavenly Lord and Master, bless us, and take us under thy gracious protection; make us an household fearing God, and examples to others of order, diligence, faithfulness, and piety.

Eccles. ix. 10. *Whatsoever thy hand findeth to do, do it with all thy might; for the night cometh when no man can work.*

Make me, O Lord, ever sensible of the great evil of delaying the work in its season, which Thou hast appointed, lest the night surprize me unawares.

1 John v. 14. *This is the confidence we have in God, that if we ask any thing according to his will, he heareth us.*

That it may be unto thy servant according to this Word, I beseech Thee to hear me in the full importance of that Holy Prayer which thy blessed Son hath taught us:

OUR FATHER, WHICH ART IN HEAVEN, In whom we live, and move, and have our being; grant that I, and all Christians, may live worthy of this glorious relation, and that we may not sin, knowing that we are accounted thine.

We are thine by adoption, O make us thine by the choice of our will.

HALLOWED BE THY NAME.

O God, whose name is great, wonderful, and holy, grant that I and all thy children, may glorify Thee, not only with our lips, but in our lives; that others, seeing our good works, may glorify our Father which is in Heaven.

THY KINGDOM COME.

May the kingdoms of the world become the kingdoms of the Lord and of his Christ. And may all that own Thee for their King, become thy faithful subjects, and obey thy laws. Dethrone, O God, and destroy Satan and his kingdom; and enlarge the kingdom of grace.

THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.

We adore thy goodness, O God, in making thy will known to us in thy Holy Word. May this thy Word be the rule of our will, of our desires, of our lives, and actions. May we ever sacrifice our will to thine; be pleased with all thy choices for ourselves and others, and adore thy providence in the government of the world.

GIVE US THIS DAY OUR DAILY BREAD.

O Heavenly Father, who knowest what we have need of, give us the necessities and comforts of this life with thy blessing; but above all, give us the bread that nourisheth to eternal life.

Acts xvii. *O God, who giveth to all life, and breath, and all things, give us grace to impart, to such as are in want, of what Thou hast given more than our daily bread.*

AND FORGIVE US OUR TRESSPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

Make us truly sensible of thy goodness, and mercy, and patience, towards us, that we may from our hearts forgive every one his brother their trespasses.

May

May my enemies ever have a place in my prayers, and in thy mercy.

AND LEAD US NOT INTO TEMPTATION.

Support us, O Heavenly Father, under all our saving trials, and grant that they may yield us the peaceable fruits of righteousness.

BUT DELIVER US FROM EVIL.

From all sin and wickedness, from our ghostly enemy, and from everlasting death, good Lord deliver us.

Deliver us from the evil of *sin*, and from the evil of *punishment*.

Deliver us, O Heavenly Father, from our evil and corrupt nature,—from the temptations and snares of an evil world,—and from falling again into the sins we have repented of.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER AND EVER. AMEN.

By thy Almighty power, O King of Heaven, for the glory of thy Name, and for the love of a Father, grant us all these blessings which thy Son hath taught us to pray for.

Unto Him that is able to do for us abundantly more than we can ask or think, unto Him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

To God the Creator, the Preserver, and Disposer of all things, be the glory of all the good wrought in us, by us, and upon us.

Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God for ever and ever. Amen.

Thine infinite Power, Wisdom, Goodness, Faithfulness, and Truth, are the only sure foundation on which we may surely depend. O give us a firm faith in these thy glorious perfections.

With Angels and Archangels, and all the company of Heaven, we laud and magnify thy glorious name, evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy glory. Glory be to Thee, O God most High. Amen.

Jude 24, 25. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy: To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

• Ephes. iii. 20.

Rom. xi. 36. For of Him, and through Him, and to Him, are all things, to whom be glory for ever. Amen.

Rom. xvi. 27. To God only wise be glory through Jesus Christ for ever. Amen.

Matth. v. 16. Let your Light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.

O my great Master! may I edify others by my example; dispense the Light which thy grace shall vouchsafe me, and in all humility direct all the glory to God.

Matth. v. 48. Be ye perfect, even as your Father which is in Heaven is perfect.

All my endeavours without thy assistance, O Jesus, will be ineffectual.

Mark ix. 23. All things are possible to him that believeth.

Yes, Lord, and therefore I beg that faith of him to whom all things are possible, that I may be able to *discover*, to *avoid*, to *resist*, and to *root out*, whatever is evil in me.

O Jesus, obtain this grace for thy otherwise helpless creature.

Grant, that I may this day escape all the snares laid for me, by the *Devil*, the *World*, or mine own corrupt heart.

Grant that I may this day omit no part of my duty.

1 Tim. iv. 15. Give thyself wholly to these things, that thy profiting may appear to all.

God grant that I may do so; and I pray God, preserve me from ease, idleness, and trifling away my precious time.

Philemon ver. 4. I thank my God, making mention of thee always in my prayers.

O God, the God of the Spirits of all flesh, have respect unto the prayer of thy servant on behalf of himself and of his people: Lord, give us true repentance for our great and crying sins, root out all growing vices, and avert the judgments which we have justly deserved.

Put thy fear into our hearts, and preserve this Church in the midst of this uncertain world. Keep us from all wild and dangerous errors, and prepare us for what thy providence shall bring forth.

Bless the Lord of this Isle, with a spirit of wisdom, justice, and the fear of God: Provide his offices and council with able men, such as fear God, men of truth, hating covetousness.

Endue

Endue the *Clergy* with all those graces and abilities, that are necessary to fit them for their high calling.

Extend, and suit thy graces to all conditions of men amongst us, that we may all be *upright in our dealings*, obedient to our governors, peaceable in our lives, sober, honest, temperate, chaste in our conversation, and charitable to the poor, and one towards another.

Increase the number and the graces of all such as love and fear Thee. Enlighten the minds of the *ignorant*, awaken the consciences of the *careless*, silence the *gainsayers*, convert the *profane*, and all that hold the truth in unrighteousness.

Rebuke the spirit of antichrist, idolatry, and libertinism,—the sins of drunkenness, whoredom, litigiousness, defrauding the public, and sacrilege, which are broken in amongst us.

In tender mercy, remember, O God, all *sick and dying persons*, that they may omit nothing that is necessary to make their peace with Thee. Be gracious unto all that are in *affliction* of mind or body, or under any pressing calamity,—all *desolate widows* and *fatherless children*,—all that call upon Thee in their distress, and have none else to help them.

May this Memorial be before the Lord continually!

Prov. xxi. 1. *The King's heart is in the hands of the Lord; as the rivers of waters, he turneth it whithersoever he will.*

Let this thy power, O Lord, be magnified on his Majesty, and on the Lord of this Isle, and on all that are put in authority under them,—That we may be governed with truth and justice, by men fearing and honouring God, protecting the Christian Religion, and punishing evil-doers. To this end vouchsafe them, I beseech thee, all the graces necessary for their high station, and for their eternal happiness.

Col. iv. 1. *Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in Heaven.*

O Heavenly Lord and Master, direct me to, and bless me with, good and faithful servants. Let thy blessing be upon them and upon my affairs committed to their care; and may I never be wanting in any part of my duty to them, for Jesus Christ's sake.

Relations, Benefactors, &c.

Be gracious, O Lord, unto my relations, benefactors, enemies, and all that have desired my prayers;—all who, by their own

labours, do minister to our necessities;—together with all the known and unknown benefactors to this diocese. Render, O God, a good reward, and a plentiful return, to all those who have been kind and charitable. Grant that we may all so live here, as that we may meet hereafter in the Paradise of God.

For Myself and Labours.

Bless all my labours for thy glory, O Lord, and for the good of thy Church.

John xvi. 23. *Verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.*

These are what I ask, O God and Father, above all things, for myself, and for all that have desired my prayers:—That we may be restored to thy likeness, and never deface it by our sins; that the image of Satan may be destroyed in us, that all carnal affections may die in us,—and that all things belonging to the Spirit may dwell in our hearts by faith;—that thy Name, and the Name of our Lord Jesus Christ, may be glorified in us, and we in him;—that our hearts may be entirely thine;—that we may never grieve thy Holy Spirit; but that we may continue thine for ever, for Jesus Christ's sake, Amen.

Ephes. iv. 29. *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.*

Grant, O God, that I may delight in thy Law; that my conversation may be truly Christian. Enable me to speak of thy Divine Perfections as becomes a Christian Bishop, that I may minister grace unto the hearers.

May I never hear with pleasure, nor ever repeat such things, as may dishonour God, or injure my neighbour, or my own character and ministry!

James iv. 11. *Speak not evil one of another.*

Ephes. v. 4. *Foolish talking or jesting are not convenient, but rather giving of thanks.*

Pf. cxxxiii. 3. *Set a watch, O Lord, before my mouth, and keep the door of my lips.*

Matth. xii. 34. *Out of the abundance of the heart, the mouth speaketh. How can ye, being evil, speak good things?*

O Holy Spirit of Grace, enable me to overcome the shame of a degenerate age, which will hear nothing with delight, but what concerns this world. O touch my heart with the true love of God, the excellencies of his laws, the pleasantness of his service,

service,—the wonders of his providences, &c.—that I may edify those that hear me. This I beg for Jesus Christ's sake.

John xv. 7. *Ask what ye will, and it shall be done unto you.*

These, O Jesus, are the things that I ask. *Intercede for me!* That I may be truly sensible of the diseases I labour under, and thankfully embrace the means which thy goodness hath ordained for my recovery.

Grant that the end of all my actions, and designs, may be the glory of God.

Enable me to resist all the sinful appetites of my corrupt nature.

Grant that I may hunger and thirst after righteousness.

Vouchsafe me the spirit of adoption,—of supplication and prayer,—of praise and thanksgiving.

Obtain for me, O Jesus, the graces of *mortification* and *self-denial*; the graces of a true *humility*, and the fear of God.

Grant, O God, that I may never knowingly live one moment under thy displeasure, or in any known sin.

Grant, O God, that as I have been regenerate, and made thy child by adoption and grace, I may daily be renewed by thy Holy Spirit, for Jesus Christ's sake.

Enable me, gracious God, to escape the corruption that is in the world through lust, that I may be partaker of the Divine Nature.

Lord, grant me grace to withstand the temptations of the world, the flesh, and the Devil; and with a pure heart and mind to follow Thee, the only God, through Jesus Christ our Lord. Amen.

Let thy love, O God, be shed abroad in my heart, by the power of the Holy Ghost, and grant that it may appear in my *life*, my *conversation*, my *words*, and *actions*, for Jesus Christ's sake.

Blessed be God that I was admitted into the fellowship of Christ's Religion. Grant, O God, that I may eschew all those things that are contrary to my profession, and follow all such things as are agreeable to the same, for Jesus Christ's sake.

Keep me, I beseech Thee, O Heavenly Father, under the protection of thy good providence, and make me to have a perpetual fear and love of thy Holy Name; through Jesus Christ our Lord.

Put away from me all hurtful things, and give me those things that be profitable for me, through Jesus Christ.

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Mercifully grant unto me, O God, such a measure of thy grace, that running the way of thy commandments, I may obtain thy gracious promises, and be made partaker of thy heavenly treasure, through Jesus Christ our Lord. Amen.

Forgive me those things whereof my conscience is afraid, and give me those good things which we are not worthy to ask, but through the merits and mediation of thy Son Jesus Christ.

That I may obtain that which thou dost promise, make me to love that which thou dost command, through Jesus Christ.

Keep me from all things hurtful, and lead me to all things necessary to my salvation, through Jesus Christ.

The Lord deliver me from every evil work, and preserve me to his Heavenly Kingdom; to whom be glory for ever and ever. Amen.

O that thy Holy Spirit may direct and rule my heart, O God, through Jesus Christ.

Of thy bountiful goodness, O Lord, keep me, I beseech Thee, from all things that may hurt me, that I may cheerfully accomplish those things which Thou would'st have done, through Jesus Christ our Lord.

Grant, O God, that I may be cleansed from all my sin, and serve Thee with a quiet mind, through Jesus Christ.

Deliver me, O Lord, from the bonds of those sins, which, through my frailty, I have committed, for Jesus Christ's sake.

Faith.

O that I may believe in Thee, O God, and put my whole confidence and trust in Thee alone, and not in any thing that I myself can do.

Grant, O God, that I may so perfectly, and without all doubt, believe in thy Son Jesus Christ, that my faith in thy sight may never be reproved, for the sake of the same Jesus Christ.

Against Wavering.

Grant, O God, that we may not be carried about with every blast of vain doctrine, but that we may be firmly established in the truth of thy Holy Gospel, through Jesus Christ.

Grant, O God, that I may perfectly know thy Son Jesus Christ to be the *Way*, the *Truth*, and the *Life*;—the *Author* of the *Way*, the *Teacher* of the *Truth*, and the *Giver* of *Life*;—that I may steadfastly walk in the way that leadeth to eternal life, through the same Jesus Christ.

c. 2 Tim. iv. 18.

4 Z

Covetousness.

Covetousness.

Give me grace to forsake all covetous desires, and inordinate love of riches and pleasures, through Jesus Christ.

Grant that I may both perceive, and know, what things I ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ.

Grant me, O God, the true circumcision of the Spirit, that my heart, and all my members, being mortified from all carnal lusts, I may in all things obey thy blessed will.

O that we, who know Thee now by faith, may, after this life, have the fruition of thy glorious Godhead!

In all our dangers and necessities, stretch forth thy right hand to save and defend us.

Charity.

O, send thy Holy Ghost, and pour into my heart that most excellent gift of charity, that very bond of peace and of all virtue, without which, whosoever liveth is counted dead before Thee.

Grant, I do most humbly beseech Thee, O God, that as by thy special grace preventing me, Thou dost put into my mind good desires, so by thy continual help, I may bring the same to good effect, through Jesus Christ.

O everlasting God, grant, that as thy Holy Angels always do Thee service in heaven, so by thy appointment they may succour and defend us on earth, through Jesus Christ.

Grant me grace so to follow thy blessed Saints in all virtuous and godly living, that I may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee.

I pray God my whole *Spirit*, (my understanding, will, and conscience,) my *Soul*, (my appetites, affections, and passions,) my *Body*, (the tabernacle of my soul,) be preserved blameless unto the coming of our Lord Jesus Christ.^a

May I take pleasure in abiding in thy presence, O God; in depending upon Thee; in leaving myself entirely to thy disposal, as a continual sacrifice to thy will.

Give me a victory over all my sins and imperfections, increase in me the graces of *faith*, *hope* and *charity*, of *humility*, *meekness*, *patience*, and *resignation*,—and all other Christian virtues; for Jesus Christ's sake.

Preserve me, gracious God, from *spiritual pride*, from ascribing any thing I have done,

^a 1 Thess. v. 15.

or can do, to myself, and robbing Thee of the glory of saving me from eternal ruin.

Take possession, O Jesus, of thy right in my soul, which Thou hast redeemed with thy most precious blood, and root out all self-righteousness, self-interest, and self-will;—that Thou mayest be my righteousness, and all in me.

Repentance.

Give me, O God, such a true sorrow for my sins, as shall enable me to embrace all the necessary means, how bitter soever, for rooting sin out of my soul.

Humility.

1 Pet. v. 5. *God resisteth the proud, and giveth grace to the humble.*

I have all the reason in the world to be humble. Without God I am nothing. Without his help and grace I can do nothing that is good. Without his Word, I know nothing. Of myself, I deserve nothing but punishment. Of my own, I have nothing but faults, imperfections, and sins, an inclination to evil, an aversion to good, unruly senses, ungovernable passions, unreasonable affections.

1 Cor. i. 30. O Lord Jesus Christ, who art made unto us of God, our *wisdom*, by revealing him and his glorious perfections;—our *righteousness*, by satisfying the justice of God in our nature;—our *sanctification*, by procuring for us the Holy Ghost, and by restoring us, being sinners, to God's favour;—our *redemption*, by redeeming us from death eternal. O Jesus, for these mighty favours, all love and glory be to Thee, with the Father and the Holy Ghost, for ever. Amen.

The way of an HAPPY LIFE.

Lay nothing too much to heart;—desire nothing too eagerly;—rejoice not excessively, nor grieve too much for disasters;—be not violently bent on any design;—nor let any worldly cares hinder you from taking care of your soul;—and remember, that it is necessary to be a Christian (that is, to govern one's-self by motives of Christianity) in the most common actions of civil life.

Col. iii. 17. *Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.*

He that would not fall into temptation, must have a presence of mind, a watchful eye over himself; he must have great things in view,—distinguish betwixt Time and Eternity; or else he will follow what passion, not what reason and religion, suggest.

Christian

Christian Perfection.

Whoever aspires after it, (that is, in being so united to God, as to be one spirit with him) must resolve to do all things with this sole view, TO PLEASE GOD. This I purpose, this I forbear, this I undertake, this I do, this I suffer, in obedience to the Will of God; and because I believe it will be for his glory. This should be our express purpose, at all times, when we have time to make it; and should be often renewed, lest our own will come to be the motive of our actions. If I am careful to do this, I shall always have my end, whether I succeed, or be disappointed, being convinced it is God's Will.

Rom. xvi. 14. *Put ye on the Lord Jesus, and make not provision for the flesh, to fulfil the lusts thereof.*

Grant, O Lord, that "I may keep under my body, and bring it into subjection, lest by any means, when I have preached to others, I myself should be a cast-away."

"Be ye all of one mind, having compassion one of another. Be pitiful, be courteous: not rendering evil for evil, nor railing for railing, but contrarywise blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace, and ensue it."

Give me, O Lord, a wise, a sober, a serious, a religious heart, that I may do Thee honour in a faithful discharge of the duties of my calling.

Give me true Christian courage, that I may never faint in the way of my duty.

Preserve me from evil councils, and rash enterprises. O make thy way plain before my face.

Support me this day under all the difficulties I shall meet with.

I offer myself to Thee, O God, this day, to do in me, and with me, as to Thee seems most meet.

Vouchsafe me, gracious God, the spirit of adoption, whereby I may cry, *Abba, Father*, and apply to Thee, through Jesus Christ, not as an angry judge, but as to a merciful and loving father.

Remember, that the life of man is only to be valued for its usefulness.

Matth. vii. 13, 14. *Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the*

* 1 Cor. ix. 27.

† 1 Pet. iii. 8, 9, 10, 11.

gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Grant, O Jesus, that I may never flatter myself or others on this subject.

John xv. 12. *This is my commandment, that ye love one another.*

O Thou, who hast given me this command and pattern, give me a sincere desire of following, and grace and power to do it.

James v. 15. *And the prayer of faith shall save the sick; and the Lord shall raise him up; and if he have committed sins, (αφεθησεται αυτω) he shall be absolved, i. e. upon his confession.*

O Lord of life and death! have mercy upon all those of my flock, who are now visited with sickness; sanctify this thy fatherly correction to us all, that we may search our ways, and see whence this visitation cometh. Have mercy upon all that are appointed to die, and grant that they omit nothing that is necessary to make their peace with Thee, and that they may be delivered from death eternal. And God grant that we may apply our hearts to that holy and heavenly wisdom, while we live here, which may in the end bring us to life everlasting, through Jesus Christ our Lord. Amen.

N O O N.

1 Tim. ii. 1. *I exhort, that first of all, supplications, prayers, intercession, and giving of thanks, be made for all men.*

Acts xvii. 26. *For we are all of one blood.*

And charity, that more excellent way, is a tender affection for the whole creation of God.

To promote the kingdom of God, is, to increase and hasten one's own happiness.

That "man is born to trouble," I see wherever I turn my eyes. I know what pain is by experience; and though I was never in want, yet, from the complaints of others, I see it is grievous, and fit are those things to be laid before the throne of Grace.

And since many have desired my prayers, and others have been my benefactors, and do constantly pray for me, I should not neglect to pray for them.

There are also many who cannot, and many who forget to pray for themselves, for whom charity should oblige one to pray.

And I should by no means forget the place of my birth, education, and preferment, that I may be some way useful to them, at least desire that God will accept my prayers for them.

O God,

O God, almighty and merciful, let thy fatherly kindness be upon all whom Thou hast made. Hear the prayers of all that call upon Thee; open the eyes of them that never pray for themselves; pity the sighs of such as are in misery; deal mercifully with them that are in darkness, and increase the number of the graces of such as fear and serve Thee daily. Preserve this land from the misfortunes of war;—this church from all dangerous errors;—this people from forgetting Thee, their Lord and Benefactor. Be gracious to all those countries that are made desolate by the sword, famine, pestilence, or persecution. Bless all persons and places to which thy providence has made me a debtor; all who have been instrumental to my good by their assistance, advice, example, or writings. And make me in my turn useful to others. Let none of those that desire my prayers want thy mercy, but defend, and comfort, and conduct them through to their lives' end.

In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*

Special Favours.

That I was born of honest and religious parents, and in a Christian and Protestant country.

That I had an early right to the Covenant of Grace.

That I had an education and preferment beyond the abilities of my father's house.

That I had the advantage of honourable and worthy friends; an excellent wife, and four lovely children.

Extraordinary Deliverances.

From dangerous wounds I received in my head and thigh, when a child;

From gunpowder;

From fire;

From the dangers of the sea.

Merciful Visitations and Chastisements.

A fever in 1693.

A long indisposition, of which I recovered in 1698.

The loss of three children, at such time as evidently shewed the reason of the visitation.

The loss of my dearest wife, with a very peculiar circumstance at the funeral, which shewed at once the love and the justice of God.

Cause us, O God, to profit by all the visitations of thy grace and mercy.

* 1 Thess. v. 18.

It becometh well the just to be thankful.

O Lord and Father, I am not worthy of the least of all thy mercies, which Thou hast shewed thy servant, neither can I render due thanks and praise for them; but, O Lord, accept of this my sacrifice of praise and thanksgiving.

For all the known, and for all the unobserved favours, deliverances, visitations, opportunities of doing good, chastisements, and graces of thy Holy Spirit, vouchsafed to me, to my diocese, and family, I bless thy holy providence; beseeching Thee to pardon my ingratitude, that I have passed so many days and years without observing, and without acknowledging, thy great goodness to thy unworthy servant.

For when I soberly consider my dependence upon Thee, for my life, welfare, health of body, peace of mind, grace, comfort, and salvation, I ought to be very thankful.

Glory be to God, my Creator; glory be to Jesus, my Redeemer; glory be to the Holy Ghost, my Sanctifier, my Guide, my Comforter: All love, all glory, be to God most high. Amen.

Let us never ascribe any thing to ourselves, but all to the grace of God, and render to him all the glory of his works.

Preserve me, O God, from the insensibility of those who receive thy favours without being affected with them, and from the ingratitude of those who look upon them as a debt.

Pf. xc. 1, 2. *It is a good thing to give thanks unto the Lord; and to sing praises unto thy name, O Most High! To shew forth thy loving kindness in the morning; and thy faithfulness every night.*

Many and great have been the favours and blessings which Thou hast bestowed upon this place, and upon particular families. If they have forgot to praise Thee for them, I bless and praise Thee for them in their stead.

Bless the Lord, O my soul, and forget not all his benefits.

OUR FATHER WHICH ART IN HEAVEN.

Acts xvii. 28. *In Thee we live, and move, and have our being.*

Grant, O Father, that all Christians may live worthy of this glorious relation.

O that we may not sin, knowing that we are accounted thy children.^a

Grant that we may love Thee with all our heart, and mind, and soul, and strength.

^a Wisdom xv.

Blessed

Blessed be God, who dealeth with us with the tenderness of a Father.

O that we may remember that our Father and our inheritance is in Heaven.

I commit myself and all that belongs to me to thy fatherly care and love.

Verily, whatever ye ask the Father in my name, he will give it you.¹ This is the great support and comfort of sinners. Hear us, for thy Son's sake; for as sinners, we have no right to ask any favour.

What manner of love is it, that we should be called the sons of God!²

HALLOWED BE THY NAME.

Thou art worthy, O Lord, to receive honour, and glory, and power; for Thou hast created all things.

In this is my Father glorified, that ye bring forth much fruit.

May thy children have a great regard for every thing that belongs to Thee.

May I never dishonour Thee, O Heavenly Father, by word or deed.

May I glorify Thee daily by a good life. Fill my heart with a great concern and zeal for thy glory.

Let every thing that hath breath praise the Lord.

They that honour me, I will also honour.

How little have I done to promote thy glory! God be merciful unto me.

THY KINGDOM COME.

May all the kingdoms of the world obey thy laws, and submit to thy providence, and become the kingdoms of the Lord, and of his Christ.

May all that own Thee for their King, become thy faithful subjects.

Bless the pious endeavours of all those that strive to propagate the gospel of thy kingdom.

Vouchsafe to reign in my heart; and let not Satan ever have dominion over me.

Grant that by my ministry thy kingdom may be enlarged.

Fit us, O God, for the coming of thy kingdom. May I submit and rejoice to be governed by Thee.

O that thy Holy Spirit may direct and rule my heart; subdue in me all pride and covetousness, hatred, malice, envy, lust, and all uncleanness, and whatever shall offend Thee.

¹ John xvi. 23.

² 1 John iii. 1.

THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.

1 Thess. iv. 3. *This is the Will of God, even your Sanctification.*

Thou hast sent us into the world, not to do our own will, but thine.

O subject my will to thine.

May thy name be honoured by the good lives of Christians.

O that I may have respect unto all thy commands.

May thy Will, revealed to us in thy Holy Word, be the rule of my will, of my desires, of my words, life, and actions.

GIVE US THIS DAY OUR DAILY BREAD.

John vi. 27. *Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life.*

Give us the bread which came down from heaven, and giveth life unto the world.

Lord, give us evermore this bread. May we never deprive ourselves of this food, which will preserve our souls from death, and restore life unto our bodies.

Give us the necessities of life; but above all, the bread that nourisheth to eternal life.

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

Luke vi. 37. *Forgive, and ye shall be forgiven.*

Grant, O Heavenly Father, that I may close with this merciful condition of pardon.

Thou hast been all mercy to me, O God, grant that I may be so to all others.

Blessed be the Lord, who has put our salvation into our own hands. May thy grace, O Father, give me an heart ever ready to forgive.

AND LEAD US NOT INTO TEMPTATION.

1 Cor. x. 13. *Let him that thinketh he standeth (firm) take heed lest he fall.*

Let not any confidence in ourselves provoke Thee, O God, to leave us to ourselves.

2 Pet. ii. 9. *The Lord knoweth how to deliver the godly out of temptation.*

Thou, O Father, knowest my infirmities, and the power of my enemies; be not wanting to me in the hour of temptation.

Matth. xxvi. 41. *Watch and pray, that ye enter not into temptation.*

Make me mindful of my weakness, that I may be more watchful and importunate for grace.

Fortify my soul against the temptations of the world, the flesh, and the devil, for Jesus Christ his sake.

BUT DELIVER US FROM EVIL.

1 Pet. v. 8. *Be sober, be vigilant, because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour.*

Grant, O Heavenly Father, that this adversary may never find me off my guard, or from under thy protection.

In all my saving trials, give me grace and power to overcome, to thy glory.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER AND EVER. AMEN.

To Thee, to Thee alone, and to Thy Son, and Holy Spirit, be glory for ever and ever.

E V E N I N G.

Pf. cxli. 2. *Let my prayer be set forth in thy sight, as the incense; and let the lifting up of my hands be an evening sacrifice.*

That it hath pleased God to add another day to the years of my life; that none of his judgments, to which for my sins I am justly liable, have fallen upon me; that by his grace he hath kept me from all scandalous sins, and from the dangers of an evil world; that he has given me occasions of doing good, and grace to make use of them; that he hath supplied me and my family with the necessities of this life, and with means of attaining a better:—

Accept, O God, of my unfeigned thanks for these, and for all thy mercies from day to day bestowed upon me. Add this to all thy favours, I beseech Thee, that I may never forget to be thankful.

Possess my heart with such a deep sense of my obligations to, and dependance upon Thee, for life, and health, and grace, and salvation, that religion may be my delight, as well as my duty.

But that I may serve Thee with a quiet mind, forgive me the things whereof my conscience is afraid, and avert the judgments which I have justly deserved. Remember not the offences of my youth; and in mercy blot out those of my riper years. Pardon my sins of the day past, and of my life past, and grant that they may never rise up in judgment against me. Amen.

1 John ii. 1. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.*

O most powerful Advocate, I put my cause into thy hands, let thy blood and merits plead for me; and by thy mighty intercession, procure for me a full discharge of all my sins.

John v. 14. *Sin no more, lest a worse thing come unto thee.*

Lord, the frailty of man without Thee cannot but fall. In all temptations, therefore, I beseech Thee to succour me, that no sin may ever get the dominion over me.

1 Pet. i. 7. *Pass the time of your sojourning here in fear.*

May God give me a salutary dread of the unfaithfulness of my own heart; and while my duty obliges me to promote the salvation of others, make me always consider my own frailty, and fear for myself.

John xx. 21. *As my Father hath sent me, even so send I you.*

O my Saviour! I acknowledge thy goodness in appointing unworthy me a successor of thy Apostles. Cause me thoroughly to weigh the sanctity of my calling; and to discharge it faithfully.

I have given you an example.

Yes, my Lord and Master; but I am ashamed when I consider, how far I come short of this example; how poor my pains have been; how little of my time, my labour, my care, my thoughts, have been spent in thy service.

O Lord, pardon what is past; and Oh, that I may study thy spirit and conduct, and follow them more faithfully for the time to come.

John x. 27. *My sheep hear my voice; and I know them, and they follow me.*

And may I, O Sovereign Pastor, always so speak, as that my flock may hear and understand me; so converse with them, as that I may know them; and lead such a life, as that they may safely follow me.

1 Tim. iv. 16. *Take heed unto thyself, and to thy doctrine; in so doing, thou shalt both save thyself, and them that hear thee.*

Amen.—The good Lord grant that I may edify the Church both by my life and doctrine; that I may faithfully teach the mysteries, defend the faith, and maintain the truths of the Gospel.

2 Tim. ii. 25. *In meekness instructing those that oppose themselves.*

O Jesu,

O Jesu, impart to me a portion of that Spirit which prevailed with Thee to preach to a people who regarded Thee not, who rejected, who crucified Thee. Make me always sensible of my own infirmities, that I may treat others with compassion.

O God, engrave this truth upon my heart, that every moment of my life belongs to Thee. That I may preach the Word; and may my prayers be evermore acceptable in thy sight, O Lord, my strength and my Redeemer.

Luke xxii. 35. *When I sent you without purse, and scrip, and shoes, lacked ye any thing?*

O bountiful Lord and Master! who hast prevented all my wants and necessities to this day; grant that no anxious thoughts and fears for the future, no spirit of infidelity, may ever tempt me to distrust thy providence, or to better or secure my condition by any unworthy means.

John xv. 20. *Remember the Word that I said unto you; the Servant is not greater than his Lord.*

My Lord and Master; may I never forget this truth, and then I shall never fear, never complain of injuries, evil treatment, or afflictions.

Heb. xiii. 17. *They watch for your souls, as they that must give account.*

We cannot answer for ourselves; and yet we stand charged and are accountable for others. Who can think of this without trembling? In mercy, O God, communicate to me a degree of grace, and a zeal answerable to the work I have undertaken, and the account I am to give.

Luke xii. 3. *Blessed are those servants whom the Lord, when he cometh, shall find watching.*

The good Lord grant that I may be ever watchful in the way of my duty, and faithful in performing it. That I may live in the daily expectation of my Lord's coming; and that when I die, I may be made partaker of that blessedness which God hath promised his faithful servants.

Pf. xci. 1. *Who so dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty.*

May the Almighty God take me, my family, my children, and diocese, my friends, my relations, my benefactors, and my enemies, under his gracious protection. Give his Holy Angels charge concerning us. Preserve us from the prince and powers

of darkness, and from the dangers of the night; and keep us in perpetual peace and safety; through Jesus Christ our Lord. Amen.

Hear me, O God, not according to my weak understanding, but according to the full importance of that Holy Prayer, which Jesus Christ has taught us, and which I presume to offer:—

Our Father, which art in Heaven; &c.

OUR FATHER, WHICH ART IN HEAVEN;
HALLOWED BE THY NAME.

God will be glorified in the salvation of souls.

If the Almighty God were not my Father, I might expect vengeance instead of mercy.

May I glorify Thee in a faithful discharge of the duties of my calling.

May I shew by my life that God is my father.

This earth is not the inheritance of the children of God.

Blessed be God, who dealeth not with us with the authority of a Lord over his servants, but with the tenderness of a Father over his children.

THY KINGDOM COME.

Establish thy kingdom in my heart, O God. I own Thee for my King; do Thou make and own me for thy faithful subject. Inflame my heart with an hearty desire of enlarging thy kingdom. Increase thy flock, O great Shepherd, for the honour of thy great Name. May I preserve thy kingdom within me, the government of thy Spirit. Bring me into subjection to thyself, by thy grace.

THY WILL BE DONE IN EARTH, AS IT IS
IN HEAVEN.

That Thou may'st have a Church on earth as obedient to thy will as that is in Heaven.

O Heavenly Father, subdue in me whatever is contrary to thy holy will. Grant that I may ever study to know thy will, that I may know how to please Thee.

Thy will, O God, is the perfection of justice; let me never prescribe to Thee what Thou oughtest to give me. What Thou doest will, we may be sure, be best for us, we cannot be sure of what we will for ourselves. Harken not to the corrupt desires of my heart, but to the voice of thy own mercy.

GIVE

GIVE US THIS DAY OUR DAILY BREAD.

Yes, my God, I will have recourse to Thee daily; for on Thee I depend for life, and breath, and grace, and all things.

A Christian prayer is always answered, because nothing is asked but that God's Will be done.

Give me a true understanding of, and love for Thy Word, the bread which nourisheth to eternal life.

For Thou, O Lord, hast taught us, not to seek that bread which perisheth, but that which endureth to eternal life.¹

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

May I ever shew mercy to men, that I may receive it from Thee, my God.

Do I value my soul, and think this too hard a condition?

May I never pray with a spirit of malice or revenge, lest I obtain nothing but mine own condemnation.

Thou art all mercy to me; grant that I may be all mercy to my brethren, for thy sake, O Father.

AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL.

For Thou knowest our infirmities, and the power and malice of our enemies.

Thou knowest how to deliver the godly out of temptation.^m

Grant, O God, that I may never run into those temptations, which in my prayers I desire to avoid!

Vouchsafe me the gift of perseverance, on which my eternal happiness depends.

Lord, never permit my trials to be above my strength.

O Holy Spirit of Grace, be not wanting to me in the hour of temptation. And in all temptations, give us power to resist and overcome. Leave us not in the power of evil spirits to ruin us. Support us under all our saving trials and troubles.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER AND EVER. AMEN.

Let thy fatherly compassion grant what the Son of thy love has encouraged us to pray for.

By thy Almighty power make good whatever is defective in me.

¹ John vi. 27.

^m 2 Peter ii. 9.

EXAMINATION.

Ecclus. xviii. 20. *Before judgment, examine thyself; and in the day of visitation thou shalt find mercy.*

Discover to me, O thou Searcher of hearts, whatever is amiss in me, whether in life or principle.

1 John iii. 20. *If our heart condemn us not, then have we confidence towards God.*

1 John iii. 9, 10. *Whosoever is born of God doth not commit sin, (so as to be a servant of sin.) In this the children of God are manifest, and the children of the Devil.*

Hab. ii. 1. *I will hear what the Lord God will say concerning me.*

Gen. iv. 7. *If thou doest well, shalt thou not be accepted? If thou doest not well, sin lieth at thy door.*

Acts vi. 4. *We will give ourselves over continually unto the ministry of the Word, and to Prayer.*

Have I done so this day?

Have I been mindful of the duties of my proper calling?

Do I make it the great concern of my life to promote the eternal interest of my flock?

Have I read the Holy Scriptures in order to instruct my people, and to preserve them from error?

Do I call upon God for the true understanding of the Holy Scriptures?

Do I deny all ungodliness and worldly lusts, so as to be an example unto others?

Have I endeavoured to keep up the discipline of this church, by correcting the criminal?

Have I an eye to such as are in Holy Orders, and to such as are designed for the ministry?

Have I been charitable and kind to poor and needy people?

Do I make the Gospel the rule of my private life, and Jesus Christ my pattern?

Do I endeavour after holiness?

Do I live as in God's presence?

Is my conversation unblameable?

Do I give the praise of this to God, through Jesus Christ?

^a John viii. 34.

DEATH.

D E A T H.

From sudden death good Lord deliver me, my children, and family, and all that have desired my prayers. May we never be surprised in sin; and may thy mercy supply whatever shall be wanting in our preparation for death.

For myself, with the submission of a penitent sinner, under the righteous sentence of death passed upon all mankind, I beg that I may so live, as that I may with joy resign my life a sacrifice of obedience, in union with that of my Saviour's, to Thee, O Father, trusting in thy mercy and goodness, and promises in Jesus Christ, at the hour of death, and in the day of judgment. Amen.

Eph. iv. 6. *Let not the sun go down upon your wrath.*

Lord, grant that I may lie down to sleep with the same charitable dispositions with which I desire and hope to die.

I beseech Thee for all that are my enemies, not for judgment and vengeance, but for

mercy, for the remission of their sins, and for their eternal happiness.

Pf. xiii. 3. *Lighten mine eyes, O Lord, that I sleep not in death.*

Deliver me from the terrors of the night, and from the pestilence that walketh in darkness.

Let my sleep be free from sin; preserve me, O Lord, from evil dreams, and evil daemons.

Into thy hands I commend myself, my spirit, my soul, and body, O Lord, thou God of truth.

Grant that I may remember Thee upon my bed.

Pf. iv. 9. *I will lay me down in peace, and take my rest; for it is Thou, Lord, only that makest me dwell in safety.*

May the Saviour and Guardian of my soul, take me under his protection this night and evermore.

• Psalm xci.

SUNDAY MEDITATIONS.

E P I S C O P A C Y.

Question from the Office of Consecration.

Are you persuaded that you be truly called to this ministration, according to the Will of our Lord Jesus Christ, and the Order of this Realm?

A. *I am so persuaded.*

ALMIGHTY GOD, who by thy providence hast brought me into thine immediate service, accept of my desire of serving Thee; and grant, that in the sincerity of my soul I may perform the several duties of my calling, and the vows that are upon me.

Blessed be Thy good Spirit, that ever it came into my heart to become Thy Minister.

May the same good Spirit make me truly sensible of the honour and danger of so great a trust, and of the account I am to give.

And give me grace to make amends, by my future diligence, for the many days and years that I have spent unprofitably.—And this I beg for Jesus Christ his sake.

He that doth not find himself endued with a spirit of his calling, hath reason to fear that God never called him.

ST. JOHN X. 1. He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. The sheep hear his voice; he calleth his own sheep by name. He goeth before them, and the sheep follow him: For they know his voice. A stranger will they not follow. I am the door of the sheep. By me, if any man enter, he shall be saved. The good Shepherd giveth his life for the sheep. The hireling seeth the wolf coming, and leaveth the sheep; for he careth not for them.

MARKS OF A TRUE PASTOR.

A lawful entrance upon motives which aim at the glory of God, and the good of souls. An external call and mission, from the apostolic authority of Bishops.

The sheep hear his voice; that is, when he speaks to their hearts, and to their capacities.

He calleth his sheep by name; that is, he knows them so well as to know all their wants.

He goeth before them; and they follow him. He leads such a life, as they may safely follow.

A stranger will they not follow; that is, they ought not to follow such as break catholic unity.

I am the Door. It is by Jesus Christ, not by us, that the flock is kept in safety; without him, we can do nothing; neither by our learning, our eloquence, or our labours:—This is to rob Christ of the glory of saving his sheep. And to enter into the ministry, only to plunder the church of her revenues.

The good Shepherd giveth his life for the sheep. Either by spending it in the ministry, or suffering, if there be occasion; never sacrificing the flock to his own ease, avarice, or humours.

The hireling careth not for the sheep. He lords it over them, makes what advantage he can of them, and counts them his own no longer than they are profitable to him. He leaves them; that is, when dangers threaten. Then the good shepherd and the hireling are discovered.

Heb. v. 4. No man taketh this honour unto himself, but he that is called of God, as was Aaron.

Heb. v. 2. High Priest: who can have compassion on the ignorant, and on them that are out of the way.

A Pastor, who is sensible of his own infirmities, will not fail to treat sinners with meekness and compassion.

Heb. xiii. 17. They watch for your souls as they that must give account.

A most dreadful consideration this; inso-much as that St. Chrysostom said, upon reflecting upon it, *It is a wonder if any ruler in the Church be saved.*

It will be work enough for every man to give an account for himself; but to stand charged, and to be accountable for many others,

others, who can think of it without trembling? O God! how presumptuous was I, to be persuaded to take upon me this charge?

Who will value himself upon ecclesiastical dignities, who considers, that Judas was chosen to be an Apostle?

O good Shepherd! I beseech Thee, for myself and for my flock, to seek us, to find us, to lead us, to defend us, and to preserve us to life eternal.

If God be satisfied with a Pastor, it is of little importance whether he please or displease men.

Tit. ii. 15. *These things speak, and exhort, and rebuke with all authority. Let no man despise Thee; that is, for want of exercising ecclesiastical discipline.*

The following are truths which cannot be preached too often; viz. the bondage of man by sin,—the necessity of a deliverer,—the manner of our redemption,—the danger of not closing with it,—the power of grace to deliver us, &c.

A Pastor should do all this, and act with the dignity of a man who acts by the authority of God.

B I S H O P S, &c.

We are willing enough to desire to imitate Jesus Christ and his Apostles in their authority, without thinking of following them in their humility, their labours, self-denial, &c.

A Bishop is a Pastor set over other Pastors. They were to ordain Elders. They might receive an accusation against an Elder. They were to charge them to preach such and such doctrines;—to stop the mouths of deceivers;—to set in order the things that were wanting;—and lastly, this was the form of church government in all ages. So that to reject this, is to reject an Ordinance of God.

Matth. v. 19. *Whoever shall do, and teach the commandments, the same shall be called great in the Kingdom of God.*

It is in this the true greatness of a Bishop does consist, not in eminence of his see, multitude of attendants, favour of princes, &c.

Bishops were called to sit in parliament, to give their council according to God's Law, as the Civil Judges were to give their advice according to the temporal laws in matters of difficulty.

Mark x. 44. *Whoever of you will be the chiefest, shall be servant of all.*

The greatest prelate in the Church is he who is most conformable to the example of Christ, by humility, charity, and care of his flock; and who, for Christ's sake, will be a servant to the servants of God.

O Sovereign Pastor of souls! renew in thy Church, and especially in me, *this Spirit* of humility; that I may serve Thee in the meanest of thy servants. If I lie under the necessity of being served by others, let it be with regret, and let me exact no more service than is necessary.

Luke x. 3. *Behold, I send you forth as lambs among wolves.*

It belongs to Thee, O Lamb of God, to guard both me, and my flock, from wolves who assault us, either openly or in sheep's cloathing. I depend entirely upon Thee, in whatever relates to my own preservation, or that of the people committed to my care.

Luke xix. 20. *Lord, behold, here is thy pound, which I have kept laid up in a napkin.*

O my Saviour! I tremble to think how I have followed the example of this slothful servant; and what reason I have to dread his doom. Rest is a crime in one who has promised to labour all the days of his life. And in me, therefore, it is a great evil, not to be always doing good. Pardon me, my God, for what is past; and let me not imagine, that because I am free from gross and scandalous crimes, that therefore I lead a good life.

O Lord, give me grace proportionable to the talents I have received, and to the account I am to give; that I may faithfully perform all the duties belonging to my state. Amen.

Whoever is associated to the Priesthood of Christ, ought, in imitation of Him, to sacrifice himself for the advantage of his Church, and for all the designs of God.

Luke xxii. 26. *But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.*

A Bishop does not know his office in the church, if he pretends to distinguish himself by power, imperiousness, and grandeur; or by any other way than by humility, and by a great concern for souls. Marks of distinction are rather a burthen which he bears out of necessity, but complains of them secretly to God. He considers himself as the *servant*, not as the *Lord* of souls. Even Jesus Christ made himself our pattern in this.

Translation

Translation of BISHOPS and PASTORS.

Self-love is too often at the bottom, and not the glory of God, or the good of souls.

When men's labours are attended with tolerable success, yet, because either they can better their temporal condition, or think that a more public station would be more suitable to their great capacities, they leave their station for one more full of dangers, without any prospect of being more serviceable to God, or to his Church, and the souls of men; not considering, that this is the voice of pride, self-love, and covetousness, and an evil example to others, to whom we do, or should preach humility, as the very foundation of Christianity.

The greater share we have in the authority of Jesus Christ, the greater must we expect to have in his sufferings;—the cross being the reward of faithful Pastors.

To leave a Clergy and a people to whom one is perfectly well known, to go to another, to whom one is a stranger, and this for the sake of riches, which are supposed to have been renounced; this was unknown to the first ages of Christianity.

He is but the vain image of a Pastor, an idol shepherd,* who chuses to abandon his flock, and leave them to the conduct of those who have no concern for them; and intrust the salvation of those souls to others, for whom he himself is responsible to God. He may be learned, he may be employed, &c. but he cannot be a good shepherd.

John ix. 34. *Thou wast altogether born in sins, and dost thou teach us? And they cast him out.*

This is the character of a wicked Pastor;—to treat their flock with imperiousness, and ill language;—to be impatient to be told their duty, and to be over-hasty in turning men out of communion, and breaking unity.

From the time a Pastor is mercenary, he has an indifferency for the interests of Christ and his Church, and is ready to give all up upon the prospect of worldly honour and advantage.

On the other hand, nothing renders a Pastor more amiable in the sight of God, or draws down more graces and blessings, than a contempt of earthly things, and of the conveniences of life, that he may approve himself a faithful Minister of Christ.

He lays down his life, who lays down the love thereof, for his flock.

John x. 37. *If I do not the works of my Father, believe me not.*

* Zech. xi. 17.

Since Jesus Christ put his doctrine upon this issue, let not me expect to be his Minister, if I do not shew forth, in my life, the works becoming such a person.

A Minister of State talks of nothing but of the interests of his Prince, &c. So should we, if this were most at our hearts.

John xiii. 20. *He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.*

Acts vi. 2. *It is not reason that we should leave the Word of God, and serve tables.*

That is, spiritual affairs must not be left for the sake of temporal.

They who are the first in authority, ought to be the first in discharging their duty, and in setting a good example to others.

2 Cor. iv. 5. *Ourselves your servants for Jesus' sake.*

An air of imperiousness does not become a servant.

2 Cor. viii. 23. *They are the messengers of the Churches, and the glory of Christ.*

A faithful Pastor is the glory of Christ, because his whole life is a continual sacrifice to the glory of him who has sent him. And because Christ himself has made him faithful, &c.

A true Pastor has but one thing at heart, which is the performance of his duty; and this is that which secures his peace, his confidence, his hope, &c.

1 Tim. i. 3. *That thou mayest charge some that they teach no other doctrine.*

This is one of the chief duties of a Bishop, to be watchful concerning the purity of the doctrine, that none corrupt it, but that they confine themselves to the truths taught by the Apostles, [ver. 4.] that they avoid such as only minister to questions, [disputes] rather than to godly edifying.

1 Tim. iii. 2. *A Bishop must be blameless, the husband of one wife, vigilant, sober, (modest) of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre:—but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice, lest, being lifted up with pride, he fall into the condemnation of the Devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the Devil.*

My God; What qualifications are these! And how rash was I to undertake such a work, without sitting down and counting the cost, whether I was able to finish it?

Thou

Thou only canst supply all my defects, which I beseech Thee to do.

Enable me, I beseech Thee, to come as near as possible to this character;—that I may teach the mysteries,—defend the faith,—maintain the truths of the Gospel;—that I may be a pattern to my flock,—edify the Church, both by my discourses and example, an hearty zeal for the salvation of souls, and a care to secure my flock from the corruptions of the age. Amen.

CHURCH GOVERNMENT.

Col. iv. 5. *Walk in wisdom toward them that are without, redeeming the time.*

Prudence is very necessary in dangerous times; it being no small fault to give occasion to the raising of storms against the Church and her Ministers, for want of having a due regard to the times, and to the passions of carnal men.

1 Tim. iv. 16. *Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee.*

That is; Endeavour first to establish the kingdom of God in yourself, and then you will be able to do it in your flock, and so both shall be saved.

Matth. xx. 26, 27. *Whosoever will be great among you, let him be your Minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister.*

God give me a true and prudent humility; to have nothing of the air of secular governors,—to attend the flock of Christ as a servant,—to look on him as my pattern,—to study his conduct and spirit,—to spend, and be spent for my flock,—that I may never desire to increase my burden,—that I may be better qualified to be ministered unto;—and that I may never strive to live at ease, in plenty, in luxury, repose, and independence. Amen.

The name of a servant ought to be esteemed honourable to the eye of faith, and a real privilege,—since Jesus Christ took upon him the nature of a servant.

Bishops and Priests (saith St. Ambrose) are honourable, on account of the sacrifice they offer.

The power of the keys, and the exercise of that power; the due use of confirmation and (previous to that) examination;—a strict examination into the learning, lives, and characters of such as are designed for Holy Orders, are matters of infinite and eternal concern. As also the visitation of Parishes,

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and exercise of Church Discipline upon all offenders.

A man may be ruined by those very means which were designed to enable him to discharge his duty with more convenience. And Bishops have too often been put into such easy circumstances, as to forget that they were Bishops.—A Bishop, who has more regard to his temporalities, than to the souls of his flock, is fallen into this sad condition.

Matth. xii. 18, 19, &c. *Behold, my servant, whom I have chosen; he shall not strive, nor cry, neither shall any man bear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, &c.*

How lovely is this meekness of Christ; how worthy to be imitated by his Ministers! their ministry not being a ministry of pride, contention, imperiousness, and violence; but of humility, peace, mildness, and moderation.

Residence.

Nothing can supply the want of a Pastor's presence.

Rev. i. 16. *And he had in his right hand seven stars.*

Make me, O Jesus, a shining star in thy Church;—support me by thy right hand;—guide and direct me by thy light;—let me never become a wandering star.

A primitive Bishop will be careful to avoid, as much as possible, worldly equipage and retinue, excess, pomp, and ostentation. To do otherwise would be to establish the kingdom of Satan, which we would destroy; and to destroy the kingdom of Jesus, which we would establish.

Mission.

May I, gracious Lord, take all opportunities of shewing my mission, by edifying my neighbour, and shewing him the Saviour on which his salvation depends.

Bishops are called Angels in the Revelations, intimating that they should have no interest on earth at heart so much as that of the good of the Church, and the honour of God.

Intercession for my Flock.

He who bewails not the sins of his people, and does not, by his own tears, make, as it were, some amends for their impenitency, is not worthy to be their mediator with God.

God often grants, to the faith and prayers of others, the conversion of a sinner, who himself doth not think of God.

Gracious God, look down in mercy upon the miserable case of these whom I now present before Thee. Touch their hearts most powerfully from above, that they may see, before it be too late, the danger of living without God in the world, for Jesus Christ's sake. Amen.

For a Criminal under the Sentence of Death.

O merciful God, our only help in time of need, hear me, I beseech Thee, for this miserable sinner.

Touch his heart most powerfully from above,—that he may give glory to Thee in a full and free confession of his crimes, and of thy justice and mercy in bringing them to light.

Give him a true sense and knowledge of all his sins, and true repentance for them, that they may be done away by thy mercy, and his pardon sealed in Heaven before he go hence, and be no more seen.

Grant that with a firm faith and trust in thy mercy, he may lay hold of thy promises, for Jesus Christ's sake, to all that repent and believe.

Look upon the work of thine own hands. Let not his sins obstruct thy mercy. Suffer him not to overlook this day of visitation, nor to die in his sins.

O Blessed Jesus, O powerful Advocate; undertake for this sinner by thy cross and passion; deliver him from the bitter pains of eternal death, as Thou didst the penitent thief, even at the last hour. Amen.

Briefs.

Consider the uncertainty of human affairs. Who knows whose turn it may be next, to suffer by fire, by loss of friends, sickness, &c. so as to want the charity of others?

LORD'S SUPPER.

Before Service begins.

May it please Thee, O God, who hast called us to this ministry, to make us worthy to offer unto Thee *this sacrifice* for our own sins, and for the sins of thy people.

Accept our service and our persons, thro' our Lord Jesus Christ, who liveth and reigneth, with Thee and the Holy Ghost, one God, world without end. Amen.

O, reject not this people for me, and for my sins!

Upon placing the Alms upon the Altar.

All that we possess is the effect of thy bounty, O God! and of thy own do we

give Thee. Pardon all our vain expences; and accept of this testimony of our gratitude to Thee, our benefactor, for the Lord Jesus' sake.

Upon placing the Elements upon the Altar.

Vouchsafe to receive these thy creatures from the hands of us sinners, O Thou self-sufficient God!

Immediately after the Consecration.

We offer unto Thee, our King, and our God, this Bread and this Cup.

We give Thee thanks for these, and for all thy mercies; beseeching Thee to send down thy Holy Spirit upon this sacrifice, that He may make this bread the Body of thy Christ, and this cup the Blood of thy Christ. And that all we, who are partakers thereof, may thereby obtain remission of our sins, and all other benefits of his passion.

And, together with us, remember, O God, for good, the whole mystical body of thy Son; that such as are yet alive may finish their course with joy; and that we, with all such as are dead in the Lord, may rest in hope, and rise in glory, for thy Son's sake, whose death we now commemorate. Amen.

May I atone Thee, O God, by offering to Thee the pure and unbloody sacrifice, which Thou hast ordained by Jesus Christ. Amen.

But how should I dare to offer Thee this sacrifice, if I had not first offered myself a sacrifice to Thee, my God?

May I never offer the prayers of the faithful with polluted lips, nor distribute the bread of life with unclean hands.

I acknowledge and receive Thee, O Jesus, as sent of God, a *Prophet*, to make his will known to us, and his merciful purpose to save us;—as our *Priest*, who offered himself an acceptable sacrifice for us, to satisfy the Divine justice, and to make intercession for us;—and as our *King*, to rule and defend us against all our enemies.

May I always receive the Holy Sacrament in the same meaning, intention, and blessed effect, with which Jesus Christ administered it to his Apostles in his last supper.

CONFIRMATION.

By Faith we receive the Spirit, which is of God. "I will put my Spirit within you," saith God.

We are truly Christians, by receiving the Spirit of Christ.

This

This is the great blessing of the Gospel, the fellowship of the Holy Ghost, with the desire of which we conclude our daily prayers, with the grace of our Lord Jesus Christ.

The love of God will be shed abroad in your hearts, by the Holy Ghost that is given you, if you do not resist nor grieve him, but follow the good thoughts he puts in your hearts.

This love of God for you will lead you to the love of your neighbour. By the same Spirit you will be led to every good work,—to be just to all, charitable, &c. &c. The fruits of the Spirit are these: *Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.*

By the same Holy Spirit, you will be kept from pride, lust, malice, and every evil temper which makes God our enemy. It is by this good Spirit that you will be taught to pray,—and to do every thing which you believe will please God, and avoid what you know will offend him.

The Effect and Blessing of Confirmation.

It is to convey the inestimable blessing of the Holy Spirit of God by prayer, and the imposition of the hands of God's Minister, that he may dwell in you, and keep you from the temptations of the world, the flesh, and the Devil.

Confirmation is the perfection of baptism. The Holy Ghost descends invisibly upon such as are rightly prepared to receive such a blessing, as, at the first, he came visibly upon those that had been baptised.

Acts viii. 7. *Then laid they (that is, Peter and John) their hands on them, (namely, whom Philip had baptised) and they received the Holy Ghost.*

O God, who hast called me to this high office, to confirm and bless the people in thy name, let thy blessing be dispensed, not according to my unworthiness, but according to thine own goodness, and the appointments of thy Church.

O Lord, graciously behold thy servants, on whom I am now going to lay my hands.

Possess their hearts with a lively sense of thy great mercy,—in bringing them from the power of Satan,—in giving them an early right to the Covenant of Grace;—that with the full consent of their will they may devote themselves to Thee, and to thy service; that they may receive the fullness of thy grace, and be able to withstand the temptations of the world, the flesh, and the Devil.

Keep them, O Lord, in the unity of the Church; and grant that they may improve all the means of grace vouchsafed them in this Church, of which they are now to be made complete members.

Increase their knowledge, confirm their faith, and strengthen them in all goodness. Preserve in their minds a constant remembrance of that vow which they are going to renew before Thee and thy Church;—That knowing that they are the servants of the living God, they may walk as in thy sight, avoid all such things as are contrary to their profession, and follow all such things as are agreeable unto the same.

O Lord, who hast made them thy children by adoption, bring them in thy good time to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

The Jews' custom was, when children were thirteen years old, and had learnt the law, &c. and their prayers, to bring them before the congregation, upon which they were declared *Sons of the Precept*, and were now to answer for their own sins, &c.

This usage was so reasonable and necessary, that it is probable it had its origin from God himself; as we are sure confirmation had from Christ.

Bishops shall confirm in their visitation. Can. 60.

Ministers to prepare children for confirmation. Can. 61.

Ministers shall give the names of such as are to be confirmed to the Bishop, and if the Bishop approve of them, he shall confirm them. *See Rubrick after the Catechism.*

If you ask, where this is ordered, I refer you to the Acts of the Apostles. But if the Sacred Scriptures were silent, the consent of all the world in this particular is instead of a command.

Acts viii. 14. It appears from hence, that even in the Apostles' times, confirmation was necessary, as well as baptism, that persons might become complete members of the Church, and partakers of the grace of Christ; and that these graces were conferred by peculiar hands; for though Philip had the power of miracles, yet he could not do that which belonged to an higher Order:—So great a regard had the Spirit of God to order and discipline!

As the Holy Spirit is present in our baptism, to seal the remission of sins, and to infuse the seeds of Christian life; so is he present in confirmation, to shed further influences on those that receive it, for stirring up the gift of God bestowed in baptism, &c.

PRAYER

PRAYER *after* CONFIRMATION.

Matth. xix. 15. *And he laid his hands on them.*

O Holy Spirit of Grace! I make my humble supplication to Thee, in behalf of those thy servants on whom I have this day laid my hands. Be Thou their *Wisdom*, to give them the knowledge of Religion;—their *Understanding*, to know their duty;—their *Counsel*, in all their doubts;—their *Strength*, against all temptations;—their *Knowledge*, in what belongs to the state of life in which thy providence shall place them;—their *Piety* and *Godliness*, in all their actions;—and be Thou their *Fear*, all their life long, for Jesus Christ's sake. Amen.

Exhortation after Imposition of Hands.

You have this day publicly acknowledged and declared, the Lord to be your God, and that you will walk in his ways, and keep his commands, and hearken unto his voice. And the Lord hath owned and received you to be his servants, and to reward you with eternal life and happiness, if you continue to serve him faithfully unto your life's end.

To enable you to do so, he hath given you his Holy Spirit,—who will assist and govern you all your days, that you may be holy unto the Lord, and be for ever happy when you die.

Take heed, therefore, that you do not grieve that Holy Spirit, nor force him to forsake you and leave you to yourselves, which will be the greatest judgment that can befall you; for then the evil spirits will get power over you, and without a speedy repentance, and return to God, they will at last bring you to destruction, both of soul and body.

The only way to prevent this sad judgment is, to beg of God every day to keep you from all wilful and known sin. For he that liveth in any known sin, the good Spirit of God will at last forsake him most certainly.

When the Holy Ghost puts into your heart any good thought, or good purposes, or your conscience tells you that you have done, or are going to do, any thing that will displease an Holy God, be assured it is the

voice of God, and have a care of neglecting to hear, as you value your salvation.

Lastly; Remember to beg of God to direct and bless you in all your ways. And forget not this safe direction and rule:—That if you cannot have the confidence to pray for God's blessing upon any work you are about, or going to undertake, *that* work is unlawful, and will be unprosperous, and a curse, and not a blessing to you.

Another Exhortation.

The Church, dear children, takes this way to convince you, that the service which we owe to God should be free and voluntary.

You have promised, with your own mouths, to serve God faithfully all your days.

It behoves you, therefore, to have these promises always before your eyes, that you may remember and perform them; otherwise it would have been better for you that you had never been baptised—never been born.

Your everlasting salvation or damnation depends upon your keeping or forgetting the promise you have made this day.

Your duty, therefore, it is to pray daily to God for grace and strength to fulfil the same unto your lives' end, that you may be happy for ever; which God grant, for Jesus' sake. Amen.

You are come into a very corrupt world;—you will meet with very many temptations;—you are naturally weak, and prone to evil continually; so that, without God's assistance, you are sure to be undone.

Luke xiv. 28. *Which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?*

You are much likelier to become apostates than good Christians, if you have not well considered, and understand, the faith and duties of Christianity.

God stands in need of nobody's service in this world; it is for *our* sake alone, that he calls us to his service; but then he would have none but such as engage themselves in his service freely, and of their own choice.

MONDAY MEDITATIONS.

HOLY SCRIPTURES. PREACHER. SERMONS.

Quest. from the Office of Consecration.

Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity to eternal salvation through faith in Jesus Christ? And are you determined, out of the same Holy Scriptures, to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

A. *I am so persuaded and determined by God's grace.*

Q. *Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the same; so as you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince gainsayers?*

A. *I will so do by the help of God.*

O GOD, the fountain of all wisdom, enlighten my mind, that I myself may see, and be able to teach others, the wonders of thy Law;—that I may learn from Thee, what I ought to think and speak concerning Thee;—and that whatever in thy Holy Word I shall profitably learn, I may indeed fulfil the same.

Direct and bless all my labours. Give me a discerning spirit, a sound judgment, and an honest and a religious heart, that in all my studies, my first aim may be, to set forth thy glory, by setting forward the salvation of men.

And if, by my ministry, thy kingdom shall be enlarged, let me, in all humility, ascribe the success, not unto myself, but unto thy good Spirit, which enables us both to will and to do what is acceptable to Thee, through Jesus Christ our Lord. Amen.

Acts vi. 4. *But we will give ourselves continually unto prayer, and to the ministry of the Word.*

Luke vi. 39. *Can the blind lead the blind? Shall they not both fall into the ditch?*

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1 Tim. iv. 13. *Give attendance to reading, to exhortation, to doctrine.*

Quesnelle says, Not to read, is to tempt God; to do nothing but study, is to forget the ministry. To read, in order to appear more learned, is a sinful vanity. But to read, in order to exhort, and to instruct with wholesome doctrine, this is according to God's will and word.

James i. 5. *If any of you lack wisdom, let him ask of God, who giveth to every man liberally, and upbraideth not, and it shall be given him.*

Wisdom being the gift of God, and this gift the fruit of prayer,—a prayer that is humble, earnest, and persevering, will assuredly be blessed with this excellent gift.

O Jesus, cause me to read, to understand, to love, to practise, and to preach thy Word.

John vii. 17. *If any man will do (that is, is disposed, desires to do) his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*

Light and truth discover themselves to such as desire to follow them.

Pf. xxv. 14. *The secret of the Lord is among them that fear him, and he will shew them his covenant.*

It was the saying of a learned man, saith Dr. Lightfoot, that he got more knowledge by his prayers than by all his studies.

Matth. xi. 25. *I thank Thee, O Father, Lord of Heaven and Earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.*

My God and Saviour, imprint on my heart the amiable characters of simplicity and humility, which are the marks of thy elect, of such to whom Thou wilt reveal Thyself.

It is a dangerous mistake to think that any man can have a right understanding of divine things, without being illuminated by divine grace, and without leading an holy life.

5 D

Pf. cxix.

Pf. cxix. 19. *I have more understanding than my teachers, because I keep thy commandments.*

There is a light arising from a sincere good life, which dispelleth all darkness, and is the best defence against error and sophistry.

Pf. xxv. 10. *All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.*

That is; To such as do so, all the ways of God, and whatever he hath revealed, will appear to be the effect of infinite wisdom, goodness, justice, and truth.

He giveth light and understanding unto the simple.

Matth. v. 8. *Blessed are the pure in heart, for they shall see God.*

Luke xxii. 32. *When thou art converted, strengthen thy brethren.*

God grant that we may all of us consider the absurdity of going about to convert others, without being converted ourselves.

To understand the Holy Scriptures aright, is to understand them as the Primitive Church did.

Speak, Lord, for thy servant heareth. Speak to my heart, that I may obey thy Word. Teach me to do thy Will, for Thou art my God.

It belongs to God to give the true understanding of his own Word.

Matth. vii. 5. *Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.*

That is; Purify your own heart from all worldly aims;—mortify your own passions, which are the cause of our blindness;—study that Word which alone can enlighten you;—and lay aside all prejudices which are contrary to piety.

A Pastor should never undertake to teach a virtue which he has never practised himself.

Luke v. 5. *We have toiled all the night, and have taken nothing.*

So does every preacher, who does not beg God's blessing upon his labours.

It is impossible for any man to teach well, who does not live well.

My people perish for want of knowledge.

The design of Religion being to lead men to God,—how He is to be served, appeased, attained,—the business of a preacher should be, to shew how all the parts of religion contribute to these ends.

He that reads the Sacred Scriptures, and understands the things concerning the Kingdom of God, and the way of conducting men thither, need not complain for want of learning.

In preaching, we must speak to the heart, as well as to the understanding and to the ear.

The end of preaching is, to turn men from sin unto God, that they may be saved. He that has not this in his view, will do little good.

A preacher should accustom himself to give a practical turn to every thing.

He that leaves it to his hearers to apply what he has said, leaves to them the greatest part of his own duty.

To be heartily in love with the truth one recommends, is the great secret of becoming a good preacher.

John vii. 16. *My doctrine is not mine, but his that sent me.*

To preach our own thoughts, forsaking God's Word, is like an ambassador who neglects his Prince's instructions, and follows his own fancy.

With what truth can it be said, that the sheep hear his voice, when the shepherd speaks of things, or in such a manner, as is above their capacity?

Grant, O Lord, that I may read thy word with the same spirit with which it was written.

Learning does not always lead men to God; it often carries them from him.—Indeed, when they study to find out, and correct their own weaknesses, their folly, and the corruption of their nature; to be convinced of the evil of sin, of the vanity of the world; to fill their souls with heavenly wisdom and devout affections towards God;—and all this, that they may be better able to convince and edify their neighbour;—such learning leads men indeed to God:—The rest is folly.

Have mercy upon all that sit in darkness; and may these saving truths be received in all the world.

He that sets his heart upon the world, is not in a capacity of understanding the Gospel.

Give me that true wisdom which consists in knowing how to save myself and them that hear me.

Remember, that a man may have the knowledge of the Word, without the Spirit.

Obscurity

Obscurity of the Scriptures

Serves to subdue the pride of man;—to convince us, that to understand them, we have need of a light superior to reason, and that we may apply to God for help.

May I ever understand the true language of thy Word, O Lord, and profit by it!

Vouchsafe, O God, to give me a love for thy Sacred Scriptures, and a true understanding of them, that I may see therein the wonders of thy conduct, and thy love for us, thy miserable creatures.

SERMONS

Should be instructions, not declamations, or displaying curious thoughts, which may amuse, but not edify Christians.

If God suffers even an holy pastor not presently to see the fruits of his labours, it is to convince him, that the success of his labours belongs to God;—that he ought to humble himself, and pray much, and fear, lest the fault should be in himself.

Pride and irreligion meet with darkness in the midst of light,—raise vain disputes, unprofitable reflections and enquiries; while humility attains to light, in the midst of darkness and difficulties.

Whenever God vouchsafes to open the heart, be the understanding and parts never so small, we see the reasonableness and beauty of his Word, we taste the sweetness and feel the power thereof.

John xii. 16. *These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.*

We often read the Scripture, without comprehending its full meaning; however, let us not be discouraged; the light, in God's good time, will break out, and disperse the darkness, and we shall see the mysteries of the Gospel.

Grant me, O Lord, a persevering love of thy Word, and so much light as is necessary for myself, and those that hear me.

John xii. 30. *Jesus said, this voice came not for me, but for your sakes.*

The way to profit by reading the Sacred Scripture is, to apply to ourselves that which is spoken in general to all;—this truth, this command, this threat, this promise, this intimation, is to me.

John xii. 49. *I have not spoken of myself, but the Father which sent me gave me a command, what I should say, and how I should speak.*

He preaches with a well-grounded confidence, who advances nothing merely of his own head, but what he has received from God. He may then expect a blessing. But then, let him take care not to disguise it by a language foreign from God's Word.

O Holy Spirit of grace, cause me both to understand and love thy Word.

Acts i. 1. *The former treatise have I made of all that Jesus began both to do and teach.*

This is the whole of a Pastor's life. For a man to preach the Gospel before he has practised it, is to be a very bad imitator of the Prince of Pastors.

Lord, grant that I may imitate Thee, by a life conformable to thine; by all ways becoming my station in the church; and lay hold of all the opportunities which Thou shalt put into my hands.

It is God who does all good by the labours of his Ministers. To him, therefore, must be all the praise.

More sinners are converted by holy, than by learned men.

Inflame my heart, O God, with an ardent love for thy Word, an ardent zeal for thy Glory, with a pure and disinterested love for thy Church, and with an hearty desire of establishing thy kingdom.

Who can say, it is not owing to himself, that his flock are ignorant of their duty?

Rom. ii. 21. *Thou therefore which teachest another, teachest thou not thyself?*

Unhappy that person who has in his hands the rule of knowledge and of the truth, and makes no other use thereof, but to set up for a teacher of others, without applying to himself those truths with which his mind is filled. A mind full of light, and a heart full of darkness, how dreadful is that man's condition!

Without holiness no man shall see the Lord.

In all our studies, we should take care to beg of God to preserve us from error, and to lead us to, and keep us in, all truths necessary to salvation, by his Holy Spirit.

Col. iv. 4. *That I may make it manifest, (that is, the mystery of the Gospel) as I ought to speak.*

All preachers do not speak as they ought. A man may have the skill to give Christian truths a turn agreeable to the hearers, without affecting their hearts. Human learning will enable him to do this. It is prayer only that can enable him so to speak as to convert the heart.

All

May I ever speak to the hearts, and to the capacities of my flock.

2 Tim. iv. 1, 2, 3, &c. *I charge thee, before God and the Lord Jesus Christ, preach the Word. Be instant in season, out of season;—reprove, rebuke, exhort, with all long-suffering and gravity. For the time will come, when they will not endure sound doctrine; and they shall turn away their ears from the truth. But watch thou in all things, endure afflictions, make full proof of (or fulfil) thy ministry.*

N. B. Preaching is a duty, but not the only duty of a Pastor. He is to take all occasions to *instruct* those that seek the truth;—refute such as oppose it;—reprove those that do not practise it;—and confirm such as have embraced it. And the more we perceive the times of apostacy approaching, the more zealous ought we to be to defend sound doctrine.

We deceive ourselves, if we fancy that we have done our duty when we have given our people a sermon one day in seven: We must try all ways to gain a soul.

It will be no comfort to a Pastor, that the world praises him for some one part of his duty, while God condemns him for the neglect of another.

1 Pet. iv. 11. *If any man speak, let him speak as the Oracles of God.*

That is, worthy of God, not weakening it by softening interpretations, nor altering it by human inventions, nor degrading it by a profane eloquence.

If we find that people do not attend to the Sacred Scripture, as the Word of God, with eagerness and attention, we ought to fear that the fault is in those that preach it after such a manner as is not proper or likely to make them believe it to be the Word of God.

It is good to know what God has revealed, and to be ignorant of what he has not thought fit to make known to us.

Ejaculations before reading the Holy Scriptures.

Give me, O God, a love for thy Scriptures, and a true understanding of them.

O Jesus, open my understanding, cause me to love thy Word, and to order my faith and life according to it.

May I, O Jesus, love thy word, make thy gospel my delight, and continue in the practice of thy law unto my life's end.

John xvi. 13. *The Holy Spirit shall guide you into all truth.*

O Holy Spirit, make me to understand, embrace, and love the truths of the Gospel.

Give, O God, thy blessing unto thy Word, that it may become effectual to my conversion and salvation, and to the salvation of all that read or hear it.

Give me grace to read thy Holy Word with reverence and respect becoming the gracious manifestation of thy Will to men; submitting my understanding and will to thine.

Let thy gracious promises, O God, contained in thy Word, quicken my obedience. Let thy dreadful threatenings and judgments upon sinners, fright me from sin, and oblige me to a speedy repentance, for Jesus Christ his sake.

Cause me, O God, to believe thy Word, to obey thy commands, to fear thy judgments, and to hope in, and depend upon, thy gracious promises contained in thy Holy Word, for Jesus Christ's sake.

Grant, O Lord, that in reading thy Holy Word, I may never prefer my private sentiments before those of the Church in the purely antient times of Christianity.

Give me a full persuasion of those great truths, which Thou hast revealed in thy holy word.

The Gospel will not be a means of salvation to him who reads, or hears it only, but to him who reads, loves, remembers, and practises it by a lively faith.

Cause me, O God, rightly to understand, and constantly to walk in, the way of thy commandments.

Grant us in this world knowledge of thy truth, and in the world to come life everlasting, for Jesus Christ's sake. Amen.

From hardness of heart, and contempt of thy word, good Lord, deliver us.

Give us all grace to hear meekly thy word, to receive it with pure affection, and to bring forth the fruits of the spirit, to amend our lives according to thy holy word.

Luke xxiv. 43. *Then opened he their understanding, that they might understand the Scriptures.*

Unless Thou, O Jesus, openest our understanding, all our pains, all our learning, will signify little.

Mat. xiii. 36. *Declare unto us this parable.*

This should instruct us, that the knowledge of God's Word, and the mysteries of the Gospel, are favours which we must always beg of God.

TUESDAY MEDITATIONS.

FALSE DOCTRINE.

Question from the Office of Ordination.

Are you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine, contrary to God's Word; and both privately and openly to call upon, and encourage others to do the same?

A. *I am ready, the Lord being my helper.*

BLESSED be the good providence of God, who, in great compassion for this Church and Nation, has hitherto preserved us from heresies and schisms.

O Lord, continue to us this great mercy, and grant that we, who are appointed to watch over thy flock, may employ our learning and our time in promoting of true piety; that we may never grow secure and careless, but that we may endeavour to secure the power, as well as the form of godliness.

Have pity upon all Christian churches, that are distracted by contending parties, and reduce all that wander out of the way.

Enable us to preserve this Church in peace and unity, by all means becoming the spirit of the Gospel.

Keep us steadfast in the faith, that we may never be tossed about with any wind of doctrine, or the craft of men.

Let the zeal and industry of those that are in error provoke us to be zealously affected in a righteous cause; in labouring to make men good, and in converting sinners from the error of their ways; which God grant for Jesus Christ's sake. Amen.

Sed it ipsum Episcopum (quantum per arduas occupationes licuerit) summo studio contendere, ut docendo, persuadendo, modisq; blandis et benignis omnibus, tum dictos recusantes, tum omnes infra suam diocesim sic affectos, a suis erroribus deducat.*

2 Tim. iv. 3. *The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears.*

* Can. 66. Eccles. Angl.

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N. B. We are now in these sad times, and it behoves all faithful Pastors to know it. It is not the doctrine of the Gospel, if it favours men's lusts. They that will not receive, or who reject, the truth, are often judicially punished with a greediness to receive errors, falsehoods, and fables.

Ver. 5. *Watch thou in all things, endure afflictions, make full proof of (or fulfil) thy ministry.*

He that is wanting in any essential part, is wanting to his own salvation.

Lord, Thou art just in all the troubles which Thou hast brought upon this Church and Nation: Yet, O Lord, have mercy upon us, and restore to us that peace and unity which we once enjoyed.

Matth. vii. 20. *By their fruits ye shall know them.*

This rule, though given by Christ himself, is seldom observed. The best fruits are counted as nothing, are overlooked, and often condemned, by those who have none good to shew. Hence, all the evils the Church suffers.

Matth. xiii. 25. *But while men slept, his enemy came and sowed tares among the wheat.*

O Jesu, awaken the Pastors of thy flock, and open their eyes, that they may perceive the tares which choak the seed, the wolves which destroy thy sheep.

A mixture of good and bad in the Church is necessary to instruct, exercise, purify, sanctify, and keep the righteous in humility.

Matth. xiii. 29. *Nay, lest, while ye gather up the tares, ye root up also the wheat with them.*

A zeal not regulated by this prohibition allows no time to the good to grow strong in goodness, or to the wicked to forsake their evil ways; but chooses rather to destroy the good, provided they can but destroy the bad.

Rev. ii. 14, 20. *I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak*

to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. Thou sufferest that woman Jezebel, to teach and to seduce my servants to commit fornication.

How dreadful is the government of the Church, wherein a man must answer for those sins which he does not hinder!

To tolerate by silence those who favour and promote sin, Jesus Christ rebukes in the persons of these Bishops.

O my Saviour! Thou who givest me this warning, enable me to profit by it. Assist me, in this day of trial, effectually to oppose and suppress that spirit of impurity, idolatry, profaneness, and irreligion, which is broken in upon us.

If for fear of offending men, or from a false love of peace, we forbear to defend the truth, we betray and abandon it.

Acts xxviii. 29. And when he had said these things, the Jews had great reasonings among themselves.

A preacher of the truth is not to be blamed for the contests which it gives occasion to carnal men to raise. Even Christ himself could not preach without disturbing sinners;—and if he came not to bring peace on earth, but a sword of division, his Ministers ought to expect to do the same.

It is not by the heat of disputation, but by the gentleness of charity, that souls are gained over to God.

And when controversy is necessary, as sometimes it is, let it never be managed with harshness, bitterness, or severity, lest it exasperate and harden, more than convert and edify.

A prudent condescension has often prevailed upon the weak, and rendered them capable of hearkening to reason, when the contrary conduct would have removed them farther from the light.

We ought to avoid evil men and seducers, in order to shame them;—to deprive them of that credit, whereby they may do hurt;—to make them return to a right mind;—and that we may avoid the snare ourselves.

Disputes.

The primitive Fathers were ever modest upon religious questions. They contented themselves with resolving such questions as were proposed to them, without starting new ones; and carefully suppressed the curious, restless temper.

May I receive from Thee, O God, at all times, the rules of my behaviour on these occasions.

God judges otherwise than we do of these things. He knows the good he intends to bring out of evil,—either for the sanctification of the righteous, or conversion of the wicked, by his goodness in bearing with them, or leaving them without excuse.

One single soul is worth the utmost pains of the greatest minister of Christ. But then let us take care, when it is brought into the fold, that he be a better Christian than before, that he be not two-fold more the child of Hell than before.

The Lord's Prayer paraphrased.

OUR FATHER, WHICH ART IN HEAVEN.

May we ever love, and serve, and fear Thee, not as slaves, but as children.

We depend upon thy fatherly *goodness*, to do ever what is best for us, upon thy *wisdom* to choose for us, and upon thy *power* to help us.

My Father, I have sinned against heaven, and in thy sight, and am not worthy to be called thy son.

Look upon us, O Father, as poor, weak, ignorant, froward, and helpless children, and pity us according to thy goodness, for Jesus Christ's sake, the Son of thy love.

As a father pitieth his own children, so the Lord pitieth them that fear him.

Be ye followers of God as dear children.¹

In this the children of God are manifest, and the children of the Devil. Whoever doth not righteousness, is not of God.²

As he that hath called you is holy, so be ye holy in all manner of conversation.³

Blameless as the Sons of God in the midst of a crowded and perverse nation.⁴

What love, O God, is due from us to Thee, for so much to us?

HALLOWED BE THY NAME.

O that I, and all his children, may give the Lord the honour due unto his Name, which is great, wonderful, and holy.

Increase the number and the graces of all such as love, and fear, and honour thy Holy Name.

May Thou, O Heavenly Father, have the glory of saving a miserable sinner such as I have been.

O that we may glorify thy Name, by walking before Thee in righteousness and holiness all our days.

That men may see your good works, and glorify your Father which is in Heaven, do

¹ Eph. v. 1. ² 1 John iii. ³ 1 Pet. i. ⁴ Philip. ii. 15. all

all to the praise and glory of God. A son honoureth his father, and a servant his master. If I be a Father, where is my honour; if I be Master, where is my fear?"

In this my Father is glorified, that ye bring forth much fruit.

May we thus glorify Thee, O Heavenly Father; not only with our lips, but in our lives, walking before Thee in righteousness and holiness all our days.

Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.

May the end of all our designs and actions be to the glory of God.

THY KINGDOM COME.

O that the saving laws of thy kingdom may be received in all the world.

Take possession of my heart, O King of Heaven, and subdue whatever is amiss in me.

Make me instrumental in promoting the interests of thy kingdom, zealous in advancing thy honour, and the welfare of all thy subjects.

Do Thou, O King of Saints, establish thy kingdom of grace in all our hearts, that we may be thy subjects out of choice, and ever yield Thee willing obedience.

Rebuke all the enemies of thy kingdom, all such as would not have Thee to reign over them.

May the Heathen fear thy name, O God, and all the Kings of the earth thy Majesty.

May all that own Thee for their King, become thy faithful subjects.

Bless the pious endeavours of all such as strive to propagate the Gospel of Christ, and may its saving truths be received in all the world.

Deliver the world, O Jesus, in thy good time, from the tyranny of Satan, that all nations may obey and glorify thy Holy Name.

O that Satan may never set up his kingdom in this place.

O God, recover thy whole right and dominion over my soul, and rule in me by thy holy, all-powerful Spirit.

Set up, O God, thy throne in our hearts, and reign there for ever and ever.

THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.

O Heavenly Father, give us *light* to see, an *heart* to close with, and a *power* to do thy will at all times.

^a Mal. i. 6.

Grant that we may chearfully accomplish those things which Thou wouldest have done, through Jesus Christ.

Subdue in us that natural aversion which we have to do thy Holy Will, O God.

May thy Will, made known in thy threatenings and promises, have its saving effects upon our hearts.

Keep our minds in such a temper, that we may close with thy will whenever it is made known to us.

Not my will, but thine be done.^w

It is the Lord, let him do what seemeth him good.^x

I was dumb and opened not my mouth, because it was thy doing.^y

Thou art righteous in all thy ways, and holy in all thy works.

Keep us, O Lord, from having our own wills, whenever they are not agreeable to thine.

Grant that we may be filled with the knowledge of thy Will in all wisdom and spiritual understanding.^z

We adore thy goodness in making thy Will known to us, and the way to attain everlasting life.

May we never question the goodness of thy will and choices, but ever close with thy will, as the best that can be ordered for ourselves or others.

What are we that we should make exceptions against the will of a God infinitely *wise*, and *just*, and *good*?

GIVE US THIS DAY OUR DAILY BREAD.

Give us grace, that we may never use any unlawful ways to get our daily bread.

That we may be content and thankful for our present condition, to which, as sinners, we have no right.

O that we may seek thy kingdom, and the righteousness thereof, and then we are sure we shall want nothing that is necessary for this life. We will cast all our care upon Thee, for Thou carest for us.

Having food and raiment, let us be therewith content.^a

We beseech Thee, O Father, not for ourselves only, but for all our brethren.

Thou, O Heavenly Father, knowest what we have need of.

^w Luke xxii. 42. ^x 1 Sam. iii. 18. ^y Ps. xxxix. 10.

^z Col. i. 9. ^a 1 Tim. vi. 8.

AND

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

O that we may be kindly affectioned one towards another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven us.^a

May we ever remember thy *goodness*, thy *mercy*, thy *patience* towards us, and the multitude of our offences against Thee, that we may, from our hearts, forgive all that have offended us.

Grant, O God, that I make all my prayers in the spirit of love and charity.

O, that that mercy and pardon, which we hope for from Thee, may lead us to forgive all that have injured or offended us.

Give us grace to imitate thy goodness, that we may *forgive*, and *give*, and *love*, as becomes the disciples of Jesus Christ.

Even the power to perform this must be from thy grace.

Col. iii. 13. *As Christ forgave you, so also do ye.*

Matth. vi. 14, 15. *If ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

Luke vi. *Judge not, and ye shall not be judged. Condemn not, and ye shall not be condemned.—Forgive, and ye shall be forgiven.—Give, and it shall be given unto you. For with the same measure that ye mete withal, it shall be measured to you again.*

Thou, O God, art all mercy towards us, O make us all so to one another, for thy sake, and for our own.

We beseech Thee for all that are our enemies, not for judgment and vengeance, but for mercy, for the remission of their sins, and for their eternal happiness.

^a Eph. iv. iii.

AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL.

May we never provoke Thee to withdraw thy grace, and permit us to be tempted above what we are able to bear.

Give us, O Heavenly Father, grace to flee from all occasions of sin, and be not wanting to us in the hour of temptation. Leave us not to ourselves, and to our own choices.

Enable us to make the right use of all thy trials, and to profit by them.

Restrain the power of Satan, and the many temptations we are liable to, and grant that we may never be found from under thy protection.

In all temptations, we beseech Thee, O Heavenly Father, to succour us, that no sin may ever get the dominion over us.

Let not our faith fail us in the day of temptation and trial.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER AND EVER. AMEN.

May all that own Thee for their King, become thy faithful subjects.

By thine almighty power, subdue whatever is amiss in us.

To the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.^b

Holy, Holy, Holy, is the Lord of Hosts. The whole earth is full of his glory.^c

Let my whole dependance be upon Thee, and thy grace, O Heavenly Father.

To Thee, O King of Heaven, we pray; on Thee we depend; for Thou only hast power to help and defend us. To Thee, therefore, we give the glory of all the blessings we enjoy or hope for, in this world, or in the world to come, through Jesus Christ our Saviour. Amen.

^b 1 Tim. i. 17.

^c If. vi. 3.

WEDNESDAY MEDITATIONS.

S O B E R L I F E.

Quest. from the Office of Consecration.

Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world, that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

A. *I will so do, the Lord being my helper.*

ALmighty GOD, who hast made me a guide to others, suffer me not to go astray myself; give me grace that I may never follow the inclinations of corrupted nature, nor govern myself according to the maxims of an evil world; but give me the spirit, as well as the character, of a Minister of Jesus Christ.

O Holy Spirit of Grace, sanctify my heart, that no base or impure thoughts, no mean and covetous affections, may lodge there. Govern my tongue, that no corrupt communication may proceed out of my mouth. Guard my eyes, purify my hands, guide my feet. Conduct my whole life, that by all instances of a good example, I may lead the people committed to my care in the ways of truth, and of eternal life; and that no irregularity in my conversation may ever make my instructions ineffectual, or the ways of religion to be evil spoken of.

O Lord Jesus Christ, without whom we can do nothing, be Thou my Advocate with God, as well as my example, that I may live and be as Thou wouldst have me. Amen.

1 Cor. ix. 27. *I keep under my body, and bring it into subjection, lest, by any means, when I have preached to others, I myself should be a cast-away.*

Εἰ δὲ Παῦλος, τὸ ἄν ἐποίμεν ἡμεῖς.

When a man has given himself to the immediate service of God, he is no longer at liberty to follow his own inclinations, whether in study, profit, recreation, &c.

*They that are Christ's have crucified the flesh with the affections and lusts.**

Nature is content with a little, grace with less.

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* Gal. v. 24.

Jam. iii. 13. *Who is a wise man, let him shew out of a good conversation his works with meekness of wisdom; that is, let him shew his wisdom in his life.*

Temperance consists in neither eating nor drinking more than is necessary, and in not seeking for exquisite dainties and liquors.^b

Ecclus. xix. 30. *A man's attire, excessive laughter, and gait, shew what he is.*

Mal. ii. 8, 9. *But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the Covenant of Levi, saith the Lord of Hosts; therefore have I made you contemptible and base before all the people; according as ye have not kept my ways, but have been partial in the law, &c.*

The good Lord keep his servant from bringing contempt upon the Clergy, by any irregularity or fault of mine.

Tit. ii. 15. *Let no man despise thee.*

That is; demean thyself agreeable to the authority which thou hast received from Jesus Christ, not making thy office contemptible by any mean action, but act with the dignity of one who stands in the place of God.

They that recommend eternal possessions and happiness to others, ought to shew, that they are verily persuaded themselves of the vanity of all earthly enjoyments, avoiding superfluities, and not being over concerned for necessities. Jesus Christ, thus preached the contempt of the world, by contemning it himself.

John viii. 46. *Which of you convinceth me of sin?*

O Jesus, the only Priest free from all sin, make me, thy servant, as blameless and holy as the frailty of my nature will suffer me to be.

The reputation of a Minister is not his own but the Church's, as the reputation of an Ambassador is his Prince's.

^b Julian Pomerius.

5 F

Lev.

Lev. iv. 3. *If the Priest that is anointed do sin according to the sin of the people; then let him bring a sin-offering.*

N. B. That the same sin, in a single Priest, is to have as great a sacrifice as a sin of the whole people of Israel.

The flesh never thrives but at the cost of the soul.

Let us ever remember, that *mortification* must go further than the body.

Self-love, pride, envy, jealousy, hatred, malice, avarice, ambition, must all be *mortified*, by avoiding and ceasing from the occasions of them.

The sobriety of the soul consists in humility, and in being content with necessities.

O Thou, who hast made me a servant in thy house, give me grace that I may never dishonour thy service.

Failings of Good Men.

God permits these, that we may plainly see that there is no person in whom nature is not corrupted.

A man may hide from the world some of his good works; but a *Christian life* ought to be seen; it is a publick testimony which we owe to our faith, and an example which Christianity requires of us. *Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.*^c

It is not only in the Church that a Minister of Christ should be mindful of his character, but in his converse with the world.

Ecclus. xviii. 31. *If thou givest thy soul the desires that please her, she will make thee a laughing-stock to thine enemies that malign thee.*

Ecclus. xix. 5. *He that resisteth pleasures, crowneth his life.*

Self-Denial.

Vouchsafe me, gracious God, the graces of mortification and self-denial, that my affections and flesh being subdued unto the Spirit, and my heart and all my members being mortified from all carnal and worldly lusts, I may ever obey thy blessed Will, through Jesus Christ our Lord. Amen.

Matth. xvi. 24. *If any man will come after me, let him deny himself, and take up his cross, and follow me.*

O my Saviour! let me not profess to follow Thee, without complying with the terms which Thou requirest of them that desire do so sincerely.

^c Matth. v. 16.

Matth. vii. 14. *Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it.*

But, if the difficulties of an holy life affright us, let us consider, *who can dwell with everlasting burnings?*

All mankind being under the sentence of death, certain to be executed, and at an hour we know not of; a state of penance and self-denial, of being dead and crucified to the world, is certainly the most suitable, the most becoming temper that we can be found in, when that sentence comes to be executed; that is, when we come to die.

Especially when we consider, that this short and uncertain time, allowed us betwixt the sentence and execution, will determine our condition for eternity.

If this be the case of fallen man, as most certainly it is, then thoughtless pleasure is the greatest indecency;—a fondness for the world, the greatest folly;—and self-indulgence, downright madness.

And, consequently, the contrary to these, viz. a constant seriousness of temper, an universal care and exactness of life, an indifference for the world, self-denial, sobriety, and watchfulness, must be our greatest wisdom.

And this discovers to us the reason and the necessity of all the duties of Christianity, and of God's dealings with fallen man in this state of trial.

For instance:—Jesus Christ commands us to *deny ourselves*, and to take up our cross daily, not because he can command what he pleases, (for he is infinite goodness, and can command nothing but what is good for his creatures) but because the corruption of our nature requires that we should be forbidden every thing which would increase our disorder.

And, because this disorder has spread itself through all the powers of our souls and bodies, and inclines us to evil continually, he requires that our self-denial should reach as far as our corruption.

He commands us, therefore, to deny our own wisdom, because we are really blind as to what concerns our own true good, and should infallibly ruin ourselves, if left to our own choices.

He commands us to deny our *appetites*, because intemperance would ruin us.

He forbids us to give way to our *passions*, because a thousand evils will follow if we should do so.

He obliges us to keep a very strict watch over our hearts, because from thence proceed

ceed hypocrisy, covetousness, malice, and a thousand other evils.

We are forbid to set our hearts upon the world, and every thing in it, because our eternal happiness depends upon loving God with all our heart and soul.

We are obliged to love our neighbour, and our very enemies; and are forbid to hate, to contend, to hurt, to go to law with him, because this would exasperate our minds, and grieve the Holy Spirit of God, by which we are sanctified, being against that charity which God delights in.

We are forbid all repining when God afflicts us, because, as sinners, suffering is due to us. And, because our bodies have a very great influence over our souls, we are commanded to *fast*, and to be strictly temperate at all times, and to deny ourselves the love of sensual pleasures and self-indulgence.

We are commanded to deny all the ways of folly, vanity, and false satisfactions, that we may be able to take satisfaction and pleasure in the ways of God.

In short:—In whatever instances we are commanded to deny ourselves, it is because it is absolutely necessary, either to cure our corruption, or to qualify us for the grace of God, or to hinder us from grieving God's Holy Spirit, and forcing him to forsake us.

The more we deny ourselves, the freer we shall be from sin, and the more dear to God.

God appoints us to sufferings, that we may keep close to him, and that we may value the sufferings of his Son, which we should have but a low notion of, did not our own experience teach us what it is to suffer.

They that deny themselves will be sure to find their strength increased, their affections raised, and their inward peace continually advanced.

Had there been any better, any easier way to Heaven, Jesus Christ would have chosen it for himself and for his followers.

The more you love God, expect you must give the greater proofs of it; and you may expect greater assistance and consolation.

Luke vi. 25. *Woe unto you that are full, for ye have received your consolation.*

If this is the life of the reprobate, who would not dread the pleasures of a prosperous condition?

1 Tim. vi. 8. *Having food and raiment, let us be therewith content.*

Let us not imagine that excess, luxury, and superfluity, and the love of pleasures, are less criminal, because they are so common.

Take up the Cross.

This is designed as a peculiar favour to Christians, (as indeed are all Christ's commands.) Miseries are the unavoidable portion of fallen man. All the difference is, Christians suffering in obedience to the will of God, it makes them easy; unbelievers suffer the same things, but with an uneasy will and mind.

To follow our own will, our passions, and our senses, is that which makes us miserable. It is for this reason, and that we may have a remedy for all our evils, that Jesus Christ obliges us to submit our will, our passions, &c. to God.

The good Christian is not one who has no inclination to sin, (for we have all the seed of sin in us) but who, being sensible of such inclinations, denieth them continually, and suffers them not to grow into evil actions.

No pleasure can be innocent which hinders us from minding our salvation.

We need but taste any pleasure a very little while to become a slave to it.

The only way to overcome our corrupt affections, is absolutely to deny their cravings.

We have reason to suspect every doctrine which would teach us to avoid sin without suffering, since the Holy Scriptures speak so much of self-denial, of the difficulty of working out our salvation.

Self-denial is absolutely necessary to prepare us to receive the grace of God; it was therefore necessary that John the Baptist should prepare the way, by preaching repentance and self-denial.

Men need not be at pains to go to Hell; if they will not deny themselves, if they make no resistance, they will go there of course.

It will be great presumption to go to the utmost bounds of what is allowed, because the bounds which separate what is allowed and forbidden, are often not perceived.

One does not begin to fall when the fall becomes sensible.

Diversions are too apt to make us lose the remembrance of the dangers that encompass us, which is the ready way to ruin, fear being as necessary as any other grace.

Where there is a real abhorrence of evil, there will be a proportionable care to avoid it.

They

They that are Christ's have crucified the flesh, with the affections and lusts. This is the only test of being truly Christians.

Afflictions may make men esteem us less; but God loves us the more for them, if we bear them with resignation; which, if we do, it is a certain sign of his grace and care of us.

The yoke of Christ is not only easier, but even easier, than that liberty we are naturally fond of. It makes the practice of virtue pleasant; frees us from the violence of corruption, from being ruined by false pleasures.

Crosses make death less frightful. And indeed, he that will not obey Jesus Christ must obey his own passions, the world, its customs, humours, (which are the worst of tyrants) and down-right slavery.

Every day deny yourself some satisfaction;—your *eyes*, objects of mere curiosity;—your *tongue*, every thing that may feed vanity, or vent enmity;—the *palate*, dainties;—the *ears*, flattery, and whatever corrupts the heart;—the *body*, ease and luxury;—bearing all the inconveniencies of life, (for the love of God) cold, hunger, restless nights, ill health, unwelcome news, the faults of servants, contempt, ingratitude of friends, malice of enemies, calumnies, our own failings, lowness of spirits, the struggle in overcoming our corruptions;—bearing all these with patience and resignation to the Will of God. *Do all this as unto God, with the greatest privacy.*

All ways are indifferent to one who has Heaven in his eye, as a traveller does not chuse the pleasantest, but the shortest and safest way to his journey's end; and that is, if we were to chuse for ourselves, the way of the cross, which Jesus Christ made choice of, and sanctified it to all his followers.

It being much more easy to prevent than to mortify a lust, a prudent Christian will set a guard upon his senses. One unguarded look betrayed David. Job made a covenant with his eyes. Evil communications corrupt good manners.^d

Sensuality unfits us for the joys of Heaven.

If that concupiscence which opposes virtue be lessened, a less degree of grace will secure our innocence.

All ways are indifferent to one who has Heaven in his eye.

Self-denial has respect to the good estate of the soul, as it hinders her from being carried away to the lower pleasures of sense, that she may relish Heavenly pleasures.

^d 1 Cor. xv. 33.

Matth. viii. 20. *The Son of Man has not where to lay his head.*

This should fill us with confusion, whenever we are over-much concerned for the conveniences of life.

Our affections being very strongly inclined to sensible good, for the sake of which we are often tempted to evil, and fall into great disorders, we should resolve to sacrifice our will to reason, and reason to the Word of God.

God does not require it of us, that we should not feel any uneasiness under the cross, but that we should strive to overcome it by his grace.

Virtues of an Holy Life.

Fervency in devotion;—frequency in prayer;—aspiring after the love of God continually;—striving to get above the world and the body;—loving silence and solitude, as far as one's condition will permit;—humble and affable to all;—patient in suffering affronts and contradictions;—glad of occasions of doing good even to enemies;—doing the Will of God, and promoting his honour to the utmost of one's power;—resolving never to offend him willingly, for any temporal *pleasure, profit, or loss*. These are virtues highly pleasing to God.

There is no pleasure comparable to the not being captivated to any external thing whatever.

Self-denial does not consist in fasting and other mortifications only, but in an *indifference for the world, its profits, pleasures, honours*, and its other idols.

It is a part of special prudence, never to do any thing because one has an inclination to it; but because it is one's duty, or it is reasonable; for he who follows his inclination *because he wills*, in one thing, will do it in another.

He that will not command his thoughts and his will, will soon lose the command of his actions.

Always suspect yourself when your inclinations are strong and importunate.

It is necessary that we deny ourselves in little and indifferent things, when reason and conscience, which is the voice of God, suggests it to us, as ever we hope to get the rule over our own will.

Say not, it is a trifle, and not fit to make a sacrifice of to God. He that will not sacrifice a little affection will hardly offer a greater. It is not the thing, but the reason and manner of doing it, viz. for God's sake, and that I may accustom myself to obey his voice,

voice, that God regards, and rewards with greater degrees of grace.*

Rom. xv. 3. *Even Jesus Christ pleased not himself.* As appears in the meanness of his birth, relations, form of a servant, the company he kept, his life, death, &c.

The greater your self-denial, the firmer your faith, and more acceptable to God. The sincere devotion of the rich,—the alms of the poor,—the humility of the great,—the faith of such whose condition is desperate,—the contemning the world when one can command it at pleasure,—continuing instant in prayer, even when we want the consolation we expected: These, and such like instances of self-denial, God will greatly reward.

They who imagine that self-denial intrenches upon our liberty, do not know that it is this only that can make us free indeed, giving us the victory over ourselves, setting us free from the bondage of our corruption, enabling us to bear afflictions, (which will come one time or other) to foresee them without amazement, enlightening the mind, sanctifying the will, and making us to slight those baubles which others so eagerly contend for.

Mortification consists in such a sparing use of the creatures, as may deaden our love for them, and make us more indifferent in the enjoyment of them. This lessens the weight of concupiscence, which carries us to evil, and so makes the grace of God more effectual to turn the balance of the will.†

It is the greatest mercy, that God does not consult our inclinations, in laying upon us the cross, which is the only way to happiness. Jesus Christ crucified would have few imitators, if God did not lay it upon us, by the hands of men, and by his providence.

Matth. xxvii. 43. *Let him deliver him now, if he will have him.*

Carnal man cannot comprehend that God loves those whom he permits to suffer;—but faith teaches us, that the cross is the gift of his love, the foundation of our hope, the mark of his children, and the title of an inheritance in Heaven. But unless God sanctifies it by his Spirit, it becomes an insupportable burden, a subject of murmuring, and an occasion of sin.

Luke xvi. 19. *There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day, &c.*

For a man, then, to be rich, to be clothed magnificently, to fare sumptuously, and to

* Life of Mr. Bonnel, p. 122.

† Norris's Christian Prudence, p. 300.

take no care of the poor, is sufficient to send him to hell, because he cannot lead a Christian life. Repentance, mortification, and the cross, are utterly inconsistent with a soft, sensual, voluptuous life; the desire of happiness, with the love of this present life.

It is therefore a most miserable state, for a man to have every thing according to his desire, and quietly to enjoy the pleasures of life. There needs no more to expose him to eternal misery.

John xii. 25. *He that loveth his life, shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.*

He that loveth life, that is, is fond of it, for the sake of the pleasures, advantages, it affords, will soon lose the love of heavenly things; the love of God, of his soul, and of the duty he owes to them: He hates it, who does not value it in comparison of eternal life, which he hopes for. A Christian gives proof of this, by mortifying himself;—a Pastor, in spending his life in the works of the ministry, &c.

Those whom God loves in order to an happy eternity, he weans from the pleasures of this present life.

Temperance consists in a sober use of all earthly, visible things, and in confining ourselves within the compass of what is necessary.

With God all things are possible.

The Almighty God enable me to conquer the temptations of riches, and to get above the allurements of this present life.

There is much more reason for a man to humble himself, on account of his self-denial, than to boast of it, since the corruption of his nature is so great, that he cannot follow even the lawful dictates of nature, without hazarding his soul.

Christian self-denial is, to resist and crucify in ourselves the spirit and inclinations of Adam,—the flesh, its affections, and lusts,—to die to our passions, in order to follow the motions of the Spirit.

Fasting,

Necessary to bring our hearts to a penitent, holy, and devout temper.

Our Church requires this; and appoints days, and times, &c.; and it has been the honour of this Church, that she hath kept up to her rules, when others have shamefully neglected them.

Fasting necessary to perform the vows that are upon us all.

By *fasting*, by *alms*, and by *prayers*, we dedicate our *bodies*, *goods*, and *souls*, to God in a particular manner.

L E N T.

MEDITATIONS *proper for a CLERGYMAN at that time.*

The primitive Bishops had places of retirement near their cities, that they might separate themselves from the world, lest teaching others they should forget themselves; lest they should lose the spirit of piety themselves while they were endeavouring to fix it in others.

Prosper, O God, the good thoughts, the good purposes, which Thou thyself shalt inspire.

I acknowledge thy goodness, which has raised me above my brethren, and appointed me a successor to thy Apostles. O may I ever act agreeable to this character. May I never profane a character so holy and so divine, lest God should pour down his vengeance upon my ungrateful head. Pardon me whereinfoever I have been wanting in the several duties of my calling; and give me grace to be more careful for the time to come. Amen.

How am I bound to adore thy goodness, my great Master! Thou hast set me in office amongst the chief of thy servants; but I will, for thy sake, make myself the servant of the meanest of thy servants.

By me Thou communicatest thy grace in the Sacrament;—by me Thou teachest thy people the truth;—by my hands Thou adoptest them thy children in baptism, feedest them with thy body, comfortest them in affliction, armest them against the fear of death, and fittest them for a blessed eternity.

Grant that I may truly weigh the sanctity of my calling, and faithfully discharge it; and that others may weigh it, and bless Thee for so great a blessing.

I am appointed to sanctify others. O grant that I may first sanctify myself; that I may separate myself from this world, its profits, pleasures, honours, and all its idols. Amen.

Let my zeal, O my Lord and Master, be answerable to that account which I must one day give. Let me not see thy laws broken, hear thy name blasphemed, thy word set at nought, thine ordinances despised, with patience. And oh, may I never, by any neglect or sinful silence of mine, contribute to these crimes; but employ my authority to suppress them.

Let me remember what was once said by Christ himself to a Christian Bishop: *Because thou art luke-warm, neither cold nor hot, I will spue thee out of my mouth.*^c

Inspire my heart with such holy resolution and courage, that I may not fear any man when thy honour and my duty call me,—that no worldly considerations may hinder me, when my office obliges me to stand in the gap. Amen.

Give me such holy dispositions of soul, whenever I approach thine altar, as may in some measure be proportionable to the holiness of the work I am about,—of presenting the prayers of the faithful,—of offering a spiritual sacrifice to God, in order to convey the body and blood of Jesus Christ—the true bread of life—to all his members. Give me, when I commemorate the same sacrifice that Jesus Christ once offered, give me the same intentions that he had, to satisfy the justice of God,—to acknowledge his mercies,—and to pay all that debt which a creature owes to his Creator. None can do this effectually but Jesus Christ: Him, therefore, we present to God, in this Holy Sacrament.

O Thou, who hast made me a servant in thy house, give me such dispositions, as that I may never dishonour thy service. Amen.

I am a sinner, and yet I am appointed to offer up prayers for others. It is to the great God to whom I offer these prayers. To me the Church, the spouse of Christ, intrusts her desires, her interests, her necessities, and her thanks.

What a trust is this! O may I never betray it, may I never obstruct thy mercies to thy Church by a formal service. Let me ever speak to God, and from God, with attention, with love, with respect, with fear, with purity of heart, and with unpolluted lips. Amen.

The office of a shepherd of souls is full of difficulty. Consider what toil Jesus Christ underwent,—what reproaches,—what contempt,—what despoilment!—and from those persons to whom he preached the most concerning truths; and, last of all, laying down his life for his sheep.

I am astonished, and greatly ashamed, when I consider how very far I come short of this pattern,—how poor my pains have been,—how little of my time, my care, my thoughts, have been spent in this service.

O Chief Shepherd, and Bishop of souls, communicate to me, the meanest of thy herdsmen, such a degree of concern as may thoroughly qualify me for this great work;

^c Rev. iii. 16.

pardon my past negligence, and lay not to my charge the evils which may have happened thereby. Amen.

Consider the patience of your great Master, with what compassion he treated sinners; transcribe his example; and if any of your flock are perverse, froward, obstinate, bear with them, condescend to their weakness, and strive to reduce them even against their wills.

But has this been my way? Very far from it. I have been impatient when any of my flock have not been bettered by my care and pains. And this, not from a true zeal for the glory of God, and the good of souls, but too often, alas! from a principle of *self-love*;—angry, because I have been so conceited as to think that *my* labours should not be in vain.

And yet how often has God spoke to me myself, and I regarded it not? How long was his grace ineffectual even with myself!

O Jesu, impart to me a portion of that Spirit of meakness which prevailed with Thee to preach to a people who regarded Thee not, who despised, who crucified Thee. Then why should I, who am a sinner, complain of my unsuccessful labours?

Forgive, gracious God, the faults I have committed in this great work of the ministry; and let no unworthiness in me hinder thy blessings from descending upon the souls committed to my care. Amen.

Reflect seriously what a dreadful account you have to give, if you say *Peace, peace, when there is no peace*; or if you give the children's bread to dogs; that is, admit to the Lord's Table those that are unworthy of such a favour. This would be to lay men asleep in their sin. Lord, preserve thy servant from this sin. Amen.

I have given you an EXAMPLE, that ye should do as I have done.

Oh, Lord, that I could say this to the flock over which the Holy Ghost hath made me *Overseer*. That I could say, Be ye devout, as ye see me devout;—do ye forgive one another, as ye see me ready to forgive;—despise the world, &c. as ye see me do it.

Let me seriously consider, that I am not only answerable for my own personal offences;—I sin every time I cause others to sin by my example. What reparation can be made, what answer can be given, when Christ requires our flock at our hand?

Lord, suffer me not to follow my own will; reform me, that I may reform others; give me light to discover, and grace to amend, where I have done amiss. Amen.

Let your CONVERSATION be such as becomes, not only the Gospel, but Ministers of the Gospel, to whom all that is curious, useless, light, and vain, is forbidden; all scurrilous language, idle stories, &c.

Endeavour to leave some impression of piety upon the minds of those with whom you converse. Jesus Christ did so always.

Make no distinction betwixt the rich and the poor, as to converse with one, and not with the other.

Lord, grant that thy example may ever be before me; and my conversation holy, useful, and edifying. Amen.

As to the disposal of the *Church's revenues*, the suggestions of avarice, of vanity, of pleasure, and of the world, ought not to govern me. I am only a steward, not a proprietor,—and should be as criminal as those laymen that invade them, if I convert them to lay and secular uses; which sin of sacrilege, very probably, took its rise from others observing the Church's revenues put to secular uses.

Grant, O my Lord, who hast given me much more of this world's goods than Thou tookest thyself, grant that I may apply the goods of the Church to thy glory, and to the support of thy poor members; and pardon all my vain expences. Amen.

HE, and especially that Minister *that has not the Spirit of Christ, is none of his*. He ought to perform all his duties in Christ's name, by his authority and power; and offer all to God through him;—adore Jesus Christ as preaching, praying, absolving, and comforting, by you his Minister.

Lord, grant that I may set Thee ever before me,—that I may direct all my labours to thy glory;—let me so speak, and so live, that my words and actions may be worthy of Thee, that Thou mayest call them thine. Amen.

The Priest's lips should keep knowledge.

Whence this knowledge but from the Holy Scriptures, which alone make us sound in doctrine, and able to convince gainfayers?

But even these are not to be understood without the Light of God's Spirit, a diligent reading of them, and a knowledge of the maladies men are subject to, in order to apply them wisely and safely.

Men read the Gospel rather as judges than as disciples, which is the rise of all errors both in life and doctrine.

Grant, O Lord, that when I read thy Word, I may do it with a spirit crucified to the world, to my curiosity, to my vanity, to my

my interest, and to my prejudices. Cure me, O Blessed Physician, first, and then teach me to know and relieve the maladies of my flock, that I may present them sound and lovely in thy sight. Amen.

Covetousness is idolatry in every man; but it is abominable in a Minister of Jesus Christ, who ever affected poverty rather than wealth, who lived upon charity, and forbade his disciples superfluities, when he sent them to preach the Gospel.

He that takes care of the fowls of the air will never fail to provide for his own Ministers. It is therefore infidelity to be over-careful for this world.

God grant that I may ever depend upon the providence of God.

Purity of Soul and Body is a most necessary qualification in a Minister of Jesus Christ. To offer the prayers of the faithful to God with polluted lips,—to break the Bread of Life with unclean hands,—to receive that

Bread into a soul defiled with unchaste thoughts, how dreadfully provoking must it needs be!

A blindness of spirit, an alienation from divine things, an incapacity to receive them, are the necessary effects of impurity.

The natural man receiveth not the things of the Spirit. Into a malicious soul, wisdom and piety cannot enter.

Matth. v. 8. *Blessed are the pure in heart, for they shall see God.*

A Priest, who, in the exercise of his function, has an eye to the grandeur, repute, esteem of great men, presumptuous authority over the consciences of others, worldly advantages, &c. perverts the design of the Ministry.

Grant, O Lord, that I may regard nothing but thy glory,—that I may act and live for Thee alone,—that my zeal for thy glory, and the good of souls, may be the chief motive of all my actions. Amen.

THURSDAY MEDITATIONS.

CHURCH DISCIPLINE.

Question from the Office of Ordination.

Will you maintain, and set forward, as much as in you lieth, quietness, love, and peace, among all men; and such as be unquiet, disobedient, and criminous, within your diocese, correct and punish, according to such authority as you have by God's Word, and as to you shall be committed by the Ordinances of this Realm?^a

A. *I will do so, by the help of God.*

O GOD of peace and love, make me, thy Minister, a messenger and instrument of peace to this people to whom I am sent; that by thy gracious assistance I may root out all *strife and variance, hatred and malice*, and that this Church and Nation may enjoy a *blest tranquillity*.

Bless the *discipline* of this Church in my hands, and make it effectual for the conviction of wicked men and gainfayers.

Assist me, by thy good Spirit, that I may apply a proper cure to every disorder; that I may reprove with *mildness*, censure with *equity*, and punish with *compassion*.

O merciful God, who wouldest not the death of a sinner, but that he should be converted and live, bring into the right way all such as are gone astray from thy commandments.

Vouchsafe unto all penitents, (*and especially unto all such as are now under the censures of the Church*) a true sense of their crimes, true repentance for them, and thy gracious pardon, that their souls may be saved in the day of the Lord Jesus. Amen.

^a *Church Discipline.*

However the Church be in some respects incorporated with the commonwealth in a Christian state, yet its fundamental rights remain distinct from it. Of which this is one of the chief: To receive into, and to exclude out of the Church, such persons as, according to the laws of the Christian Society, are fit to be taken in, or shut out.

^a This can never be looked upon as any limitation of the power received from Christ, but only as directing the exercise thereof, as to the manner, form, and circumstance.

And when temporal laws interpose, it is temporal punishment only which they design to inflict, or set aside.^b

Ezek. ii. 6. *And thou, son of man, be not afraid of them, neither be afraid of their words; thou shalt speak my words unto them, whether they will hear; or whether they will forbear.*

2 Cor. xiii. 10. *Lest I should use sharpness, according to the power (namely, of binding and loosing) which God hath given me to edification, and not to destruction.*

1 Tim. i. 20. *Whom I have delivered unto Satan, that they may not blaspheme.*

O admirable use and command of Satan! He is God's enemy, and yet does him service; and an adversary to man, and yet helps to save him. He is the author of blasphemy, and yet teacheth not to blaspheme. That is, one that is stronger than he directs his malice to ends which he did not intend. Satan is set on work to take him down by terror and despair, whom he before had tempted to sin. But while Satan thinks to drive him to destruction by despair, God stops his course, when the sinner is sufficiently humbled; and then, as it was with Christ, Satan is dismissed, and angels come and minister unto him.^c

What great man shall we now find, who will not take it ill to be reprov'd? And yet David, a Prince and favourite of God, when he was reprov'd even by a subject, did not turn away in a rage, but confessed his fault and repented truly of his sin.^d

The very office of Consecration, so often confirmed by acts of parliament, does warrant every Bishop, in the clearest and most express terms, to claim authority, by the Word of God, to exercise all manner of spiritual discipline within his own diocese.^e

Men should be *persuaded*, not *forced*, to forsake their sins; because God rewards not those who, through necessity, forsake their sins; but such as do so voluntarily.^f

^b Bp. Stillingsfleet. ^c Rouse. ^d St. Ambrose, ap. David. ^e Codex Jur. Eccl. Angl. p. 18. ^f Chrysost.

Be steady and fearless in the discharge of your duty, without failing in that respect which is due to higher powers.

Grant, O God, that I may have an eye to duty only, that I may fear no temporal evil, and be concerned only lest I should not in all respects please Thee my God.

Deut. i. 17. *The Judgment is God's.*

As this should oblige all people to be afraid of a judgment or censure passed by men commissioned by God, so it should make us very careful that our judgment be such as is worthy of God, and agreeable to his Will and Word.

1 Cor. xvi. 22 *If any man love not the Lord Jesus Christ, let him be anathema-ma-ranatha.*

Here is a positive direction to the Church to excommunicate all such as plainly discover that they have no love for Jesus Christ, who are scandalous or profane.

Since we are to give an account of the souls committed to our charge, we cannot be debarred of making use of all the means enjoined us by the Gospel to reduce sinners.

We ought to be thankful for the favours which we have received from religious Princes; but if our benefactors require of us what is inconsistent with our trust, we then know whom we are to obey.

2 John x. 11. *If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds.*

Not to shew our abhorrence of sin, is to consent to it. Men do not sufficiently consider the guilt of this, when they converse with notorious offenders without scruple. They partake with them in their sins; they harden the sinner; they forget the fidelity they owe to God and to his laws; and greatly hazard their own salvation.

Excommunication never pronounced except where the case was desperate, by the obstinacy of the party in refusing admonition, and to submit to discipline.*

Luke xv. 22. *The Scribes and the Pharisees murmured, saying, This man receiveth sinners, and eateth with them.*

On some occasion, we ought to avoid sinners, for fear of being corrupted, or to put them to shame, in order to their conversion. But to converse with them as our Lord did, in order to teach them their duty, to encourage them in the way of piety, &c. this is godlike.

* Penit. Disc. p. 41, 42, 75, 120.

Mark viii. 33. *Get thee behind me, Satan. Thou savourest not the things that be of God, but the things that be of men.*

How dangerous is tenderness in matters of salvation! To spare a penitent, is to ruin him by a fatal kindness.

How perilous is the government of the Church, wherein a man becomes guilty of those things which he does not hinder.^b

2 Cor. x. 4. *For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds.*

We surely mistake the Spirit of the Gospel, when we would establish and defend the Church by human policy and carnal means, by friendship of great men, credit, reputation, splendor, riches, &c.

God will have us to use other sort of arms; namely, patience, humility, meekness, prayers, suffering, and spiritual censures, to which God will join his own Almighty power.

All mankind are agreed, that human legislators can only dispense and make laws, in cases purely human.

There is a public absolution, which is no more than a relaxation of a censure. There is no relation betwixt that and the absolution of sins.

God ratifies in Heaven the judgments of his ministers upon earth, when they judge by the rules prescribed by his Word.

Whenever Church Discipline meets with discountenance, impieties of all kinds are sure to get head and abound. And impieties, unpunished, do always draw down judgments.

The same Jesus Christ who appointed baptism, for the receiving of men into his Church and Family, has appointed excommunication to shut out such as are judged unworthy to continue in it.

Math. xviii. 15, &c. *If thy brother shall trespass against thee, go tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: But if he neglect to hear the Church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in Heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.*

^b Rev. ii. 20.

So that if baptism be a blessing, excommunication is a real punishment; there being the same authority for excommunication as for baptism. And if men ridicule it, they do it at the peril of their souls.

In short; this authority is necessary, if it is necessary to preserve the honour of religion. It is appointed by Jesus Christ. The ends proposed by it are, to reform wicked men, and to remove scandals. If the sentence is duly executed, the offender is really deprived of the ordinary means of salvation.

It is indeed a sentence passed by men, but by men commissioned by God himself; that is, by the Holy Ghost.

The authority of Christ is to be respected in the meanest of his ministers.

Excommunication, the most dreadful punishment which a Christian can suffer, becomes less feared than it ought to be, through the countenance which excommunicated persons meet with, contrary to the express command of God, *With such a one no not to eat.*

A true penitent will be willing to bear the shame of his sins (where he has given offence) before men, that he may escape the confusion of them hereafter. But then he ought to know, that to submit to the outward part of penance, is not to submit to God, unless it proceed from the fear and love of God.

A man may see his sin, confess it, abhor it, and yet be a false penitent. Judas did all this. What he wanted was the grace of God, to see the mercy of God, as well as his justice.

Those who are the first to lead men into sinful courses, seldom trouble themselves to recover them out of them. The Ministers of Christ must do it, or they must die in their sin.

Mark v. 4. *And they laughed him to scorn.*

O my Lord and Master! let me not be driven from my duty, by the infidelity and scoffs of the world.

How desperate soever the condition of a sinner may appear, we must neither insult over it, nor despair of his conversion.

A person who has offended and scandalized others by his sins ought, before he be admitted to the peace of the Church and to receive the Sacrament, to give some good assurance, by a sober life, that he is a true penitent.

Mark vi. 1. *Shake off the dust under your feet, for a testimony against them.*

Jesus Christ permits not his Apostles to avenge themselves by their Apostolical power,

nor even to desire that he should do it; but to leave their cause to God, with full confidence in him.

Luke xix. 8. *And if I have taken any thing from any man by false accusation, I restore him four-fold.*

The judgment which, of his own accord, this penitent passes upon himself, will condemn those who reject all the remedies offered, and all methods made use of, for their conversion, and who will not make the least atonement for their crimes.

Men shew very plainly that they love sin, when they will not suffer any one to put a stop to it, to remove the occasions thereof; and to shame, to reprove, and to punish the sinner. This is a sin which draws after it great judgments.

If a Pastor hopes to do his duty without reproving the world, (without testifying that the works thereof are evil,) or to reprove it without being hated by it, he will deceive himself; he may carry it fair with men, but will be condemned by Jesus Christ.

John viii. 7. *He that is without sin among you, let him cast the first stone.*

They whose duty it is to punish offenders, should take great care not to be influenced by pride, hypocrisy, passion, false zeal, or malice; but to punish with reluctance, with compassion, as having a sense of their own misery and weakness, which, perhaps, render them more guilty in the sight of God.

Let Ecclesiastical Judges always remember, that the Holy Ghost, to whom it belongs to bind and loose, never makes himself the minister of the passions of men.

John xii. 43. *They loved the praise of men more than the glory of God.*

And this is the cause that men count it more shameful to acknowledge their crimes than it was to be guilty of them.

We must never insult a sinner; but, without extenuating his sin, we must comfort him, by shewing him the good which God may bring out of it.

Acts viii. 3. *As for Saul, he made havock of the Church.*

The designs of God towards Saul should teach us not to despair of any man's conversion, but to pray for it, and to use our best endeavours, instead of being angry, and using them ill.

Acts ix. 9. *And Saul was three days without sight, and neither did eat nor drink.*

¹ John vii. 7.

Jesus

Jesus Christ himself, in this instance, teaches his Ministers not to be hasty in receiving penitents, but to let them fast and pray, and bear the sense of their sin, and of their bad condition, before they be reconciled. It teaches penitents to fast and pray, and to bear with patience the fruit of their own doings.

Acts xix. 18. *Many that believed came, and confessed their deeds, &c.*

The Spirit of Grace always inclines men to *confess* their evil deeds, and humble themselves for their sins. There could not be a more shameful one than dealing with the Devil, &c. yet this did not hinder them,—or from sacrificing the most valuable things that had been instruments in their wickedness. This is a proof of a true conversion.

The fall of others is for us a great instruction, and a lesson which we ought to study, not in order to insult our neighbour, but to fear for, and amend, ourselves.

Let us not despise any sinner; God has sometimes very great designs in relation to those who are at present most opposite to him.

To reprove, when persons are not in a proper disposition for amendment, would be to give both them and ourselves trouble without any prospect of advantage.

To make reproof beneficial, they to whom it is given should see that it does not proceed from humour, or from a design to vex them, but from a true zeal and love for their souls.

A true charity will never insult those that are gone astray, but will use the greatest sinners mildly, lest they should be driven to despair by too great severity.

The Church forgives sins in the person of Christ.* She remits the temporal punishments of them also, because Christ is the Sovereign High Priest, and because it belongs to God alone to recede from the strictness of his justice, in what manner he thinks fit.

An Ecclesiastical Governor should endeavour to preserve discipline, and the esteem of his people, at the same time, by acts of tenderness, charity, &c.

2 Cor. x. 8. *For though I should boast of my authority, (which the Lord hath given us for edification and not for destruction) I should not be ashamed.*

It is necessary, sometimes, to extol the dignity of our office.

N. B. Pastors are appointed by Christ to edify the Church; they must, therefore, be honoured and obeyed.

* 2 Cor. ii. 10.

The disorders which a good Pastor observes in his flock, will always be matter of humiliation to him, because he will always impute them to himself.

A Pastor, a Priest, who does not with tears and supplications bewail the sins of his people, cannot call himself their mediator with God.

It is the greatest comfort of a good Pastor, to find himself obliged to use nothing but good advice, and the mild part only of his authority; but when that will not do, he must use sharpness; but still with this view, that it be for their edification, not for their destruction.

It seldom happens that great men, whether clergy or laity, reform their lives, because they seldom meet with persons of courage to oppose them, or to tell them of their faults. A Bishop, who is not restrained by any earthly engagements, will not spare any man whose conduct is prejudicial to the faith.

Gal. v. 12. *I would they were even cut off which trouble you.*

To wish shame, or some temporal evil, for the salvation of my neighbour's soul, is not contrary to charity. It seems, matters were come to a great height of evil, when St. Paul was forced to wish that to be done, which he did not, in prudence, think fit to do.

Ecclus. viii. 5. *Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.*

2 Thess. iii. 6. *Now we command you, (and the same authority subsists still in the Governors of the Church) in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, &c.*

Nothing is there which the faithful ought more carefully to avoid, than disorderly livers,—nothing which Pastors ought more earnestly to warn their flocks of.

May I ever observe the rules of an holy and charitable severity.

2 Thess. iii. 14. *And if any man obey not our word, note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish as a brother.*

Excommunication is only for the contumacious, not to insult, but to cure.

1 Tim. v. 19. *Against an Elder receive not an accusation, but before two or three witnesses.*

A Pastor ought not lightly to be exposed to the revenge of those whom, it is probable, he has or shall have occasion to reprove.

1 Tim.

1 Tim. v. 20. *Them that sin rebuke before all, that others also may fear.*

That is, who sin grievously, and are convinced before two or three witnesses, let such be censured before, or by the consent of, all the congregation.

2 Tim. ii. 25. *In meekness instructing (reproving) those that oppose themselves, if God peradventure will give them repentance, &c.*

When we consider that repentance is the gift of God, that the wiles of the Devil are many, and corruption of nature very strong, we shall compassionate instead of insulting a sinner. We shall adore the mercy of God towards ourselves, and hope for it for others. We shall fear for ourselves, and pray for them. They may recover, and be saved. We may fall, and be lost for ever.

When men will not take care of their own salvation, the Church owes this care to her children, to hinder them as much as possible from ruining others.

If excommunication is perpetual, it is caused by the obstinacy of the offender, not by the laws of Christ or his Church, which only deprive wicked men of the benefit of communion for a time, to bring them to a sense of their duty.

Church Discipline is for the *honour of God*, for the *safety of religion*, the *good of sinners*, and for the *public weal*,—that Christians may not run headlong to ruin without being made sensible of their danger;—that others may see, and fear, and not go on presumptuously in their evil ways;—that the house of God may not become a den of thieves;—and that judgments may not be poured down upon the whole community. *Did not Achan commit a trespass, and wrath fell on all the congregation?*^a

The most effectual way of answering these ends is, to exercise a strict impartial discipline. *First*, to withhold from Christians the benefit of the Holy Sacrament, till they behave themselves so as to be worthy of so great a blessing. And *secondly*; if they continue obstinate, (all proper methods being used to reclaim them) to excommunicate them; and to oblige all sober Christians not to hold familiar conversation with them.

But first of all, Christians should be made sensible of what blessings they are deprived, when they are debarred the communion,—even the greatest on earth; without which they can have no hopes of salvation, but must perish eternally.^b

He that understands and believes this, will submit to any hardships, rather than incur, rather than continue under, a sentence

^a Josh. xxii. 20

^b John vi. 53.

so full of terror; and a sentence passed by one commissioned by God, and bound, at the peril of his soul, to pass it;—it being the greatest indignity to Christ and the Divine Ordinance, to prostitute the body and blood of Christ to notorious evil livers.

God has therefore lodged a power in the Pastors of his Church to repel all such; and it is a mercy even to them to be hindered from increasing their guilt and their damnation.

Nor can any Prince, Governor, or human law, hinder a Christian Bishop from exercising this power, because he is under an obligation to the King of Kings, and Lord of Lords, to do his duty in this respect.

Nor must it be pretended, that the punishment which Christian Magistrates inflict may supercede this discipline.

Those punishments only affect the body, and keep the outward man in order. These are designed to purify the soul, and to save that from destruction.

Excommunication, as St. Paul tells us, is, *for the destruction of the flesh, that the soul may be saved*; that is, to mortify the corruptions of nature, *lust, pride, intemperance, &c.* This being the only way to save the soul of the sinner, and to bring him to reason, that is, to repentance.

For upon a sinner's repentance, (unless where he has incurred this sentence more than once) the Church is ready to receive him into her bosom with open arms.

But then by repentance must be understood,—*not a bare change of mind*,—not an acknowledgement of the sin and scandal,—not a serious behaviour for a few days,—all which may soon wear off;—but a course of public penance, a long trial of sincerity, such as may satisfy a man's self, and all sober Christians, that the sinner is a true penitent,—that he has forsaken all his evil ways, evil company, evil habits,—that he is grown habitually serious, devout, and religious,—and that by fasting and prayer he has in some good measure got the mastery of his corrupt nature, and has begun a repentance not to be repented of.

For want of this care and method, many Christians are ruined eternally. They sin, and repent, and sin again, and think all is safe, because they have repented, as they think, and are pardoned.

There are people who are in the same sad case with those that stand excommunicated, though no sentence has passed upon them; namely, such as live in a contempt of the public worship of God. They cannot properly be turned out of the Church, who never come

come into it; but they keep themselves out of the ark, and consequently *must* perish.

Excommunication, in the primitive times, was pronounced in the congregation to which the offender belonged. After which, they gave notice to all other Churches; namely, Let no temple of God be open to him; let none converse with him, &c.

2 Sam. xii. 13, 14. *And David said unto Nathan, I have sinned against the Lord;—and Nathan said, the Lord also hath put away thy sin, thou shalt not die. Howbeit, because by this deed thou hast given occasion to the enemies of the Lord to blaspheme, the child that is born unto thee shall surely die.*

The Divine Justice punisheth every sin, either in this world or in the next.

A sinner's willingness to undergo any punishment which shall be appointed by the Minister of God, in order to make proof of and to establish his repentance, is a sure sign that God has not withdrawn his grace, notwithstanding his sin.

Heb. xiii. *Whoremongers and adulterers God will judge.*

You dare not say that this is not true. What can you say to your own mind to make it easy? Nothing but this *can* make you easy:—To take shame to yourself, to confess your sin, to fast, and to pray earnestly to God for pardon, &c. and to let others know, *what an evil thing and bitter it is to forsake the Lord.*

This visitation will either do you much good or much hurt; you will from this time grow much better or much worse.

Since you did not blush to sin, do not blush to own your faults.

Let it be matter of joy and thankfulness to you, that we are concerned for you so much.

Grace, indeed, we cannot give;—that is the gift of God. We can only pray for you, and do our duty in admonishing you, &c.

If you submit for fear only, and not for conscience sake, you will suffer both here and hereafter.

When men, and especially men in any authority, are not content to neglect their own salvation, but are industrious to ruin others, they may depend upon it, they are very near filling up the measure of their iniquities, and consequently their destruction is not far off.

Our charity to offenders ought to be like that of God, not in flattering them by a cruel indulgence, but in putting them, by a merciful severity, in the way of obtaining pardon.

In the primitive Church, great offenders were not restored to communion till they had, by their behaviour, given all possible demonstrations of the sincerity of their repentance not to be repented of; and this by a long trial of mortification, &c.—for a short repentance too seldom ends in amendment of life; and he who fancies that his mind may effectually be changed in a short time, will deceive himself and the Church, unless he shews this change by fasting, alms-deed, retirement, &c. and that for a considerable time.

Will any man say that he loves Christ, and his Church, when he opposes the authority of her Pastors; when he opposes her discipline; or when he weakens her unity?

When we consider, that God is absolute master of men's hearts, we should not think any man incapable of salvation.

My God! let me always fear for myself, when I am labouring to promote the salvation of others.

Remissness in Church Discipline is owing, sometimes, to indulgence and an easy temper, not caring to trouble others, or be troubled;—sometimes by being satisfied to go on in the track trodden by their predecessors, not considering what duty obliges them to, but what was done before;—others, out of downright neglect, not caring how things go, give opportunity to the enemy to sow tares while they are thus asleep. Thus corruption gets head, and is like to do so, until God awakens the Governors both in Church and State, and makes them see, that they are answerable for all the sins occasioned by their negligence; and that they have more souls, besides their own, to account for; which is one day to fall heavy upon them.

Lord awaken all that are in power; and me, thy unworthy servant; that we may all discharge our duty more faithfully.

There may be people bold enough to make a mock of sin, to submit to public penance with contempt of the authority that enjoins it, and not to be bettered by such Christian methods for the restoring sinners to the peace of God; but it is to be hoped all are not so hardened; and that Christian discipline is, notwithstanding, a mighty check upon sin, and keeps many under a fear of committing such crimes as must oblige them to take shame to themselves before the face of men.

That perfect penance which Christ requireth, consists of contrition, confession, and amendment of former life, and an obedient reconciliation to the laws and will of God.^m

^m Convoc. 1536.—See also the Homilies.

Absolution.

Our Church ascribeth not the power of remission of sin to any but to God only. She holds, that faith and repentance are the necessary conditions of receiving this blessing. And she asserts, what is most true, that Christ's Ministers have a special commission, which other believers have not, authoritatively to declare this absolution, for the comfort of true penitents; and which absolution, if duly dispensed, will have a real effect from the promise of Christ, John xx. 23.^a

Authority of the Church is only Spiritual and Ministerial, (the Head and Authority being in heaven.) She does not, therefore, call her orders *Laws*, but *Rules, Canons*; and her inflictions, not *Punishments*, but *Censures*. She acknowledges, that whatever power she has besides spiritual, is either from the favour or injunctions of Princes. But [Art. 37.] we give not our Princes (and they have always disclaimed it) the power of administering God's Word or the Sacraments. And although our spiritual power be from God, yet is this power subject to be inhibited, limited, regulated, in the *outward exercises*, by the laws and customs of the land. By this moderation both powers are preserved *entire and distinct*. We neither claim a power of jurisdiction over the Prince, nor pretend to be exempt from *his*.

Antinuptial Fornication.

Those who enter into marriage only to conceal their shame, ought to give public satisfaction, as well as expiate their sin, by open penance.

The greatest care ought to be taken concerning the sincerity of penitents; till that be done, penance will only be a form without a power, or any real benefit.

In the primitive Church, every thing was done with advice, because their great aim was to have reason and the will of God prevail. A despotick power was forbid by Christ himself: *It shall not be so among you*. He that is humble and charitable, will take the mildest and surest way, and will not be troubled, provided the end be obtained.

Penance.

Sin is the disease of the soul. Diseases are not to be cured in a moment; it will take time to root out their causes, and to prevent their effects; so will it require time to prove the sincerity of our resolutions. We solemnly profess that we repent, and we are not sure but that we lye to God.

Discipline.

As discipline slackened, men's manners grew more and more corrupt, even in the

^a Pull. Moderat.

primitive times. There were never more infidels converted (saith Fleury) than when catechumens were most strictly examined, and baptized Christians put to open penance for their sins.

They that are for making still more concessions to human frailty, will at last set aside the Christian religion, which is established upon maxims of eternal truth, and not on human policy; and instead of gaining or securing the bad, they will lose the better sort.

A flattering physician is for giving palliating medicines, to ease the pain, without taking away the cause, which will occasion relapses, until at last they destroy the patient. But a good man will prescribe what he believes necessary to remove the cause, though uneasy to his patient, and will have nothing to do with such as will not submit to the necessary methods of cure.

Penances, in the primitive Church, were never granted but unto such as desired them, and such as desired to be converted. None were forced;—but such as would not submit were excommunicated.

Discipline impracticable.

This cannot be, when it was practised for so many years in the primitive Church. And what if it be one of those things which Christ has commanded his followers to observe so strictly,^o and which he had learned of the Father!^p The commands of Christ cannot be impracticable. That would be to tax him with ignorance or weakness. When he promised to be with his Church to the end of the world, he engaged to give such graces as were necessary to raise us above our natural weaknesses.

Penances forced are seldom lasting.

The Priest, under the Law, could not accept the offering of a Leper, nor allow him to partake of the sacrifice, till he had received convincing tokens of his cleanness; no more ought the Christian Priest to treat sinners as cured, till he sees the proof.^q

Matt. xvi. 19. *Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.*

Those ministers that know not what it is to bind and loose sinners, reject one half of their commission.

Excommunication is the last remedy reserved for the incorrigible in case of enormous sins. They who despise it, know not

^o Matth. xxviii. 19, 20.^p John xv. 15. xvi. 13.^q Quesnel.

what

what it is to be a heathen in God's sight,—to be without God for a Father, Christ for a Saviour, the Church for a Mother, and Christians for Brethren.

A true penitent is always willing to bear the shame and confusion of his sin and folly before men, that he may escape the anger of God.

Heb. xii. 15. *Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birth-right; that is, such as for a short pleasure, forfeit their eternal inheritance.*

Happy that sinner, whom God does not abandon to the hardness of his heart, but awakens him by his judgments, or the visitations of his grace.

Luke viii. 28. *I beseech Thee torment me not.*

These were the words of the Devil to our Lord, and these are the suggestions in the hearts of all sinners, wherever he has got possession. When a minister of Christ, by his sermons, rebukes, &c. or the Church, by her disciplines, attempts to disturb the sinner, they are looked upon as his mortal enemy; and they treat both the Church and her Ministers worse than this Legion did Jesus Christ. They despise their power, set at nought their persons, and threaten and persecute them for their good will.

There is not any greater or more dreadful sign of the wrath of God, than when he abandons a sinner to his lusts, and permits him to find means of satisfying them.

The public good is the sole end of Church Discipline. The interest of the Governors of the Church is no way concerned in it, but only the advantage of their flock. That sinners may be converted; that contagion may be hindered from spreading; that every one may be kept to his duty, and in obedience to the laws of God; that judgments may be averted from the publick, and that God in all things may be glorified; that differences among neighbours may be made up, and charity improved, &c.

Discipline (saith our Homily of the right use of the Church, part 2.) in the primitive Church was practised, not only upon mean persons, but upon the rich, the noble, and the mighty; and such, as St. Paul saith, were even given to Satan for a time.

Those that make a mock, a sport, a jest of sin, too plainly betray a love of wickedness in themselves.

• Quesn.

Exemption.

A legal exemption cannot free a man from guilt, beyond the extent of that power which grants the exemption. If it be a human power, it can extend no farther than to exempt a man from human penalties, not from those that are purely spiritual.

Ecclus. viii. 5. *Reproach not a man that turneth from sin.*

They whom fear renders cowardly in the exercise of their ministry, forget that they act in the name and place of Christ, and are to account to him for the mischief the Church receives thereby.

Deut. i. 17. *Ye shall not be afraid of the face of man, for the judgment is God's.*

O righteous Judge of the World, give me and my substitutes grace, patiently to hear, and impartially to weigh, every cause that shall come before us in judgment.

Give us a spirit to discern, and courage to execute, true judgment, that all our sentences may be approved by Thee our Lord and Judge. Amen.

Deut. xxiv. 17. *Thou shalt not pervert the judgment of the stranger, nor of the fatherless.*

Isaiah i. 23. *Every one loveth gifts: they judge not the fatherless; that is, they are poor, and cannot bribe them.*

Exod. xxiii. 2, 3. *Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause, to decline, after many, to wrest judgment. Neither shalt thou countenance a poor man in his cause.*

Deut. xix. 15. *Thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbour.*

The judgment of the multitude is no rule of justice. *Then cried they all, Not this man, but Barabbas.*

John xix. 12. *If thou let this man go, thou art not Cæsar's friend: When Pilate heard that saying, then he resolved to sacrifice his conscience, rather than lose his Prince's favour.*

2 Chron. xix. 6. *And he said unto the Judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment.*

Prov. xvii. 13. *He that justifyeth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.*

John xix. 11. *Except it were given thee from above.*

Although

Although the magistrate's authority is from God, yet he is answerable to God for the due execution of it.

Prov. xxi. 3. *To do justice and judgment is more acceptable to the Lord than sacrifice.*

Isaiah i. 11. *To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.*

Hosea vi. 6. *For I desired mercy and not sacrifice; and the knowledge of God, more than burnt-offerings.*

Micah vi. 7, 8. *Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*

The Jews had a rule, that if a rich man and a poor man had a controversy, they must both of them stand or sit, to avoid partiality.

Virtue would hardly be distinguished from a kind of sensuality, if there were no labour,

no opposition, no difficulty, in doing our duty. *Dulce est periculum sequi Deum.*

The duty of a Judge may oblige him to punish according to the law; but it is the part of a Christian injured to forgive according to the charity of the Gospel.

A Judge is not the master but the minister of the law—for the public good, not for his own interest, passion, or will.

A good Judge will never desire to make himself feared by his power; but will rather be afraid of abusing it.

The civil magistrate is liable to be excluded from Church communion for such reasons as the Spiritual Governors shall judge necessary;—they are to determine for him, and not he for them, in matters merely spiritual.

Give me, O Lord, the spirit of judgment, that I may govern this Church with wisdom.*

Ecclus. iv. 9. *Be not faint-hearted when thou sittest in judgment.*

A lover of the law will always have an eye to the intent of the law.†

* Isaiah xxviii. 6.

† Matth. xii. 3.

FRIDAY MEDITATIONS.

ORDINATION.

Question from the Office of Ordination.

Will you be faithful in ordaining, sending, or laying hands upon others?

A. *I will so be, by the help of God.*

ALmighty GOD, who knowest the hearts of men, govern my mind, that I may faithfully discharge this great trust; that neither through fear, favour, interest, or negligence, I may ever promote any person to the sacred charge of Christ's flock.

Bless all those who have already given themselves to thy immediate service, and labour with me in this ministration; be *with us, and guide us, and help us, for thy promise sake, for thine honour's sake, and for the sake of Jesus Christ*, that we may *teach well, and that we may be examples of all the graces and virtues* which we recommend to others.

Direct all such as are designed to serve at thine altar; sanctify their *persons, their studies, their intentions and affections*.

And grant that no unworthiness in me may ever hinder *thy gifts and graces* from descending upon those whom I shall ordain to thy service, for Jesus Christ's sake. Amen.

Jer. iii. 15. *O Lord, give us pastors according to thine own heart, which shall feed us with knowledge and understanding.*

Ministers being the officers of God's household, we must depend upon him in the choice of them, and not upon human motives.

Acts xiii. 3. *And when they had fasted and prayed, and laid their hands on them, they sent them away.*

All Christians being concerned in this affair, all ought to fast and pray, in order to have faithful pastors. *Questn.*

Apostolical usages ought to be kept up to, as proceeding from Jesus Christ himself.

Matth. ix. 38. *Pray ye the Lord of the harvest, that he will send forth labourers into his harvest.*

O gracious Lord, look down in mercy upon this Church, at this time. Provide it with faithful labourers, such as shall have a true compassion for the souls committed to their care, and a knowledge and zeal answerable to the account they are to give.

Grant that we may all preach *the truth as it is in Jesus*.

Give a blessing to our labours, that we may see the fruits of them, in the repentance and conversion of ourselves, and of all sinners.

Make us truly sensible, that when we labour for our flock, we labour for ourselves and for thy glory.

And pardon us, gracious God, wheresoever we have been wanting in any part of our duty.

Awaken, and touch all our hearts most powerfully from above, that we may not forget our *Ordination Vows*.

And for Jesus Christ's sake, grant that I may not be answerable for the sins, and the dreadful mischiefs that may follow, if not hindered by thy grace. Amen.

The conversion of souls is thine, O Lord, and not ours; prosper Thou thine own work. It is not in us to save souls.

Let us not sacrifice to our own net, but use the means, and ascribe all the glory to God; we of ourselves have nothing whereof to glory.

Luke vi. 12, 13. *And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom he also named Apostles;—viz. That their very title might put them in mind of their mission.*

O blessed Lord and Master, let thy tender regard for thy Church make me ever solicitous at the throne of grace, in behalf of those I send into thy vineyard; and grant that no unworthiness in me may hinder thy gifts and graces from descending upon those whom I shall ordain to thy service.

For

For the sake of this Church, which Thou hast purchased with thy most precious blood, enable them for the work unto which they are called, that they may *teach* well, and that they *live* well, and be *examples* of all the holy graces and virtues which they shall recommend to others.

Sanctify their persons and their labours, that they may be respected by their people; and, for thy authority in them, be heard and obeyed, that they may be able to give a comfortable account at the great day. Amen.

John xxi. 15. *Jesus said unto Peter, Lovest thou me?—Yea, Lord: thou knowest that I love thee. Feed my sheep.*

O Sovereign Pastor, who loved and gave thy life for us, make our love for Thee, and our care of thy sheep, so great and sincere, that we may feed them constantly, and diligently watch over them, that not one of them may be lost through my neglect, or the fault of those whom I send into thy service.

Make us every day mindful of our charge; and every day more able to perform it, remembering the account we must give. Grant this for the glory of thy grace, and the good of thy Church, which Thou hast purchased with thy most precious blood.

John xxi. 7. *Jesus saith unto him the third time, Lovest thou me?*

Though Jesus Christ knew Peter's heart, yet he asked him three times *whether he loved him?* To teach those to whom the power of ordaining belongs, to be very solicitous and careful, and not content themselves with a slight enquiry into the dispositions and qualifications of those who are to have the care of souls committed to them.

It being entirely at the Bishop's discretion whether he will admit any one to the order of Priest or Deacon, and being not obliged to give any reason for his refusal;^s he will be more accountable to God, both for ordaining unfit persons, and for any prejudice against such as are worthy.

As we consult God, as Jesus Christ himself did, when we ordain men to his service, so should we consult Jesus Christ, when we assign them a place in his family. Would Jesus Christ have given this man the charge of the souls of this parish?

That we may have the comfort of knowing that we enter into the ministry by a choice which proceeded from God, we must have some assurance from our own hearts, that the glory of God, the good of souls, was in our intention, and that we were called regularly, and according to the intention of the Church.

^s Vide Clerg. Vade-Mecum, p. i. p. 42.

Ember Week.

All persons being concerned in the choice of Pastors, every body ought to pray for good Pastors.

1 Cor. i. 1. *Paul called to be an Apostle of Jesus Christ through the will of God, and Sothenes our brother. Not through his own will—not through motives of worldly lucre, &c.*

DEACONS.

1 Tim. iii. 10. *Let these first be proved; then let them use the office of a Deacon, being found blameless.*

It is not sufficient to secure the dignity of the ministry even in its lower ministries, that men have taken up virtuous resolutions, unless they be also proved to see whether those resolutions will continue, &c.

N. B. To give every person I ordain some short hints in *writing*, of the nature, dignity, several branches, hazard of not discharging them faithfully, &c. of the ministry.

Matth. xxviii. 20. *Lo! I am with you.*

The chief care of a minister of Christ should be, not to render himself unworthy to have Christ present with him in the exercise of his ministry.

John xvii. 16. *They are not of the world, even as I am not of the world.*

The repetition of this truth ought to make us sensible how different our life ought to be from that of worldly people.

THE TRUE PASTOR.

1 Pet. v. 1, 2, 3, 4. *The Elders I exhort: Feed the flock of God, which is among you, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*

N. B. We must feed the flock, not live in idleness;—not with imperiousness as over subjects, but with love as over brethren;—not with an eye to self-interest, but with regard to an heavenly reward.

APOSTLES, (Envoys.)

So Jesus Christ called the Twelve; that the world might know from whom they had their mission, and that such as are not sent by him, and by those that have their powers from him, are not his Apostles.

Luke

Luke vi. 16. *And Judas Iscariot, which also was the traitor.*

A man may have a lawful call to the priesthood, to dignities and benefices; and yet, for want of answering the ends of his calling, may be a traitor to the Church, to Christ, and to his own soul. The good Lord grant that I may often think of this with great seriousness.

Luke vi. 39. *Can the blind lead the blind?* It belongs to Thee, O Holy Spirit of Grace, to send such guides into thy Church, as may lead thy people in the right way, and to be the guide of those guides. O do so, for thy mercies sake, to this Church and people.

Ignorance in Pastors, so far as it is likely to destroy the foundation, is sometimes worse than vice itself, being the occasion of superstition, disorders, and infinite evil consequences, taking error for truth, and truth for error.

N. B. Remember, that a minister of Christ can save himself but only by labouring to save others.

The business of the Ministry is, to preach, to make men love, and to confirm them in, the Truths of the Gospel.

Happy that Pastor, whose life and zeal, and labours, do all testify, that he loves his flock, and that he loves them for Christ's sake.

Nothing can supply the want of such a Pastor's presence.

They whom God, by a terrible judgment, leaves to enter into the ministry solely of themselves, are generally puffed up with a carnal notion of its dignity; while they that through his mercy are called to it, at the same time that they know its dignity, are humbled under a sense of its weight, and the account they must one day give.

Such as the heart of the Pastor is, such is his behaviour.

He who suffers the priesthood to become vile in his own person, does not remember, that he is an ambassador of Christ. The dignity is great, and so ought the sanctity to be, of one who is in Christ's stead.^b

2 Cor. vi. 3. *Giving no offence in any thing, that the ministry be not blamed.*

A Pastor's life must not contradict his doctrine. He must preach by his actions.

2 Cor. vi. 4, 5, &c. *In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tu-*

^b 2 Cor. v. 20.

mults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, [preaching it sincerely] by the power of God, [depending entirely upon his assistance] by the armour of righteousness, on the right hand and on the left, [defending us both in prosperity and adversity] by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, but yet well known; as dying, and behold we live; as chastened, and not killed; [believing that God chastens his servants not to destroy them] as sorrowful, yet always rejoicing; [rejoicing in afflictions] as poor, yet making many rich; [with true, not perishing riches] as having nothing, and yet possessing all things; [possessing all things in depending upon God]

1 Tim. v. 22. *Lay hands suddenly on no man, neither be partakers of other men's sins: keep thyself pure.*

A Bishop engages to answer before God for such persons as he by advice, ordination, &c. causes to enter into a state of life so very hazardous, and which requires so great a stock of virtues.

It is happy for a Minister of God, that the life he is to lead, and the very outward acts he has vowed to perform, will help to change his heart, and create in him those dispositions which will make him like his Great Master.

For instance; he has solemnly promised to read the Holy Scriptures daily; he will therefore have daily before his eyes the precepts, the instructions, the example of Christ;—the rewards and punishments of the life to come.

He is obliged to *catechise*; and the more careful he is to instruct others, the more effectually he will learn himself, how far we are fallen from God, and what pains we must take to be restored to the image and favour of God.

He has promised to lead an holy and exemplary life. If he does not do this sincerely, he will be the scorn of men now, and of devils hereafter.

It will be impossible to converse with *poor and needy people*, and to seek out for help for them, without partaking of the spirit and compassion of the blessed Jesus, who laid down his life for them.

If he is careful to read divine service distinctly, with deliberation and gravity, it will beget devotion in himself, as well as those that hear him.

If his sermons be plain and practical, they will affect his own heart as well as those he preaches to.

Every

Every child he *baptises* puts him in mind of the vows that are upon himself.

And he cannot administer the other *Sacrament* as he ought to do, but it must needs fill his soul with a thousand holy ideas and devout thoughts;—with an holy *fear*, lest he should offer the prayers of the faithful with polluted lips, or distribute the bread of life with unclean hands;—with an ardent love for Jesus Christ, whose love and death he commemorates;—with a perfect charity for all the world for whom he died. And the oftener he administers this Sacrament, the more he will find his graces increased.

In *visiting sick and dying persons*, he will be put in mind of his own mortality; and in fitting them as he ought to do for the account they are going to give, he will be put in mind of the much greater he is himself to give.

When he *exhorts, reproves, admonishes* others, it will bring to his mind the words of the Apostle, *Thou that teachest another, teachest thou not thyself?*

When he calls to mind, that he has promised *all faithful diligence, &c.* he will give himself *wholly* to these things, and will be ashamed to be found wholly taken up with business which no way relates to the salvation of souls.

If he is *diligent in Prayer*, which he promised to be, God will certainly enlighten his mind with saving truth and grace.

In short; if he has an ardent desire to save souls, and really strives to do it as effectually as he can, he will be beloved of God, assisted by his spirit;—he will see the fruit of his labours;—he will secure his own peace and hope, and will give an account with joy when his Lord calls for him.

One of the most certain marks of a divine call is, when it is the full purpose of a man's heart to live for Jesus Christ and his Church.

John xvii. 16. *They are not of the world, even as I am not of the world.*

O Lord, make us truly sensible how very different our lives ought to be from the lives of worldly people, that we may avoid their maxims, all that is curious, useless, light and vain, and live up to our character.

Mercy and tenderness for sinners, and faithfulness to the justice of God, are characters inseparable in a true Pastor.

John x. 11. *The good Shepherd giveth his life for his sheep.*

He gives his life, by giving his labour, in taking all occasions of instructing them;—in employing his thoughts for their good;

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—in praying for them continually, and rendering God propitious to them;—in sacrificing his ease and peace for them, by delivering truths which the world will not receive without unkind returns;—he gives up the dearest friendships, when they stand in competition with truth and righteousness;—he gives up all worldly satisfactions, when he does not look upon what is *lawful* but what is *expedient*;—he sacrifices his inclinations, though never so innocent, rather than offend any;—he submits to the humility and poverty of the Gospel, that he may give no example of pride and luxury to his flock;—he dare not be even a witness of disorders, lest he should encourage them by his presence.—It is thus he must be the light of the world, and without this he cannot satisfy the duties of his charge; and it is thus he is to give his life for his sheep.

Mark vi. 8. *Take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse.*

The ecclesiastical ministry require a great disengagement from the world, to take away all suspicion, that the Clergy act only out of self-interest. Whoever is not ready to part with all, rather than be wanting to his duty, is not worthy to be a successor to the Apostles.

We shall never be able to establish the kingdom of God in the hearts of men, so long as we do not appear fully persuaded of those truths which we preach.

Fees.

Can. 135. No fee or money shall be received, either by the Archbishop or any Bishop, either directly or indirectly, for admitting of any into sacred orders, nor any to his servants or officers, above ten shillings for parchment, wax, &c.

For Letters Testimonial of ordination are no part of the ordination, but only taken afterwards for the security of the person ordained, which if he neglect to take, it is at his own peril.^k

Ordination.

The example of Jesus Christ, before he ordained the Apostles, shews us, that in this choice we ought to depend upon God, and pray for his direction and blessing.

Catechising.

Can. 59. Ministers shall, every Sunday evening and holy-day, for half an hour at least, examine and instruct in the Church Catechism; and he that neglects to do so, after reproof, to be first suspended, afterwards excommunicated.

^k Codex Can. Eccl. Ang. p. 177.

The neglect of this duty makes the discourses of the pulpit of very little use. People do not understand the very words made use of in the Gospel.

INSTITUTION.

Persons to be instituted shall exhibit orders and testimonials, and be examined.¹

Reasons for refusing Institutions.

Lack of Learning; of which the Bishop is the sole judge, and not accountable to any temporal court, but only to a superior spiritual judge. And a person's being ordained, licensed, and approved by another Bishop, does not take away the right which every Bishop has to examine and judge.^m

Lack of Language; which renders a person incapable of the cure. Nor does it avail, that the language may be learnt, or that the duty might be discharged by a curate. And the Canon Law requires, that where there is a mixture of languages, the priest shall understand both.ⁿ

Other Causes.

Whatever is sufficient to deprive, is sufficient cause to refuse institution.

Mala in se:—Incontinence, drunkenness, murder, manslaughter, heresy, schism, simony, perjury.

The Bishop must signify the cause of his refusal specially, that the proper court, if application be made elsewhere, may be able to judge whether the refusal be just, except in the case of insufficiency; for it has been judged in parliament, that it is sufficient to set forth—'Quod persona in literatura minus sufficiens seu capax ad habendam dictam ecclesiam.'

The Bishop, having the care of all the souls in his diocese, is bound in conscience to see them well taken care of, by committing them to fit persons.

Acts i. 24. *And they prayed and said, Thou Lord, who knowest the hearts of all men, shew whether of these two Thou hast chosen.*

Should not this make Patrons and Bishops to tremble, to see with what caution, devotion, &c. even the Apostles themselves proceeded in the choice of fit persons to serve in the sacred ministry of the Church?

A Christian Priest.

Let him remember, That he himself is a man and a sinner;—that he is ordained for men only in things pertaining to God;—that he is not to live an idle life, but to offer,

&c. that is, to perform the duties of his calling;—to appease the justice of God, by offering the prayers, the oblations, &c. of the people;—to have bowels of compassion towards sinners;—to instruct the ignorant, and them that are out of the way;—never to forget his own infirmities, that he may treat sinners with compassion;—to pray much for himself and for his people;—to stay till he is called into the ministry: it is an honour, and to be conferred as it was on Aaron;—to keep his flock, by his vigilance, from falling into ignorance in relation to the truths of Christianity;—to suit his instructions to the capacities of his hearers, and to their peculiar wants;—and not to fill their heads with vain amusements, which signify little to their salvation.^o

O Lord, abandon not thy flock to wolves, but send them Pastors after thine own heart.

Num. xviii. 1. *The Lord said unto Aaron, Thou and thy sons shall bear the iniquity of the sanctuary; that is, They shall carry them away by the sacrifices which they shall offer for them, especially on the day of expiation.*

Ecclus. vii. 29. *Fear the Lord with all thy soul, and reverence his Priests.—Love him that made thee with all thy strength, and forsake not his Ministers; but give the priest his portion as it is commanded.*

A lawful call affords us a good ground to hope for all necessary assistance, and grace to do our duty, and for mercy for all our involuntary defects.

C L E R G Y.

I beseech, O God, for them, and for myself; that, in the exercise of our ministry, we may depend much upon Thee;—that we may learn from Thee what we ought to speak concerning Thee;—that we may constantly speak the truth, boldly rebuke vice, and patiently suffer for righteousness sake;—that we may live and act as in the place of Christ, doing nothing unbecoming that character;—and that we may preserve an apostolical firmness of mind under the vexations and persecutions of this world. Amen.

Faults of the Clergy.

Let it be considered, what is the great design of the generality of the Clergy of these days:—To appear learned rather than pious;—to get preferment, riches, and to live at ease. This makes them satisfied with a mere speculative knowledge in divinity.

Luke v. 5. *We have toiled all the night, and have taken nothing.*

¹ Can. 39. ^m Codex, p. 850. ⁿ Codex, p. 851.

^o Heb. v.

And it is much to be feared, that the little good we see done by our sermons is owing to the neglect of praying for God's blessing upon our labours.

Sermons should be plain, practical, and tending to the salvation of those that hear them.

Remember, that all useful truths must come from the spirit of truth, and therefore are to be prayed for.

Do holy things after an holy manner. He that reads the service negligently, betrays a great want of piety in himself, and begets contempt and indevotion in others.

Lord's Supper.

Christians are too often admitted without knowing the meaning of this holy institution. The consequence is, they fancy they are good Christians, and are in danger of perishing without knowing it.

Lives of the Clergy.

They should consider, that they are taken from amongst men, to minister in things pertaining to God, and therefore are not to live like those from whom they are taken. They are restrained from many things which others practise without reproach or scruple.

The maxims of the world are not to be our rule.

To desire to be esteemed;—to get as much of this world as we well can;—to stick at nothing to gain an end;—to despise those below us;—to live without taking the cross, self-denial, &c.;—to admire what the world admires. By these things, the ministry is blamed and brought into contempt.

Look at home! a sad reproach where occasion is given.

Remember, that a contempt of the Clergy will be attended with a contempt of the Gospel, and of God himself at last. More sinners have been converted by holy than by learned men. It is the greatest presumption to pretend to heal others of a distemper I labour under myself.

John viii. 46. *Which of you convinceth me of sin?*

Here is a pattern of a Pastor.

He who would edify by his sermons, must be that same virtuous, sober, serious, pious man in his life and conversation; he will then be heard with respect and reverence.

If a Clergyman be eager after pleasures, the world and its idols, trifling and vain in life, all he says from the pulpit will signify nothing.

He that religiously practises himself what he teaches others, preaches effectually.

It is true, the faith is not built upon the lives of those that preach it, but upon the word of God. A bad life exposes Christians to great temptations, &c.

Simon, Lovest thou me? &c.

This should teach us, that nothing but a sincere love for God, and for the souls of men, which he loved so well as to redeem them by his own Son, can carry us through the work of the ministry.

How shall we attain to such a love? By prayer; by reading the Scriptures; by instructing the poor, the youth, after such a manner, as to affect our own hearts; by visiting, relieving, comforting, sick and needy people, &c. These will pray for you, and God will hear their prayers, and increase his love, &c.

Difficulties.

If the motives which determined you to take holy orders were the glory of God, and the good of souls, he will enable you to bear and get the better of all difficulties.

Preacher. Sermons.

The design of religion being to lead men to the knowledge of God, how he is to be worshipped, appeased, honoured; and to make men holy, that they may be capable of being happy when they die; the great business of a preacher should be, to shew how the Christian Religion and all its parts contribute to this end.

They that recommend eternal possession to others, ought to shew by their lives, that they are themselves verily persuaded of the vanity of all earthly pleasures, avoiding superfluities, &c. Jesus Christ preached up the contempt of the world, by contemning it himself.

A Pastor's knowledge need not extend so far as is imagined. If he knows the Scriptures, and what concerns the kingdom of God, and the way of leading souls thither, he knows sufficient.

We must speak to the heart as well as to the understanding. While we attack men's reason only, they will hear with patience; but when we attack the heart and its corruption, then they are uneasy.

I would rather send away an hearer smiting his breast, than please the most learned audience with a fine sermon against any vice.

Let people feel that you are in earnest, that you believe and are deeply affected with the great truths you would recommend.

Avoid

Avoid such discourses and subjects as would divert the mind, without instructing it.

Never consult your own fancy in the choice of subjects, but the necessities of your flock.

Necessary Subjects. A concern for what may come hereafter;—a firm hope of immortality;—a fear of a judgment to come, and of hell torments.

Remember, that your own salvation depends very much upon the salvation of your flock.

A man may flatter himself with keeping fair with the world, by not telling them the danger they are in. This was not the way of Jesus Christ.*

A preacher ought to advance nothing but what he has received from Jesus Christ. *My doctrine is not mine, but his that sent me.*†

With what truth can it be said, that your sheep hear your voice, when you speak of matters above their capacity, or in a language or terms which they do not understand?

Can any man imitate a greater master of eloquence than Jesus Christ was, whose great excellence appears in making great truths understood by the meanest capacity?

The great end of our ministry, and our great delight, should be to destroy the kingdom of Satan.

To have an eye to the learned part of our audience, who will not very likely profit by you, rather than to the poor in spirit, whom God designs to save, is very wrong.

He that considers that he is God's ambassador to his people; that he speaks from God to them; that Jesus Christ speaks by him; will labour with sincerity and devotion for the salvation of souls.‡

God would have all men see, that the success of the Gospel depends upon his grace, and therefore preachers should be humble, meek, &c.

* John vii. 7. † John vii. 16. ‡ 2 Cor. ii. 17.

It is too often that preachers perplex those whom they should instruct, either by proving things which want no proof,—the being of a God, &c. or by proposing useless questions and doubts; or speaking of things above the capacities of the common people.

There is a great deal of difference betwixt people admiring a preacher, and being edified by his sermons.

Test of a good Preacher.

We count him a good physician whose patients we see cured. If the people are cured of their intemperance, lying, &c. his works will speak for him.

1 Cor. iii. 7. *Neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.*

We must depend on God for success, not take that to ourselves which belongs to God alone.

It is God who gives his Ministers, *such as are humble*, power over the hearts and souls of men; when distrusting themselves, they ascribe all the glory to God.

We take the work out of the hands of God, when we are pleased with what we have done, and rob him of the honour due to him alone.

There have been many who, without any great learning or eloquence, yet by their communication in an humble and low way, have instructed and converted more than famous preachers; for that they preached not themselves, but Christ Jesus, placing all their confidence in God.

The Blessing of Levi.

Deut. xxxiii. 11. *Bless, Lord, his substance, and accept the work of his hands. Smite through the loins of them that rise up against him, and of them that hate him, that they rise not again.*

N. B. This is a prophetic declaration of the dreadful punishment of such as shall oppose the priesthood.

SATURDAY MEDITATIONS.

A L M S.

Question from the Office of Ordination.

Will you shew yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

A. *I will so shew myself, by God's help.*

UPON one of the days of the week (*κατὰ μίαν Σαββάτων*) let every one of you lay by him in store as God hath prospered him.*

Gen. xxviii. 20. *Jacob vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, then shall the Lord be my God; and of all that thou shalt give me, I will surely give the tenth unto Thee.*

Luke xi. 41. *But rather give alms of such things as you have, (or as you are able) and all things are clean to you. That is, proportion your alms to your estate, lest God proportion your estate to your alms.*

Luke xii. 33. *Sell that ye have, and give alms: provide yourselves bags which wax not old; a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.*

This is still a necessary Christian duty, whatever men think of it; to part with our worldly enjoyments for the sake of Christ.

To sell all; that is, To renounce all the pleasures, and pomp, and enjoyment, which wealth affords, as if we had actually parted with it;—to take to a man's self no more of his estate than necessity requires;—and to make the remainder the support of the poor and distressed:—It being utterly impossible to take delight in the enjoyments of riches, and love God with all the soul.

If God is our only happiness, we shall of course be dead, crucified, to the world.

Give to the poor, said our Lord to the rich young man whom he loved. Had there been a better way of disposing of his estate, he would certainly have told him.

* 1 Cor. xvi. 2.

* Bishop Beveridge.

Matth. vi. 1, 2. *Take heed that you do not your alms before men, to be seen of them. Let not thy left hand know what thy right hand doeth. Thy Father, which seeth in secret, himself shall reward thee openly.*

By vanity we lose both our riches and our reward. It is vanity to boast of our alms, and it is vanity to take pleasure in reflecting upon them. It is sufficient that God will remember them.

Tobit xii. 8. *It is better to give alms than to lay up gold.*

Deut. xv. 7. *If there shall be a poor man within any of thy gates, thou shalt not harden thy heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt freely lend him sufficient for his need. Thine heart shall not be grieved when thou givest unto him, because that for this thing the Lord thy God shall bless thee in all thy works.*

Psalms xli. 1. *Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble.*

Matth. v. 7. *Blessed are the merciful, for they shall obtain mercy.*

Ecclus. iv. xxix. *Bow down thine ear to the poor, and give him a friendly answer with meekness; be as a father unto the fatherless, and as an husband to the widow; so shalt thou be as the Son of the Most High, and he shall love thee more than thy mother doth. Lay up thy treasure according to the commandment. It shall bring thee more profit than gold,—it shall deliver thee from all afflictions,—it shall fight for thee against thine enemies, &c.*

Is. lviii. 10, 11. *If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon-day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.*

St. Bern. Ep. 2. *Do not imagine that all that belongs to your Church belongs to you. You have indeed a right to live by the altar, but not in luxury.*

N. B. The Church has not had worse enemies, than such as have been raised to estates out of her patrimony. This should open the eyes of those who make no other use of Church livings than to provide portions, raise estates and families, enrich relations, &c. from which practices the good Lord keep me.

The good of this world, much more the goods of the Church, are mere depositums, put into the hands of men for the common good—of the Church and of mankind.

Col. iii. 2. *Set your affections on things above.*

It is more to our advantage to have the prayers of a poor, good man, than the smiles of the greatest man on earth.

Deut. x. 18, 19. *The Lord loveth the stranger; love ye therefore the stranger; give him food and raiment, &c.*

Mark x. 21. *Sell what thou hast, and give to the poor; and thou shalt have treasure in heaven: and come, take up the cross and follow me.*

My God! we think we love Thee above all things, when, without being sensible of it, we love a thousand things better; but as we hope for heaven, we must sacrifice even what we love most. This is a necessary duty now; and though it be a very, very difficult one, yet to Thee all things are possible.

To sell is only an expression for a disregard for riches; such as are, being dead to the world, crucified, born again, overcome the world; all which denote that temper which Christianity requires.

Matth. xxv. 40. *For as much (for as often) as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

As often!—Who then would miss any occasion? The least:—Who then would despise any object? To me:—So that in serving the poor, we serve Jesus Christ. O comfortable declaration!

It is not out of cruelty or indigence, that Christ suffers any of his members to want or be in misery, but to give others an opportunity of exercising their faith and their love, and of making some amends for their misexpences by their alms.

Mark ix. 41. *Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ;—verily, (with an oath he assures us) he shall not lose his reward.*

This should always, if possible, be our intention: This poor, oppressed, this miserable man, belongs to Christ. This would wonderfully enhance the value of our good deeds before God.

† Dr. More's Div. Dial.

Mercy is a natural debt, not left to our discretion. He that stands in need of our help, is to have it. Inclination, friendship, vain generosity, are selfish motives.

The last refuge of a sinner is Alms; it is an art of turning our master's goods innocently to our own advantage, and making to ourselves friends of his; heaven being the patrimony and inheritance of the poor; and by our alms we engage them to solicit the mercy of God for us. This is the only way to sanctify riches, which are almost always either the fruit, or the seed, of unrighteousness and injustice. And indeed we are more obliged to the poor than they to us.

Earthly riches are almost always abused without an extraordinary grace.

Luke xviii. 12. *I fast twice in the week; I give tithes of all that I possess.*

Be very careful not to be puffed up with the thoughts of your alms. I give tithes of all that I possess, was the effect of a pride more prejudicial than the sins of a publican. It is a stratagem of the devil to set before us a sight of our own good works, and to deprive us of that humility which alone can render us acceptable to God.

Luke xxi. 3. *And Jesus said, of a truth I say unto you, that this poor widow hath cast in more than they all. For all these of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had.*

God judges not by the greatness of the gift, but by the heart that offers it.

The applause which the great gifts of the rich receive, the complacency they take in them, and the little religion wherewith they are too often accompanied, lessen them in the sight of God.

The rich indeed may give much, and reserve much for themselves. The poor, who gives all, reserves nothing to himself, but faith in God's providence.

God magnifies the power of his grace, in disengaging a soul from the love of riches: O my God! manifest this power upon me: Raise my soul above the fears of poverty, and let me have the greatest part of my treasure in heaven.

Shut my heart, O Jesus, against the love of worldly riches.

Rom. xv. 25. *But now I go to Jerusalem, to minister (that is, to carry alms) unto the Saints.*

So great an Apostle is not at all afraid that he should debase his character in carrying of alms.

A Christian

A Christian, who considers all other Christians as one body in Jesus Christ, will cheerfully contribute even to the necessities of the greatest, remotest strangers.

God often spares the rich for the sake of the poor. To the poor, therefore, the rich stand indebted.

A rich man, if a good man, is more afraid of not finding fit persons to receive his alms, than a poor man is of not finding persons to bestow alms upon him.

The very best of men are only instruments in God's hands, to receive and to give what God bestows upon them. And this they should do, without any desire of glory, or self-interest.

Let us make light of money and riches, and send before us into the heavenly treasures, where neither moth nor rust doth corrupt; where neither tyrants nor thieves can take it from us; but where it will be kept to our eternal advantage, under the custody of God himself.

Thou, O Lord, hast been all mercy to me; grant that I may be all mercy to others for thy sake.

We honour Jesus Christ in his Poor, when we treat them kindly and help them.

Upon giving of Alms.

Not unto me, but unto Thee, O God, be the thanks, and praise, and glory.

TITHES.

1 Cor. ix. 14. *So hath the Lord (viz. Jesus Christ) ordained, that they which preach the Gospel, should live of the Gospel.*

That is, out of the labours and revenues of those to whom they preach the Gospel. And this (upon principles of justice, as well as of religion: If thou hast much, give plentifully) as God has prospered you, that is, proportionable to your incomes. This no human law can set aside.

O Lord, who hast graciously allowed us a recompence for our labours, make me a faithful steward of that part of thy revenues committed to my charge, that I may give thy servants their portion of meat in due season; and that I may not feed myself or family with that which belongs to thy poor.

But, above all, I pray God give me grace, to preach the Gospel as well as live of it; and that when my Lord cometh, he may find me so doing. Amen.

¹ Lactantius.

² Matt. x. 10.

Can. Apost. Omnium negotiorum ecclesiasticorum episcopus habeat, et ea, velut Deo contemplante, dispenset.

By what right can those, who do nothing at all, claim a share of those tithes which are by Jesus Christ appointed for the propagation of the Gospel?—To satisfy avarice, ambition, luxury, or pleasures, with these, is no better than sacrilege.

Numb. xviii. 26. *When ye take of the children of Israel the tithes, which I have given you from them for your inheritance, then you shall offer up an heave-offering of it for the Lord, even a tenth part of the tithe.*

Deut. xviii. 2. *The Lord (that is, that which God hath reserved unto himself) is their inheritance.*

This is said to shew, that the Priests had as good a right to the tithes and offerings as any of the other tribes had to their land, they being both the gift of God.

Deut. xxvi. 12. *When thou hast made an end of tithing all the tithes of thine increase, the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;*

13. *Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments.*

15. *Look down from thy holy habitation, from heaven, and bless thy people Israel.*

What care is here taken, that men shall not confound the things that belong to God with those that they may lawfully convert to their own use; and indeed a great deal more depends on this, than men are aware of, or are willing to believe.

Matth. x. 10. *The workman is worthy of his meat.*

This is a matter of justice as well as of divine right; but then observe, it is only he that labours, not he that is idle, who has a right to the revenues of the Church.

Men that are liberal, even to profuseness, to the ministers of their pleasures, that think nothing too much which is laid out upon the body, upon trifles and vanity, will yet grudge him that has the care of their souls, and who stands accountable for them, a very small part of their incomes. After all, it is God who maintains his own ministers, and not the people; He who gives all having reserved to his own disposal a part of every man's estate, labour, &c.

Prov. iii. 9, 10. *Honour the Lord with thy substance, and with the first-fruits (the best) of all thine increase, so shall thy barns be filled with plenty.*

Ezek.

Ezek. xlv. 30. *And the first of the first-fruits of all things, &c. ye shall give unto the priest, that he may cause the blessing to rest in thine house.*

Mal. iii. 10. *Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*

Gal. vi. 6. *Let him (that is, he is bound by his Christianity) that is taught in the word communicate to him that teacheth in all good things.*

May my gracious God, who has blessed me with wealth, may he bless me with humility and gratitude, and with a perseverance in the most lovely grace of charity.

When God left out the tribe of Levi in the division of the land, he did it for his advantage: for he gave him a tenth instead of a twelfth part; and even this under such conditions as freed him from bodily labour.

Tithes. There is a great deal of difference betwixt being exempt by law, and exempt in conscience.

Every one is bound to help the poor, not just as he is affected by human laws, but according to his ability, as God has prospered him; and if he will do no more than he can be compelled by law, he will have but a bad account to make.

Prescriptions are therefore unlawful.

ALMS.

Ecclus. vii. 9. *Say not, God will look upon the multitude of my oblations, (that is, if we wilfully break his laws) and when I offer to the Most High God, he will accept it.*

God has no need of our help to relieve the poor. He commands us for our own profit that we may help one another; we the poor with our riches, they us with their prayers. We give nothing to the poor but what we have received from God. How well is a man paid for his alms, when they obtain for him the grace of God, not to mention a reward in temporal blessings!

The administering of charity not only supplieth the wants of the poor, but is abundant also by many thanksgivings unto God, and by their prayers for you.

1 Tim. v. 8. *But if any provide not for his own, and especially for those of his own house, (kindred) he hath denied the faith, and is worse than an infidel.*

2 Cor. ix. 12.

A very terrible sentence! And will not this awaken pastors, masters, parents, now fast asleep in a deplorable neglect of those who stand related to them, both as to temporals and spirituals?

We rob the poor, when we leave to others the care of maintaining our poor relations, when we ourselves are able to do it; and thereby deprive those charitable persons of the means of supporting other poor persons.

Remember to give to those that are ashamed to ask; and do not forget your poor relations, lest you be worse than an infidel.

John xii. 6. *This Judas said, not that he cared for the poor, but because he was a thief, and had the bag, and bare (the money) which was put therein.*

Our Lord trusts a thief with the little money that he had for his own, or his disciples' necessities, and for the poor, because he values it not much. My Saviour, Thou who hast entrusted me with the revenues of thy poor, make me a faithful steward;—let me not be proud of the trust, since Judas himself had once the same office; but let me dread being unfaithful, lest I draw upon me his cursed fate and end!

They who are united in an expectation of an eternal reward, ought to have very little regard to those external advantages which distinguish men.

We ought to look upon it as a certain truth, that it is God who sends to us his friends in the persons of the poor and strangers.

Ecclus. xxxv. 9. *In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness.*

Give unto the Most High according as he hath enriched thee. For the Lord thy God recompenseth, and will give thee seven times as much. But do not think to corrupt (viz. God) with gifts, nor trust to unrighteous sacrifices, for the Lord is Judge.

Rom. xii. 18. *He that sheweth mercy, let him do it with cheerfulness.*

The good Lord preserve me from vanity, and from seeking applause for my charity.

N. B. To lend is sometimes better than to give, because it flatters not our vanity; it puts not the receiver to the blush, and gives not encouragement to idleness and sloth.

Jesus Christ has left the poor in his place, and has in them continual wants and necessities to be supplied.

There is danger in letting our thoughts run too much upon the good we do, lest we should at last come to fancy that God is in our debt; and that he should reward us in this life.

The

The merits of the poor, is not to be the rule of our charity. "If thine enemy hunger, feed him; if he thirst, give him drink. I was a stranger, and ye took me not in."

God himself maketh his sun to shine upon the evil and upon the good.

We should always have enough for the poor, if we would but moderate our vanity, and live according to the spirit of the Gospel.

It will one day be found true, that the measure of the riches which any man possesseth, should have been the measure of his charity.

Ecclus xl. 24. *Brethren and help are against the time of trouble; but alms delivereth more than them both.*

Tobit xiv. 10. *Manasses gave alms, and escaped the snares of death which they had set for him.*

He who gives to receive glory of men, is as great, but worse beggar than any he gives to.

Send thy blessing upon my labours and my substance, and continue to me a willing mind to help such as have need according to my ability.

Ecclus. xviii. 15, 16, 17. *My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing. Shall not the dew assuage the heat? so is a word better than a gift. A word is better than a gift; but both are with a gracious man.*

Prov. xi. 24. *There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.*

Whenever we relieve the wants of the body, we ought not to forget the necessities of the soul.

Good advice, and devout petitions, for their eternal welfare, will then be most proper and acceptable to God.

O God, who knowest the necessities of all thy creatures, give thy poor the spiritual graces they stand in need of.

Lord Jesus, conduct this poor blind person in the way of light and peace everlasting.

Support thy poor members, O Jesu, under all their difficulties, and sanctify their bodily wants to the salvation of their souls.

May thy poor, O Lord, engage Thee, by a life of resignation and piety, to make them amends in the next world for what they want in this.

Let thy poor have a particular share of thy grace and mercy, that they may appear for me at the day of judgment.

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Let these poor people have thy grace, whatever else thou deniest them.

May the wants of thy poor here, help to increase their happiness hereafter.

Lord, grant, that these may bear their poor estate with patience and resignation, and that we may one day meet in the Paradise of God.

Prov. xiv. 31. xvii. 5. *He that mocketh, and he that oppresseth, the poor, reproacheth his Maker.*

As if he did not order what is best for all his creatures.

May this, thy poor member, O Lord, make a Christian use of this condition in which thy providence hath placed him.

Jesus Christ is continually humbled in his members; some are poor, in prison, sick, naked, hungry, &c. Let me, O Lord, see and help Thee in all these objects.

A man that has faith will be glad to discharge himself of the burthen (some part at least) of temporal goods, in order to secure those that are eternal; and to be in some sense the preserver of his brethren.

Charity treats the most unknown and remote like brethren, as being children of the same Heavenly Father, and members of the same body.

1 Cor. xiii. 3. *And though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing.*

If external acts of charity do not proceed from charity, that is, from a love of God, and of our neighbour for his sake, they are as nothing in the sight of God. My God, pour into my heart this most excellent gift, the very bond of peace and of all virtue.

The Apostles and their successors are the proper trustees for the charity of Christ.

Gal. vi. 10. *Let us do good unto all men.*

He who seeks for Jesus Christ in the poor, in order to relieve and assist him, will not be too solicitous to find any other merit in them than that of Jesus Christ.

For our earthly things, O Lord, give us heavenly; for temporal, eternal.

1 Peter iv. 10. *As every man has received the gift, even so minister the same one to another, as stewards of the manifold grace of God.*

We have received them freely, not for ourselves, but for others;—no man is excused;—as stewards we are accountable. Every man should be content with his own talents.

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Luke

Luke iii. 11. *He that hath two coats, let him impart to him that hath none.*

That is, let him that hath plenty—to spare, of any thing necessary for life, let him give to him that wants.

The proportion of charity, appointed by God himself to his own people for the relief of the poor, was every year a thirtieth part of all their incomes, or a tenth every third year; to be laid up every third year as a fund for charitable uses.*

This was the Jew's proportion. He that came short of this was a breaker of the law, and without repentance and restitution, had no hopes of pardon.

The Christian's proportion ought to be greater, as his hopes and reward will be greater.

Matth. x. 42. *Whofoever shall give a cup of cold water in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.*

We should, in all our charities, direct our eye towards Christ in his members; it is this which heightens the smallest gifts. Men reward what is done on human motives; God, such as are done for his sake.

The more a man gives to the poor, the more he receives from God. The increase is like that of the five loaves and two fishes, which produced twelve baskets of fragments, after five thousand were filled.

He that for his good actions expects the applause of men, runs the hazard of losing the reward of God.

Matth. xviii. 5. *Whofo shall receive one such little child in my name, receiveth me.*

Jesus Christ is received in the persons of the poor. These must be received not out of human respects, nor ostentation, nor for our own satisfaction, but in the name and for the sake of Christ. This renders our hospitality truly Christian.

The poor are, as it were, the receivers of the rights and dues belonging to God; we must have a care of defrauding them.

Pfalm. cxii. 5. *A good (a charitable) man will guide his affairs with discretion; that*

* Deut. xxvi. 12, 13.

is, he will cut off, and retrench all needless expences in apparel, diet, diversions, &c. that he may give to him that needeth.

In alms and charity to the poor, and good works, a good Christian will always endeavour to be better than he appears to the world to be, that thine alms may be in secret as much as may be.

Charity; or the Love of God and our Neighbour.

It is but the first essay of charity to give alms.

Whoever shews mercy to men will certainly receive mercy from God.

1 John iii. 15. *Whofoever hateth his brother, is a murderer.*

A man has already killed him in his heart, whose life is grievous to him, and at whose death he would rejoice.

1 John iii. 14. *He that loveth not his brother, abideth in death.*

Can we believe that it is God that faith this, and delay one moment to be reconciled?

1 John iii. 19. *And hereby, that is, by a true charity, we shall assure our hearts before him:—Namely, at his coming, when his sentence will be founded upon the exercise or omission of this duty.*

It is not enough to love our brethren; we must love them upon a principle of faith, in the name, for the sake, and as members of Jesus Christ.

Luke vi. 37. *Forgive, and it shall be forgiven you.*

Give me, O my God, an heart full of Christian meekness and charity, that I may willingly forget the evil I have received, and be always disposed to do good to others.

We love our neighbour after a Christian manner, when we love him for God's sake, and for God's sake do him good.

Hospitality.

Hospitality does not consist in keeping a plentiful table, and making great entertainments; but in providing a sober and suitable refreshment, for such as are in want, and for such as come to visit us.

SUNDAY MEDITATIONS.

PRAYERS, THANKSGIVINGS, &c.

A Daily Form of Thanksgiving.

O Almighty God and most merciful Father, who, day after day, dost minister to sinful man infinite occasions of praising Thee, accept of my unfeigned thanks for all the blessings I have, and every day receive, from thy good Providence.

That of thine own mere goodness, and without any merit of mine, or of my forefathers, Thou hast given me a being from honest and religious parents, and in such a part of the world where the Christian Religion is purely taught, and thy Sacraments duly administered.

That Thou didst endue me with reason and perfect senses; and, to make these more comfortable to me, didst give me a sound and healthful body.

That Thou didst preside over my education, and gavest me an early knowledge of Thee, my Creator and Redeemer.

That Thou hast preserved me ever since my birth, and hast vouchsafed me health and liberty, and a competency of means to support me.

That Thou hast redeemed me by thy Son, and given me a share in his merits; sanctified me by thy Holy Spirit; called me to thy *immediate* service; raised me above the level of my father's house; and continually hast heaped unexpected favours upon me.

That Thou hast given me honourable and honest friends, to admonish, to counsel, to encourage, to support me, by their interest and advice.

That Thou hast been my refuge in tribulation, and my defence in all adversities; delivering me from dangers, infamy, and troubles. For all the known or unobserved deliverances, I praise thy good providence; and for the guard thy Holy Angels keep over me.

When I went astray, Thou didst reduce me; when I was sad, Thou didst comfort me; when I offended Thee, Thou didst forbear and gently correct me, and didst long expect my repentance; and when, for the

grievousness of my sins I was ready to despair, Thou didst keep me from utter ruin; Thou hast delivered me from the snares and assaults of the Devil; Thou hast not only preserved my soul, but my body, from destruction, when sicknesses and infirmities took hold of me.

O Lord and Father, I cannot render due thanks and praise for all these mercies bestowed upon me: Such as I have, I give Thee; and humbly beseech Thee to accept of *this my daily sacrifice of thanksgiving*.

Pardon, dear God, all my former ingratitude; and that I have passed so many days without observing, without admiring, without acknowledging and confessing thy wonderful goodness to the most unworthy of all thy servants.

For (now I soberly consider my dependance upon Thee) as there is no hour of my life that I do not enjoy thy favours, and taste of thy goodness, so (if my frailty would permit) I would spend no part of my life without remembering them.

Praise the Lord, then, O my soul, and all that is within me praise his Holy Name.

Glory be to Thee, O Lord, my Creator. Glory be to Thee, O Jesus, my Redeemer. Glory be to the Holy Ghost, my Sanctifier, my Guide, and Comforter.

All love, all glory, be to the high and undivided Trinity, whose works are inseparable, and whose dominion endureth world without end. Amen.

A CONFESSION OF GOD'S GLORY.*

*Fac precor,
Jesu Benigne, cogitem
Hoc semper, ut semper tibi
Summoq; Patri gracias
Agam, pieq; vos colam,
Totaq; mente diligam.*

WHEN I seriously consider, great God, my dependance upon thy Providence, and that the favours and mercies I have received

* May 11, 1705, after a voyage of fifty hours.

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are infinitely more in number than the acknowledgments I have made, I am justly ashamed of my ingratitude, and afraid lest my unthankfulness should provoke Thee to hinder the current of thy blessings from descending upon me.

Forgive me, O merciful Father, my past negligences, and give me grace for the time to come to observe and to value thy kindnesses as becomes one who has received so much more than he deserves.

Accept of my hearty thanks, O God, for thy late mercies vouchsafed me, in delivering me from the *dangers of the seas*, in giving me a safe and a speedy passage, and in bringing me to my friends in peace.

It is the desire of my soul, and shall be my great endeavour, that this life, which Thou hast preserved, should be dedicated to thy immediate service, to which, by my repeated vows, I have bound myself.

Preserve in my soul, dear God, such a constant and clear sense of my obligations to Thee, that upon the receipt of every favour, I may immediately turn my eyes to him from whom cometh my salvation. That thy manifold blessings may fix such lasting impressions upon my soul, that I may always praise Thee faithfully here on earth, until it shall please Thee, of thy unbounded mercy, to call me nearer the place of thy heavenly habitation, to praise my Lord and deliverer to all eternity. Amen.

A Thanksgiving for St. Peter's Day, when my Father and two of my Brothers most wonderfully escaped being drowned.

O eternal and most merciful God! who hast made us happy in the knowledge of thy providence, which governs and preserves all things both in Heaven and Earth; by whose goodness *my father and two of my brothers were, as on this day, delivered from sudden and untimely deaths*: Accept of my hearty thanks and praise for this great mercy vouchsafed to the whole family; and grant that none of us may, while we live, forget these wonderful expressions of thy loving kindness to us, the most undeserving of all thy people.

We had sinned many ways against Thee, O Lord, and this was a loud, a distinct, and merciful call of thine, to every one of us, to repentance, which I most humbly beseech Thee give us grace to hear, to remember, and obey.

The greatest happiness, O merciful Father, which I can desire, either for myself or those who were sharers in this great deliverance, is what I now humbly beg for; that we may all of us gratefully acknowledge thy great

love to us; meditate on thy tender mercies; magnify thy great and good providence; and by these mighty favours, be reduced to an obedience becoming our redemption.

Pass by and pardon the ingratitude we have any of us been guilty of; and give us grace to consider, that, by the merciful goodness of God, we are delivered from a world of dangers, which would otherwise overwhelm us.

And, according to thy wonted mercies, preserve us for the time to come, to serve Thee. May the same watchful Providence, which has before time defended us from such imminent dangers, guard us through the remainder of our days, through all the changes and chances of this mortal life. This I most humbly beseech Thee to grant, for thy own goodness sake, and for the merits of our Saviour Christ Jesus. Amen.

Praise the Lord, O my soul, and all that is within me praise his Holy Name.

Praise the Lord, O my soul, and forget not all his benefits, who saved thy life from destruction.

Lord, what is man, that Thou art mindful of him; or the sons of men, that Thou so regardest them?

But what is my father's house, that Thou shouldst have such respect to so poor, so sinful a cottage?

I am oppressed with the load of mercies which we have received from Thee.

PROVIDENCE.

God has more ways of providing for us, of helping us, than we can possibly imagine; it is infidelity to desire to confine him to our ways and methods.

Matth. viii. *Lord, save us, we perish.*

Nothing can better express our own inability, and our whole dependance upon God. Two sure conditions of obtaining help.

Since thy mercy, O God, is ever ready to help all that call upon Thee in time of distress, let thy goodness answer my wants.

Keep me under the protection of thy good Providence, and make me to have a perpetual fear and love of thy Holy Name, thro' Jesus Christ.—*Second Sunday after Trinity.*

The more destitute we are of human aid, the more ought we to trust to that Providence which God is pleased to exert in extreme necessity.

O God, give me grace never to condemn thy Providence; let me adore the wisdom of thy conduct, the holiness of thy ways, and the power of thy grace.

How

How many sins should we commit, if God did not vouchsafe to oppose our corrupt will? Blessed be his Holy Name, for not leaving me to my own choices.

Pf. xc. 12. *So teach us to number our days, that we may apply our hearts unto wisdom.*

BIRTH-DAY.

Blessed be God for my creation and birth; for giving me a being from honest parents, fearing God, and in a Christian and Protestant country;—for giving me perfect members and senses, a sound reason, and an healthful constitution;—for the means of grace, the assistances of the Holy Spirit, and for the hopes of glory;—for my good education and preferments, above the hopes and abilities of my father's house, and that I attained to it without any sordid methods;—for all the known or unobserved favours, providences, and deliverances, by which my life has hitherto been preserved;—most humbly beseeching Thee, my God and Father, to pardon my neglect or abuse of any of thy favours, and that I have so very much forgotten Thee, in whom I live, and move, and have my being.

Good Lord, forgive me the great waste of my precious time,—the many days and years of health, and the many opportunities of doing good, which I have lost; and give me grace, that for the time to come I may be truly wise, that I may consider my latter end, and work out my salvation with fear and trembling, ever remembering, *that the night cometh when no man can work*; and that the day of my death may be better to me than the day of my birth.

O gracious God, grant that before Thou takest from me that breath which Thou gavest me, I may truly repent of the errors of my life past; that my sins may be forgiven, and my pardon sealed in Heaven; so that I may have a place of rest in Paradise with thy faithful servants, till the general resurrection; when the good Lord vouchsafe me a better and an everlasting life, through Jesus Christ. *Amen.*

NEW-YEAR'S-DAY.

Blessed be God who has brought me safe to the beginning of another year.

Blessed be God, that I am of the number of those who have time and space for repentance yet given them.

My God, make me truly sensible of this mercy, and give me grace to consider often how short and how uncertain my time is;—that there is one year more of a short life

passed over my head; and that I am so much nearer eternity;—that I may in good earnest think of another life, and be so prepared for it, as that death may not overtake me unawares.

Lord, pardon all my mispent time, and make me more diligent and careful to redeem it for the time to come, that when I come to the end of my days, I may look back with comfort on the days that are past.

Grant that I may begin this new year with new resolutions of serving God more faithfully;—and if, through infirmity or negligence, I forget these good purposes, the good Lord awaken in me a sense of my danger.

My heart is in thy hands, O God, as well as my time; O make me wise unto salvation;—that I may consider in this my day the things that belong unto my peace; and that I may pass this, and all the years I have yet to live, in a comfortable hopes of a blessed eternity, for the Lord Jesus' sake. *Amen.*

LORD'S DAY.

Amos viii. 5. *When will the Sabbath be gone, that we may sell wheat?*

Deliver us, gracious God, from this sin of covetousness,—from being weary of thy sabbaths, which are ordained to preserve in our hearts the knowledge of Thee, and of thy Son Jesus Christ.

O that we may desire, and rejoice in, the return of this day, and serve Thee faithfully on it; and that we may enjoy an everlasting sabbath with thy Saints, for Jesus Christ his sake. *Amen.*

O that I may be glad when they say unto me, Come, let us go to the House of God!

PRAYER for all MANKIND.

1 Tim. ii. 1. *I exhort, that first of all, supplication, prayers, intercessions, and giving of thanks, be made for all men.*

O God, almighty and merciful, let thy fatherly kindness be upon all that Thou hast made.

Have mercy upon all Jews, Turks, Infidels, and Hereticks; and grant that none may deprive themselves of that happiness, which Jesus Christ has purchased by his death.

Bless the pious endeavours of all those that strive to propagate the Gospel of Christ; and may its saving truths be received in all the world.

Preserve thy Church in the midst of the dangers that surround it; purge it from all corruptions, and heal its divisions, that all Christian people may unite and love as becomes the disciples of Christ.

Grant that all Bishops and Pastors may be careful to observe the sacred rights committed to their trust.

That Godly discipline may be restored and countenanced.

That Christians may not content themselves with bare shadows of religion and piety; but endeavour after that holiness, without which no man can see the Lord.

That such as are in authority may govern with truth and justice; and that those whose duty it is to obey, may do it for conscience sake.

Let all that sincerely seek the truth, be led into it by thy Holy Spirit; and to all such as are destitute of necessary instruction, vouchsafe a greater measure of thy grace.

Support and comfort all that labour under trials and afflictions, all that suffer wrongfully; and by thy mighty grace succour all those that are tempted.

Give unto all sinners a true sense of their unhappy state, and grace and strength to break their bonds.

Visit, with thy fatherly comforts, all such as are now in their last sickness, that they may omit nothing that is necessary to make their peace with Thee.

Be gracious to all those countries that are made desolate by the sword, famine, pestilence, or persecution.

And sanctify the miseries of this life, to the everlasting benefit of all that suffer. Preserve this land from the miseries of war; this Church from persecution, and from all

wild and dangerous errors; and this people from forgetting Thee, their Lord and Benefactor.

Avert the judgments which we have justly deserved; and mercifully prevent the ruin that threatens us; and grant that we may be ever prepared for what thy Providence shall bring forth.

Bless all persons and places to which thy Providence has made me a debtor; all who have been instrumental to my good, by their assistance, advice, example, or writings; and make me in my turn useful to others.

Let none of those that have desired my prayers, want thy mercy; but defend, and comfort, and conduct them through this dangerous world, that we may meet in Paradise, to praise our God for ever and ever. *Amen.*

Enlighten the minds, and pardon the sin, of all that err through simplicity.

Let the wickedness of the wicked come to an end, but guide Thou the just.

Relieve and comfort all that are troubled in mind or conscience;—all that are in danger of falling into despair;—all that are in any dangerous error;—all that are in prison, in slavery, or under persecution for a righteous cause;—all that are in any distress whatever, that all may improve under their sufferings.

Have mercy upon and reclaim all that are engaged in sinful courses, in youthful lusts, in unchristian quarrels, and in unrighteous lawsuits.

Direct all that are in doubt, all that seek the truth.

O God, the Creator and Redeemer of All, have mercy upon all whom Thou hast made and redeemed. *Amen.*

MONDAY MEDITATIONS.

RESIGNATION.

Resignation to the Will of God.

[When prisoner in Castle-Rythen, August 5, 1722.]

Luke xxii. 42. *Nevertheless, not my will, but thine be done.*

O God, who takest delight in helping the afflicted, help a soul too often distressed with an inward rebellion against thy just appointments.

Who am I, that I should make exceptions against the Will of God, infinitely great, and wise, and good?

I know not the things that are for my own good.

My most earnest desires, if granted, may prove my ruin.

The things I complain of, and fear, may be the effects of the greatest mercy.

The disappointments I meet with may be absolutely necessary for my eternal welfare.

I do therefore protest against the sin and madness of desiring to have *my will* done, and not the *Will of God*.

Grant, gracious Father, that I may never dispute the reasonableness of thy will, but ever close with it, as the best that can happen.

Prepare me always for what thy Providence shall bring forth.

Let me never murmur, be dejected, or impatient, under any of the troubles of this life; but ever find rest and comfort in *this*, THIS IS THE WILL OF MY FATHER, AND OF MY GOD: grant this for Jesus' Christ's sake. *Amen.*

To the glory of God, and justification of his infinite goodness, I do here acknowledge, that in all the dispensations of Providence which have befallen me, *to this day*, however uneasy to flesh and blood, I have notwithstanding experienced the kindness of a father for his child; and am convinced, that it would have been much worse for me, had I had my own choices.

O God, grant that for the time to come I may yield a chearful obedience to all thy appointments. *Amen.*

Corrupt nature cannot comprehend that afflictions are the effects of the divine love. It must be thy grace, O Lover of Souls, which must work in me this conviction, which I beseech Thee to vouchsafe me.

Never set a greater value upon this world than it deserves.

If a man is not eager or positive in his desires, he will more readily embrace the appointments of Providence.

If we place our hopes, or our dependence, upon the *power*, the *wisdom*, the *counsel*, or the *interest*, we have in man, and not in God only, we shall surely be disappointed.

Job xiii. 15. *Though he slay me, yet will I trust in him.*

O my crucified King and Saviour, let my submission to whatever afflictions shall befall me, for thy sake, or by thy appointment, be to me a pledge, and an assurance, of my fidelity to Thee, and conformity to thy sufferings.

It is a favour to be punished and to suffer in this life, when a man makes a good use of his sufferings. But to suffer by constraint, is to suffer without comfort and without benefit.

Our union and conformity with the Will of God, ought to be instead of all consolation.

Grant, O God, that I may always accept of the punishment of my sins with resignation to thy good pleasure.

Remember me, O Lord, in the day of trouble; keep me from all excess of fear, concern, and sadness.

Grant me an humble and a resigned heart, that with perfect content I may ever acquiesce in all the methods of thy grace, that I may never frustrate the designs of thy mercy,
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by unreasonable fears, by sloth, or self-love. Amen.

Think often of God, and of his attributes, his mercy, compassion, fidelity, fatherly care, goodness, protection. Dwell on these thoughts till they produce such a well-grounded confidence as will support us under all difficulties, and assure us, that he cannot possibly forsake those that depend on him.

When God deprives us of any thing that is most dear to us,—health, ease, conveniences of life, friends, wife, children, &c. we should immediately say, *This is God's Will*; I am by him commanded to part with so much; let me not therefore murmur or be dejected, for then it would appear that I did love that thing more than God's Will.

When God thus visits us, let us immediately look inwards; and, lest our sins should be the occasion, let us take care that we seriously repent, and endeavour to make our peace with God, and then he will either deliver or support us, and will convince us, that we suffer in justice for our faults; or for our trial, and to humble us; or for God's glory, and to sanctify us.

1 Pet. v. 5. *Be clothed with humility, for God resisteth the proud, but giveth grace to the humble.*

Give me grace, O God, to study, to love, to adore, and to imitate that humility which thy Blessed Son hath taught us both by his word and by his most holy example.

BUSINESS.

Eph. v. 17. *Understanding what the Will of the Lord is.*

To engage in any business of importance without knowing this, and taking counsel of God, may cost us dear.

Isaiah xxx. 1. *Woe to them that take counsel, but not of me, saith the Lord.*

But then, let a man take heed that when he goes to enquire of the Lord, he does not set up idols in his own heart, lest God answer him according to his idols.

We are to pray for the direction of God's Spirit, upon all great occasions; especially, we are humbly to depend on his direction, and cheerfully to expect it, which he will manifest, either by some plain event of his providence, or by suggesting such reasons as ought to determine the will to a wise choice.

But to follow the inclinations of the will without reason, only because we find ourselves strongly inclined to this or that, is a very dangerous way, and may engage us in very dangerous practices.

Master. Servant.

Death, in a very little time, may make the master and the servant equal. Let us anticipate this equality, by treating our servants with compassion; having respect to Christ in the person of our servant,—to Christ, who took upon him the form of a servant for our sakes.

TUESDAY MEDITATIONS.

TROUBLE, PERSECUTION, AFFLICTIONS, &c.

Pſalm l. 15. Call upon me in the time of trouble, ſo will I hear thee, and thou ſhalt praiſe me.

O GOD, who ſeeſt all our weakneſſes, and the troubles we labour under, have regard unto the prayers of thy ſervant, who ſtands in need of thy comfort, thy direction, and thy help.

Grant that I may ſuffer like a Chriſtian, and not grieve like an unbeliever;—that I may receive troubles as a puniſhment due to my paſt offences,—as an exerciſe of my faith, and patience, and humility,—and as a trial of my obedience;—and that I may improve all my afflictions to the good of my ſoul, and thy glory.

Thou alone knoweſt what is beſt for us: Let me never diſpute thy wiſdom or thy goodneſs.

Direct my reaſon, ſubdue my paſſions, put a ſtop to my roving thoughts and fears, and let me have the comfort of thy promiſe, and of thy protection, both now and ever, for Jeſus Chriſt's ſake. *Amen.*

Heb. xii. 4. If ye endure chaſtening, God dealeth with you as with ſons; for what ſon is he whom the father chaſteneſh not? But if ye are without chaſtiſement, whereof all are partakers; then are we baſtards, and not ſons.

I will bear the indignation of the Lord, becauſe I have ſinned againſt him.

If I am deſpiſed or ſlighted, I ought to conſider it as a favour, ſince this is a mark of God's children; and therefore I ought to thank him for it, and not be angry with thoſe whom he makes his inſtruments to ſubdue and mortify my pride.

1 Pet. iv. 13. Rejoice in as much as ye are made partakers of the ſufferings of Chriſt; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.—viz. Becauſe your reward will be proportionable to your ſufferings.

Matth. v. 11, 12. Blessed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my

ſake. Rejoice and be exceeding glad: for great is your reward in Heaven; for ſo perſecuted they the prophets which were before you.

The myſtery of the Croſs is to be learned under the Croſs.

Matth. x. 28, 29. Fear not them which kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both body and ſoul in hell. Are not two ſparrows ſold for a farthing? and one of them ſhall not fall on the ground without your Father.

The very hairs of your head are all numbered.

1 Pet. v. 6, 7. Humble yourſelves under the mighty hand of God, (that is, great afflictions which he ſuffers to befall you) that he may exalt you in due time: Caſting all your care upon him; for he careth for you.

Matth. vi. 10. Thy will be done.

It is juſt, great God, it ſhould be ſo; for who ſhould govern the world but he that made it: and yet we poor creatures repine when any thing croſſes our hopes or deſigns. What ſtrange unthoughtfulneſs! what preſumption is this! And it is thy great mercy that any of us are ſenſible of this folly, and become willing to be governed by Thee.

With all my heart and ſoul, O God, I thank Thee, that in all the changes and chances of this mortal life, I can look up to Thee, and chearfully reſign my will to thine.

It is the deſire of my ſoul, and my humble petition, that I may always be ready and willing to ſubmit to thy providence, that Thou mayeſt order what Thou judgeſt to be moſt convenient for me.

I have truſted Thee, dear Father, with myſelf; my ſoul is in thy hand, which I verily believe Thou wilt preſerve to eternal happineſs; my body, and all that belongs to it, are of much leſs value. I do therefore, with as great ſecurity and ſatisfaction, truſt all I have to Thee, hoping Thou wilt preſerve me from all things hurtful, and lead me to all things profitable to my ſalvation.

I will love Thee, O God; being satisfied that all things, however strange and irksome they appear, shall work together for good to those that do so.

I know in whom I have believed; I have a Saviour at thy right-hand, full of kindness, full of care, full of power; he has prayed for me, that this faith fail me not; and by this faith I am persuaded, that neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor death, which I may fear, nor life which I may hope for; nor things present which I feel, nor things to come which I may apprehend, shall ever prevail so far over me, as to make me not to resign my will entirely to Thee.

In an humble, quiet, and dutiful submission, let me faithfully run the race that is set before me, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, despised the shame, endured the cross, and is now seated at the right-hand of God; to whom I most humbly beseech Thee to bring me in thy good time; and for whatever shall fall out in the mean while, *Thy will be done. Amen.*

Look unto Jesus.

He was despised and rejected of men;—his life was fought for by Herod;—He was tempted by Satan;—hated by that world which he came to save;—set at nought by his own people;—called a deceiver and a dealer with the devil;—was driven from place to place, and had not where to lay his head;—betrayed by one Disciple, and forsaken by all the rest;—falsely accused, spit upon, and scourged;—set at nought by Herod and his men of war;—given up by Pilate to the will of his enemies;—had a murderer preferred before him;—was condemned to a most cruel and shameful death;—crucified between two thieves;—reviled in the midst of his torments;—had gall and vinegar given him to drink;—suffered a most bitter death, submitting with patience to the will of his Father.

O Jesu, who now sittest at the right-hand of God, to succour all who suffer in a righteous way; be Thou my Advocate for grace, that, in all my sufferings, I may follow thy example, and run with patience the race that is set before me. Amen.

Take all things that befall you as coming from God's providence, for your particular profit. And though they are evil in themselves, yet as he *permits*, or does not think fit to *hinder* them, they may be referred to Him.

God no sooner discovers in your heart an ardent desire of well-doing, and of submit-

ting to his will, but he *prepares* for you occasions of trying your virtue; and therefore, confident of his love, receive cheerfully a medicine prepared by a physician that cannot be mistaken, and cannot give you any thing but what will be for your good.

See Eccles. ch. ii. The whole chapter.

N. B. This chapter was the lesson for the day (March the 25th, 1727) at a time when I was much perplexed about the attempts made upon the Episcopal Jurisdiction; and this I cannot but remark, since, to my exceeding great comfort and direction, it has often so happened, I am persuaded, by a special providence of God.

Lord, prepare my heart, that no afflictions may ever so surprize, as to overbear me.

Dispose me at all times to a readiness to suffer what thy providence shall order or permit.

It is the same cup which Jesus Christ drank of; it is he sends it.—He sees it absolutely necessary that I must be first partaker of his sufferings, and then of his glories.

Matth. x. 22. *And ye shall be hated of all men for my name-sake; but he that shall endure to the end, shall be saved.*

It is indeed grievous to nature to be thus treated; but when it is for thy name-sake, O Jesus, and for the sake of thy truth, and for being true to Thee; how lovely is this hatred; and how advantageous when salvation is the reward.

Matth. x. 24. *The disciple is not above his master, nor the servant above his Lord.*

He who keeps this saying in his heart, will never complain of what he suffers, nor seek for any other way to save himself, but by humiliation and the Cross.

Suffering.

The Lord grant that whenever I suffer, it may be for being faithful to God, and without drawing it unseasonably upon myself.

Luke ii. 35. *Yea, a sword shall pierce through thy own soul also.*

Thus God treated the Mother of his Son, and thus he treats those whom he loves;—he mingles bitters with their sweets.

He who is called to the ministry of the word, is called to suffer the contradiction of the world, and, if occasion be, to seal the truth with his blood.

This should always be our support and comfort, that the tongues, the ill-will, the evil designs of men, are always subject to the

the power of God; let us therefore be intent upon our duty, and leave the rest to God, who continually watches over his faithful servants. *Even the hairs of your head are all numbered.*

We are in God's hands; we often take ourselves out of his hands, by trusting to the help and protection of men, more than that of God.

My God! settle in my heart a firm belief in thy providence, and dependance upon thy will and designs, that I may consider nothing but my duty, and fear no evil; but only lest I should not faithfully discharge my duty in all respects.

God can render none miserable but those whom he finds sinners. Let us apply this to ourselves, when in affliction, but not unto others, or to their personal faults.

Acts ix. 29. *He preached boldly in the name of the Lord Jesus: but they went about to kill him.*

When a man is treated as Jesus Christ was for preaching, it is a good sign that he preaches by his spirit, and that this is the beginning of his reward; and indeed opposition, and evil treatment, are less to be feared by a minister of Christ, than applause and condemnation. *Woe unto you when all men shall speak well of you!*

Rev. iii. 19. *As many as I love, I rebuke and chasten: Be zealous therefore, and repent.*

Blessed be God, who vouchsafes, by salutary chastisements, to awaken us when we fall asleep through sloth and luke warmness. Grant that I may with a true zeal, and timely repentance, make good use of all thy rebukes.

2 Cor. iv. 8, 9. *We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.*

Observe here an Apostolical disposition in the midst of persecution:—Liberty of spirit and joy of heart;—an invincible courage;—a lively belief of the care of God;—a full trust in his assistance in the lowest abyss of trouble;—casting the eyes of faith upon the sufferings of the Lord Jesus;—counting himself happy in fulfilling them in his mystical body.

Phil. i. 12. *The things which happened unto me, have fallen out rather unto the furtherance of the Gospel.*

He who loses courage under oppositions, is even yet a stranger to the ways of the Gospel. God can and does make his greatest enemies contribute to his work and glory.

Let us leave God to act, and follow his guidance.

2 Tim. iv. 17. *Notwithstanding, the Lord stood with me, and strengthened me.*

The more a minister of Christ is forsaken by men, the more conformable he is to Christ, and the greater consolation he may expect from God.

Heb. xii. 3. *Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.*

If the world, which rose up against Christ, suffer us to be quiet, we should have reason to fear that we do not follow his steps, and that the world is pleased with us.

Whom the Lord loveth, he chasteneth.

If nature were innocent, a Father so just and so good would not impose a condition so hard upon his children, were it not necessary to our salvation. We are treated as bastards, if we are not chastened, but left to our own libertinism;—too sure a sign of reprobation. Grant, O Lord, that I may submit to, and even be pleased with, these temporal evils, which lead to eternal happiness.

1 Pet. ii. 29. *This is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully.*

He who can be content to have God for a witness of his patience and sufferings, has found the secret to make God his friend.

We complain of unjust sufferings, and they are the things which we ought most to value.

A Christian, whose whole care is to avoid sufferings, has forgot his pattern; and that we are Christians in order to be crucified with Christ.

We see in Jesus Christ innocence and holiness itself suffering; and yet we complain of hardships.

The meekness of Christ, when in the hands of his enemies, and when he had power to have delivered himself, is what we are alway to remember.

1 Pet. iii. 14. *If ye suffer for righteousness sake, happy are ye; and be not afraid of their terror.*

It is plain we do not know the happiness of suffering, when we speak of it with abhorrence, and shun it with all our might.

Nothing but thy love, O Lord, can suppress in our hearts the fear of men.

1 Pet. iv. 14. *If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you.*

No

No worldly glory equals this;—nothing causes his spirit to rest upon us more perseveringly;—God will not account of sufferings brought upon a man's self by his own fault; and yet Christian grace can sanctify even such crimes, when a criminal suffers in the spirit of repentance, and submission to the will of God.

To be purified by afflictions is a great mercy;—to be abandoned to prosperity till death, is an instance of God's anger.

1 Pet. iv. 19. *Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator.*

1 John iii. 13. *Marvel not, my brethren, if the world hate you.*

Let us rather fear that we do not belong to God, if the world spare us.

Grant, O God, that I may never murmur at thy appointments, nor be exasperated against the ministers of thy providence.

2 Cor. i. 7. *As ye are partakers of the sufferings; so shall ye be also of the consolations.*

O Lord, remove from me all inward disquiet, and grant that, with an entire submission to thy will, I may ever preserve a peace of mind, and leave my deliverance to thy choice.

The more the world deprives us of its protection for our adherence to God, the more he espouseth our interest, and declares on our side.

It is the part of the minister of Christ to labour without ceasing,—to suffer without resentment,—and to leave his cause in the hands of God, with full trust in him.

In Thee, O Jesus, we find matter of consolation in every affliction that can possibly befall us. All visitations are from God. He is not delighted with the miseries of his poor creatures; afflictions are therefore designed for our good. He will either shew you the reason of this visitation, or make you reap the fruits of it.

People that may be well disposed, may yet live under the power of some evil custom, which is displeasing to God;—a man may have been guilty of some great sin which he has yet never truly repented of, or been truly humbled for. This was the case of the sons of Jacob;—they had attempted the life of, and afterwards sold, their brother, and endangered the life of their aged father; under which guilt they passed their life well enough for many years, till God visited them; and then they thought of their sin, confessed, and repented.

God, by afflictions, often fits us for greater degrees of grace which he is going to bestow.

Though I suffer, yet I am well, because I am what God would have me to be.

Lord, do not permit my trials to be above my strength, and do Thou vouchsafe to be my strength and comfort in the time of trial.

Grant, O Lord, that I may never be wanting to the cause of truth, nor expose it by any indiscretion, or unseasonable transports of zeal.

Jesus Christ avoids persecution.¹ To suffer for righteousness sake, is well pleasing to God; but then it must be done according to the appointment of God, not out of a proud zeal.

Give me grace to take in good part whatever shall befall me, and let my heart acknowledge it to be the Lord's doing, and to come from thy providence, and not by chance.

Afflictions.

These God makes use of—sometimes by way of prevention;—*lest I should be exalted*, said St. Paul,² to reform them;—*before I was afflicted, I went astray*;³—to perfect them; patience, courage, submission to the will of God, are graces not so much as understood by people who meet with no adversities; *we must through much tribulation enter into the kingdom of God*;⁴—to prove men, and shew them for examples; if a man had no enemies, how could he shew his charity in forgiving them?

Never consider so much the instrument of your afflictions as the meaning of the good providence of God in these things.

John xi. 5. Afflictions are no marks of God's displeasure. *Jesus loved Mary and Lazarus*, yet they were both afflicted.

Punishment is due to sin. We must be punished here or hereafter;—it is the cause of all afflictions, and designed by our gracious God to bring us to repentance.

Prosperity is a most dangerous state;—we fancy it is owing to our merit, and it is followed with pride, neglect of duty, fearlessness.

It is happy for us when God counts us worthy to suffer for his name's sake, to contend with Satan, as Job did, and be able, through God's grace, to overcome so powerful a spirit.

Afflictions, undergone with resignation, are the great test of our love of God; when we love him, when he chastens us. May God sanctify all our afflictions to us all.

¹ John vii. 1. ² 2 Cor. xii. &c. ³ Ps. cxix. ⁴ Acts xiv. 22.

May I receive every thing from thy hand with patience and with joy!

Remember me, O God, in the day of trouble. Secure me, by thy grace, from all excess of *fear*, *concern*, and *sadness*.

Let the afflictions I meet with be in some measure serviceable towards the appeasing of thy wrath. Let them prove the happy occasion of forwarding my conversion and salvation.

Temptation.

We are exposed to temptation all our days. Men are never more dangerously tempted, than when they think themselves secure from temptation. This is a proof of the power the devil has over them.

We tempt God when we expose ourselves unnecessarily to dangers, through a false confidence of his assistance.

Despair. Hope.

Let thy infinite mercy deliver me from despair both now, and at the hour of death.

Grant, O God, that, amidst all the discouragements, difficulties, dangers, distress, and darkness of this mortal life, I may depend upon thy mercy, and on this build my hopes, as on a sure foundation.

Resignation.

Grant that I may receive the punishment of my sins with patience and resignation.

Injuries. Persecution.

Give me, O God, an heart to consider, that man could have no power against me, unless it were given from above.^c

Enemies.

A Christian should not discover that he has enemies any other way than by doing more good to them than to others. *If thine enemy hunger, feed him; if he thirst, give him drink.* He will therefore be careful not to lose such occasions.

O Jesu! whose charity all the malice of thy bitterest enemies could not overcome, shed abroad in my heart that most excellent gift of charity, the very bond of peace, and of all virtues.

Ecclus. viii. 7. *Rejoice not over thy greatest enemy being dead; but remember that we die all.*

Our enemies are our benefactors, procuring for us a new right to Heaven.

I pray God convert all those who hate us without cause.

^c John xix. 11.

I beseech Thee for my enemies, not for vengeance, but for mercy; that thou wouldst change their hearts by thy grace, or restrain their malice by thy power.

WARS.

O Sovereign Lord! who for our sins art justly displeased, I prostrate myself before Thee, confessing my own sin, and the sin of this people; acknowledging the justice of any scourge which Thou shalt think fit to bring upon us; and trembling to think how much I may have contributed towards it.

Thou hast already spoken to us both by thy judgments and mercies, both by the scarcity and plenty of bread; and we have not regarded it. Thou hast taken away the lives of many, very many, in their very sins, by which numerous widows, and fatherless children, have been left miserable.

The sins of *whoredom* and *drunkenness*; of *swearing*, *lying*, and *perjury*; of *litigiousness*, *injustice*, *defrauding the public*, and *sacrilege*; are made light of.

The sins of *impiety*, of *profaneness*, of *despising the means of grace and salvation*, are too common amongst us.

What shall I say, to prevail with God to avert the judgments which these sins deserve?

God be merciful unto us, and put a stop to this torrent of wickedness;—put thy fear into all our hearts, that we may return to Thee; that we may repent, and bring forth fruit meet for repentance; and that iniquity may not be our ruin.

May the dread of thy now threatened judgments deter us from evil;—may thy goodness and patience lead us to repentance;—weaken the power of Satan;—take from among us the spirit of slumber, of ignorance, and inconsideration.

Let every one of us see and feel the plague of his own heart, and say, *what have I done to bring these evils upon us?* So that bringing forth fruits answerable to amendment of life, we may escape thy judgment now hanging over our heads; and above all, thy judgments against sinners in the world to come. And this I beg for Jesus Christ his sake. *Amen.*

Judgment Day.

Grant, O Lord, that I may be of the number of those that shall find mercy at that day.

Zaccheus.

The good Lord grant that I may give a proof of the sincerity of my conversion by a change of life.

WEDNESDAY MEDITATIONS.

COVETOUSNESS. FASTING. DIFFICULTIES.

Matth. iv. 9, 10. *All these things will I give thee.—Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*

GREAT and glorious God, who alone art worthy of our love and service, cure me of, and preserve me from, the sin and vanity of admiring this world.

Give me grace to renounce all covetous desires, all love of riches and pleasures;—to desire only what is necessary, and to be content with what Thou, O Lord, thinkest so.

Not to be troubled at the loss or want of any thing besides thy favour.

That no business, no pleasures, may divert me from the thoughts of the world to come.

That I may cheerfully part with all these things when Thou requirest it of me.

And that I may ever be prepared to do so, dispose me to a temperance in all things, and to lay up my treasure in heaven, for Jesus Christ's sake. *Amen.*

Luke vi. 24. *Woe unto you that are rich, for ye have received your consolation.*

A man must have but little faith, who can read these words, and yet love riches, and the pleasures they afford.

Lord grant that I may resist every temptation to the love of creatures; lest they steal my heart from Thee, my God, whom I desire to love with all my soul.

I know that I must renounce all other objects of my affection, in order to love Thee with all my heart. Lord, give me grace and strength to put this in practice.

1 John ii. 15. *Love not the world, nor the things that are in the world; if any man love the world, the love of the father is not in him.*

Grant, O Lord, that I may never hope to reconcile two things so inconsistent as the love of Thee and the world.

Matth. v. 3. *Blessed are the poor in spirit: for theirs is the kingdom of heaven.*

To be poor in spirit—is to be disengaged from wealth, to use it as a poor man; to look upon it as a burthen, or as a trust.

1 Tim. vi. 8. *Having food and raiment, let us be therewith content.*

And yet even the christian world is not content without superfluities and excess. These disorders are not less criminal because so common.

2 Pet. ii. 15. *Following the way of Balaam.*

Nothing is more to be dreaded by a minister of God, than covetousness; when a man has set his heart upon his own interests, he easily forgets those of his great master.

Give me, O Lord, the eyes of faith, that I may see the world just as it is;—the vanity of its promises, the folly of its pleasures, the unprofitableness of its rewards, the multitude of its snares, and the dangers of its temptations.

Fasting.

Mark ix. 29. *This kind can come forth by nothing but by prayer and fasting.*

These a minister of God must make use of in converting sinners, as ever he hopes to succeed.

Those who are by God, or his church, put into the hands of the executioner, for their crimes or contumacy, have need of very powerful solicitations to obtain their pardon.—These are, prayer and fasting.

Jesus Christ spared not his innocent flesh, but fasted; the sinner cherisheth his continually, refusing it nothing.

Fasting is in some sense a punishment and expiation for past sins, a remedy for present temptations, and a preservative against future.

Psa. cii. 4. *My heart is smitten, and withered like grass, so that I forget to eat my bread.*

The humble and afflicted soul is not much concerned to please the appetite.

Luke vi. 25. *Woe unto you that are full, for ye shall hunger; that is, Ye whose daily meals are feasts, who make profession of a life of sensuality, who know not what it is to fast, even when the church requires it:—Woe to such Christians!*

If we judge ourselves with severity, we shall be judged with mercy.

meals

In Time of Trouble.

Pfalm. xxxix. 11. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth.

O merciful God, who, in thy wise providence, dost so order even natural events, that they serve both for the good of the universe, and for the conviction of particular sinners, so that men shall have reason to acknowledge thy glorious attributes;—I do with great sorrow of heart, but with all submission to thy good pleasure, confess thy mercy as well as justice to me in the judgments, afflictions, sorrows, of this day.

I acknowledge thy voice, O merciful God, I acknowledge my own transgression, which provoked Thee to speak to me after this manner, and at this very time.

O Lord, give me true repentance for all the errors of my life, and particularly for that which was in all probability the occasion of this affliction.

Blessed be God, that my punishment was not as great as my crime.

Blessed be God, that he has given me time to repent of the sin that provoked him to deal with me after this manner.

Blessed be God, that when he spoke to me once, yea twice, that I regarded it at last.

Good God of mercy, give me grace that I may not provoke Thee any more to repeat this word to me, but that I may faithfully perform those vows which are upon me. This I cannot do without thy gracious assistance, which I most humbly beseech Thee to vouchsafe me, for Jesus Christ's sake, who by his merits has purchased this grace for all that faithfully ask it of Thee; for his sake, O merciful God, grant me this grace. *Amen.*

I do in all humility accept of the punishment of mine iniquities.

I will hold my peace, and not open my mouth, because it is thy doing and my deservings.

I know, O Lord, that it is good for me to be in trouble, or Thou wouldest not suffer it so to be.

Let thy merciful kindness be my comfort, according to thy promise to all that love and serve Thee.

Difficulties.

We are to pray for the particular direction of God's Holy Spirit upon all great occasions;—we are humbly to depend upon, and cheerfully to expect it,—which he will manifest, either by some plain event or de-

termination of his providence, or by suggesting such reasons as ought to determine the will to a wise choice.

But to follow the inclinations of the will, without reason, only because we are strongly inclined to a thing, is a very dangerous way, and will engage men in evil practices and endless scruples.

The spirit of God brings into our minds new lights, sets them home, inclines us to attend to them, &c. But let men take heed of setting up idols in their hearts; and then go and enquire of the Lord,—He will answer them.

In a Law-Suit.

Convince me, O God, if I am under any mistake in this affair.

Direct, assist, and support me under all the difficulties I shall meet with.

Put an happy end, in thy good time, to this troublesome controversy.

Dispose the hearts of those with whom we have to do, to peace and justice.

Give me grace to rest satisfied with whatever shall be the issue, believing assuredly, that God can make good any loss I may sustain, or sanctify it to my eternal welfare.

Lord, in this, and in all other things I undertake, Thy will be done, and not mine.

O manifest thy will to me, preserve me from evil counsels, and from rash enterprises.

Give me true christian resolution, which will neither be tired nor discouraged with difficulties while I am in the way of my duty.

Faith.

Grant, O God, that I may with humility receive, and with perseverance hold fast, all those truths which Thou hast revealed.

I thank Thee, O God, for thy holy word, and for that Thou hast not left us, in the affair of eternity, to the uncertainty of our own reason and judgment.

Defend me against all delusions of error; the snares of wit and learning; the raileries of profane men; and from deserting the truth under oppression.

Grant, O God, that neither education, interest, prejudice, or passion, may ever hinder me from discerning the truth.

Open the eyes of all that are in error; heal the wounds of the divided church; that we may be one fold under one shepherd. *Amen.*

THURSDAY

THURSDAY MEDITATIONS.

RELIGIOUS DISCOURSE IN ORDINARY CONVERSATION.

Eph. iv. 29. *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.*

Eph. v. 4. *Foolish talking, and jesting, are not convenient.*

PRESERVE me, O God, from a vain conversation. Give me grace never to be ashamed or afraid to speak of Thee, and of thy law.

Give me a lively sense of the value of religion, and make it the delight of my heart; that I may speak of it with great judgment, seriousness, and affection, and at all seasonable times.

May that good Spirit, which appeared in the likeness of tongues of fire, warm my heart, direct my thoughts, and guide my tongue, and give a power to persuade; that by my conversation and example, as well as by my sermons and writings, I may promote the kingdom and interests of my great master. *Amen.*

Mal. iii. 10. *Then they that feared the Lord spake often one to another.*

Matth. xii. 34. *Out of the abundance of the heart, the mouth speaketh.—How can ye, being evil, speak good things?—By thy words thou shalt be justified, and by thy words thou shalt be condemned.*

We count words for nothing, and yet eternity depends upon them.

Psa. cxli. 3. *Set a guard, O Lord, upon my mouth, and keep the door of my lips.*

Psa. xxxvii. 30. *The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.*

It is strange that that which is every body's greatest concern, should be no-body's discourse.

The want of religious discourse in common conversation is one of the chief causes of the decay of christian piety.

Hearts truly touched with the love of God, will communicate their light and heat to others in their ordinary conversation,—

will speak honourably of God, of his perfections, his justice, goodness, wisdom, and power,—the excellency of his laws,—the pleasantness of his service,—the instances of his love,—the rewards he has promised to his friends, and the punishments he has prepared for his enemies.

And by doing so, we shall recommend God, and religion, to those we converse with,—win over subjects to him, &c. and add to our own happiness.

Matth. v. 16. *Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.*

Col. iv. 6. *Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.*

One mild, prudent, and edifying conversation, has often gained more souls than many sermons.

1 Theff. v. 11. *Wherefore comfort yourselves together, and edify one another.*

These are two express duties of Christian conversation.

Heb. x. 24. *Let us consider one another, to provoke unto love, and to good works.*

The more spiritual our minds are, the more heavenly will our conversation be with those we discourse with.

We, of all men, should desire to talk, and to be talked to, in our own way, and of things relating to our own profession; and so we should if our profession were most at our heart.

Psalms cxix. *I will speak of thy testimonies even before kings, and will not be ashamed.*

RULES.

Never talk of religion but when you think seriously of it. Not to betray the want of it by one's discourse of it, which should be decent, grave, sober, prudent.

That our discourse of religion be practical rather than notional, or disputing; that it be devout, edifying after an hearty and affectionate manner.

That

That it be seasonable; that is, when men are like to be the better for it. Not in promiscuous company; not mixed with sports, hurry, business, nor with drink. Nor to cast pearls before swine.

That we join a good life to our religious discourses. And never to contradict our tongue by our deeds.

Luke xxiv. 30. *As he sat at meat, he took bread, and blessed it, and brake, and gave to them, and their eyes were opened.*

We may know religious persons, not only in the exercise of religious actions, but even in the most common actions of life, which they convert into holy actions, by the manner of doing them,—the holiness of their dispositions,—by prayer, &c.

We always do good or harm to others by the manner of our conversation; we either confirm them in sin, or awaken them to piety.

It is too true, that some evil passion or other, and to gratify our corruption, is the aim of most conversations. We love to speak of past troubles;—hatred and ill-will make us take pleasure in relating the evil actions of our enemies. We compare, with some degrees of pride, the advantages we have over others. We recount, with too sensible a pleasure, the worldly happiness we enjoy.—This strengthens our passions, and increases our corruption.—God grant that I may watch against a weakness, which has so evil consequences.

Ecclus. iv. 23. *Refrain not to speak when there is an occasion to do good.*

It is an extraordinary talent to be able to improve conversation to the advantage of religion, by taking some fit occasion to say something that is edifying, and beneficial.

The great subject of a Christian's discourse should be, about the true way of attaining the grace of God, through the blood of Christ, and by the assistance of the Holy Spirit. But then they must say no more than what they are sure of, lest they should lead men into error. For the Lord will not hold him guiltless, that taketh his name in vain, and speaketh not the truth as it is in Jesus.

Let us take all opportunities of communicating our belief of Christ to others, both to bear witness and confess him before men, and to increase our own faith and reward.

May I never hear, never repeat with pleasure, such things as may dishonour God, hurt my own character, or injure my neighbour.

Joel ii. 28, 29. *I will pour out my spirit upon all flesh, and your sons and your daughters shall prophecy, &c.*

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That is; their discourse shall be chiefly upon subjects of practical Christianity, of Jesus Christ and what he has done and suffered for us, and of the way to attain eternal happiness.

James iv. 11. *Speak not evil one of another.* True humility makes us see our own faults, without concerning ourselves with the faults of others.

Prov. xv. 23. *A word spoken in due season, how good is it?*

PRAYER before STUDY.

O God, the fountain of all wisdom, in a deep sense of my own ignorance, and of that great charge which lies upon me, I am constrained to come often before Thee, from whom I have learned whatever I know, to ask that help without which I shall disquiet myself in vain. Most humbly beseeching Thee to guide me with thine eye; to enlighten my mind, that I may see myself, and teach others the wonders of thy law; that I may learn from Thee what I ought to think and speak concerning Thee. Direct and bless all the labours of my mind; give me a discerning spirit, a sound judgment, and an honest and a religious heart. And grant that, in all my studies, my *first* aim may be to set forth thy glory, and to set forward the salvation of mankind; that I may give a comfortable account of my time at the great day, when all our labours shall be tried.

And if Thou art pleased that by my *ministry* sinners shall be converted, and thy kingdom enlarged, give me the grace of *humility*, that I may never ascribe the success to myself, but to thy Holy Spirit, which enables me to will and to do according to thy good pleasure. Grant this, O Father of all light and truth, for the sake of Jesus Christ. *Amen.*

Against SLOTH.

Prov. xix. v. *Slothfulness casteth into a deep sleep.*

O God, who hast given me an active spirit, and many opportunities of doing Thee service, give me grace to make use of all occasions of serving Thee faithfully and doing good in my generation; make me to abhor that sloth which would lead me into an insensibility and forgetfulness of Thee and of my errand into the world; keep me from idleness, which would expose me to temptations, enfeeble my mind, and cover me with rags; make me ever sensible of the great evil of delaying to do the work in its season which Thou hast appointed me, that what-

ever my hand by thy providence findeth to do, I may do it with all my might; so that whenever I am called to give an account of my labours to my great master, I may not be judged an unprofitable servant. Accept of my ambition of serving Thee, great God; and, O grant, that when my Lord comes he may find me so doing. Amen.

Against ANGER.

Ecclef. vii. 9. *Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools.*

The Lord, who is a God ready to pardon, slow to anger, and of great kindness, remove far from me all occasions and effects of causeless and immoderate anger; all pride and prejudice, and too much concern for the things of this world; all intemperate speeches, and indecent passions.

Give me, O Lord, a mild, a peaceable, a meek, and an humble spirit, that, remembering my own infirmities, I may bear with those of others;—that considering my character, I may rebuke with all long-suffering and gravity;—that I may think lowly of myself, and not be angry when others do so also;—that I may be patient towards all men, gentle and easy to be intreated; that God, for Christ's sake, may be so towards me. Amen.

Eph. iv. 26. *Be angry, and sin not:—Let not the sun go down upon your wrath.*

Prov. xix. 11. *The discretion of a man deferreth his anger.*

A soft answer turneth away strife.

Prov. xvi. 32. *He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city.*

Rom. xii. 10. *Be kindly affectioned one towards another.*

Suppress the very beginnings of anger.

Do not use to indulge it even where there are real faults; but try the gentle way, which may probably succeed better, and, to be sure, with more ease by far.

Seldom do people vex us on purpose, and yet prejudice very often makes us think that they do.

A sense of one's own integrity will make one pass by injuries more easily.

Be not too much concerned to tell the injuries you have received.

Accustom yourself to silence, if you would learn to govern your tongue.

Nemo consilium cum clamore dat. Senec.

Deliver me, O God, from all violent and sinful passions, and give me grace to stand against them.

Matth. v. 4. *Blessed are the meek.*

Instruct me, Lord, in this Christian virtue; Thou who art the master and teacher of it.

For Forgiveness of Injuries.

Luke vi. 37. *Forgive, and ye shall be forgiven.*

O God, who alone canst order the unruly wills and affections of sinful men, shew mercy to thy servant, in forcing my corrupt nature to be obedient to thy commands.

O God, who hast made it my everlasting interest, as well as duty, to forgive my neighbour whatever wrong he has done me; help me to overcome all the difficulties I have to struggle with, all pride, prejudice, and desire of rendering evil for evil, that I may not deprive my soul of that mercy, which thine infinite goodness has offered to sinners.

James ii. 13. *He shall have judgment without mercy, that hath shewn no mercy.*

O blessed God, help me in this great concern, that I may never fall under thy wrath for want of shewing mercy to others; but grant, O blessed Jesus, that in this I may be thy disciple indeed. Amen.

SLANDER.

Matth. xi. 19. *The Son of Man came eating and drinking, and they say, Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners.*

Whatever measure a good man takes, he will hardly escape the censures of the world; the best way is, not to be concerned at them.

It is an instance of humility silently to bear the calumnies which are raised against us, when they relate to ourselves only; but it is a duty of prudence and charity modestly to vindicate ourselves, when the honour of God and the Church is concerned.

Both Jesus Christ and John the Baptist were slandered: Who then will complain that they cannot satisfy the world, and stop men's mouths?^d

Psal. cxx. 2. *Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.*

Uncharitableness.

Envy makes us see what will serve to excuse others, and not perceive what may justify them.*

A truly good man is always disposed to excuse what is evil in his brethren, as far as truth will suffer him.

^d Luke vii. 33, 34.

* Matth. xii. 3.

FRIDAY MEDITATIONS.

P E N I T E N C E.

Luke xviii. 3. *The Publican standing afar off, would not so much as lift up his eyes to Heaven; but smote upon his breast, saying, God be merciful unto me a sinner.*

WHAT would become of me, if Thou, O God, shouldst not have mercy upon me?

When I seriously consider these dreadful truths,—*That all they are accursed who do err and go astray from thy commandments.*^c *That the unprofitable servant was cast into outer darkness.*^e *That we watch for the souls of our flock as they that must give an account.*^f—When I think of these things, I cannot but fear for myself, and tremble to think of the account I have to give.

Isaiah lxvi. 2. *To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.*

Psalms xxxiv. 18. *The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.*

Look upon me, gracious Lord, with an eye of mercy.

Psa. xxv. 2. *For thy name-sake, O Lord, pardon mine iniquities, for they are great.*

My only comfort is, they are not too great for thy mercy.

And the Lord Jesus our Advocate has assured us, even with an oath,^b *That all sins shall be forgiven unto the sons of men.* That is, if with hearty repentance and true faith they turn unto God.

O most powerful Advocate! I put my cause into thy hands;—let it be unto thy servant according to this word;—let thy blood and merits plead for my pardon;—say unto me, as Thou didst unto the penitent in thy Gospel, *Thy sins are forgiven.* And grant that I may live to bring forth fruits meet for repentance.

Matth. vi. 14. *If ye forgive men their trespasses, your heavenly Father will also forgive your trespasses.*

^c Psalm cxix. 21. ^f Matth. xxv. 30. ^e Heb. xiii. 17.
^b Mark iii. 22.

Even the power to perform this most kind condition, must be from thy grace, O Jesus!

And I trust Thou wilt grant me this grace, because the very will to ask it is from Thee, and from thy will, which wills nothing in vain.

Perfect, therefore, O my Saviour, the work which thou hast begun in me; and let me feel the effects of thy grace in the constancy of my devotions,—in the care of my soul,—in the faithful discharge of my duty, and the vows that are upon me,—and in all such acts of righteousness, piety, and charity, by which I shall be judged at the last day.

And let not the Lord be angry with his servant, who presumes to ask the same pardon, and grace for others, as I ask for myself;—and especially for all such as by my example, or neglect of my duty, may have been offended, or been led to such sins as I now lament and confess.

Lord, lay not their sin to their charge, but give them grace to repent; that Thou mayest have mercy upon them, and that I may not be answerable for the sin and ruin of others.

John v. 14. *Sin no more, lest a worse thing come unto thee.*

Make me, O Lord, ever mindful of my infirmities and backslidings, that I may be more watchful, and more importunate for grace, for the time to come.

Matth. v. 7. *Blessed are the merciful, for they shall obtain mercy.*

Give me, O Lord, a true compassion for the wants and miseries, both temporal and spiritual, of others, that Thou mayest have compassion upon me.

Luke xv. 10. *There is joy in the presence of God over one sinner that repenteth.*

Lord, increase the number of penitents, and the joys of Heaven, in delivering myself and all sinners from the power of the devil, and in vouchsafing us the grace of a true conversion.

Matth.

Matth. v. 4. *Blessed are they that mourn: for they shall be comforted.*

O Lord, grant that I may seek for comfort, not in the things of this world, but by a sincere repentance for my own sins, and for the sins of the flock committed to my charge, by which God is dishonoured, and his judgments hanging over our heads.

Luke xix. 10. *The Son of Man is come to seek and to save that which was lost.*

O comfortable words for lost sinners! God himself seeks to save them. O Thou, who fought me when I was astray, save me for thy mercy's sake, and preserve that which Thou hast fought and found.

Matth. xi. 28. *Come unto me all ye that labour and are heavy laden, and I will give you rest.*

O Jesu, conduct and keep me to thyself, or I shall surely miss the way.

Phil. ii. 12. *Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure.*

It was not in myself, O God, to begin the work of my conversion;—finish, I beseech Thee, what Thou hast begun in me;—may I close with thy grace, and persevere unto my life's end.

Micah vii. 18. *God retaineth not his anger for ever, because he delighteth in mercy.*

Ezra ix. 15. *O Lord God, behold, we are before thee in our trespasses; we cannot stand before thee for this.*

Numb. xiv. 19. *Pardon, I beseech thee, the iniquity of thy servant, according to the greatness of thy mercy.*

O say unto me as thou didst unto Moses, *I have pardoned thee.*

Ezek. xviii. 22. *All his iniquities that he hath committed, they shall not be mentioned unto him.*

Lord, be merciful unto us, for we have sinned in the midst of light, and even against light; in contempt of the grace we received at our baptism.

1 John i. 9. *If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

These are comfortable words to one whom the sight of his sins has cast into a dread of the judgments of God. Both *that* dread, and the hatred of sin, and the dependance upon the promise of God, and the love that that produces in the soul, are owing entirely to the blood of Jesus Christ.

2 Sam. ix. 8. *What is thy servant, that thou shouldst look upon such a dead dog as I am?*

1 Cor. xv. 9. *I am not meet to be called an Apostle.*

My only support is, that my sins have not put me out of the reach of that mercy which is infinite.

Who can understand his errors? O cleanse Thou me from my secret faults.

O Lord, be favourable unto me; pardon and deliver me from all my sins.

Grant that my sins may never rise up in judgment against me, nor bring shame and confusion of face upon me.

My soul truly waiteth still upon God, for of him cometh my salvation.

Rom. xi. 16. *Blindness in part is happened to Israel, until the fullness of the Gentiles be come in, and so all Israel shall be saved.*

O God, the God of Abraham, look upon thine everlasting covenant;¹ cause the captivity of Judah and of Israel to return. They were thy people; O be Thou their Saviour, that all who love Jerusalem and mourn for her, may rejoice with her,² for Jesus Christ's sake, their Saviour and our's. Amen.

June 10th, 1727.

[This whole country labouring under great distractions.]

O Sovereign Lord! I prostrate myself before Thee, confessing my own sin, and the sin of this people, committed to my charge; acknowledging the justice of any scourge which Thou shalt bring upon us; and trembling to think how much I may have contributed towards it;—beseeching Thee to have compassion on us, in these days of confusion; for we are, for our sins, delivered up to distraction and oppression.

O Lord, prevent the judgments that threaten us;—purge this nation from all such crimes as may be the cause of thy heavy displeasure against us,—from *whoredom* and *drunkenness*; from *swearing*, *lying*, and *perjury*; from *sacrilege*, *injustice*, *fraud*, *disobedience*, *malice*, and *uncharitableness*. Take from among us the spirit of *atheism*, *irreligion*, and *profaneness*; and in mercy rebuke and convert all such as give encouragement to any of these vices, which may provoke Thee to give us up to infidelity or destruction.—O let thine anger be turned away from us;—give us not over unto the will of our adversaries, and unto such as strive to bring all things into confusion. Preserve this Church in the midst of the dangers that surround us;—and restore unto us that *peace* and *unity* which we formerly enjoyed;—and grant us grace to make a better use of *these*

¹ Gen. xvii. 7.

² Isaiah lxvi. 11.

blessings, for the time to come, for Jesus Christ's sake. Amen.

We complain of oppression, of our laws being perverted and trampled upon; of arbitrary government, &c. Let us not be wiser than God, who judges these things to be necessary—to exercise the good,—to punish the wicked,—to reclaim the sinner,—to recover those that are going astray,—to make all serious. Let us not impeach the ways of Providence, who brings good out of evil; but reverence and submit to his will, his wisdom, and justice.

Prov. xxviii. 2. *For the transgression of a land, many are the princes thereof; that is, it is punished with a confused government.*

Isaiah lxii. 6. *Ye that are the Lord's remembrancers, keep not silence; give him no rest, till he establish and till he make Jerusalem (his Church) a praise in the earth.*

Thy kingdom come.—Though we are altogether unworthy of the good times Thou hast promised thy Church, yet we beseech Thee deprive us not of them.

O Lord, hear; O Lord, forgive; O Lord, hearken, and do not defer these good days, for thine own sake, oh! our God.

We hope a day is coming when all the world will come and worship Thee, O God.

See Jer. xxxi.—The whole chapter.

John vi. 20. *It is I, be not afraid.*

Lord Jesus, in all the troubles that shall befall me, speak these comfortable words to my soul, *It is I, be not afraid*; and then I shall be secure both from presumption and despair.

John viii. 24. *If ye believe not that I am he, (that is, the Messiah, the Son of God) ye shall die in your sins.*

O Jesus, the only refuge of sinners, does the world know what it is to die in sin? I believe; Lord, increase my faith, and deliver us all from the dreadful state of final impenitency.

31. *If ye continue in my word, then are ye my disciples indeed.*

May I, O Jesus, love the truths of thy word; make the Gospel my delight; and continue in the practice of them to my life's end.

51. *If a man keep my saying, he shall never see death.*

O Jesus, Thou hast made known to us another death, besides that which separates the soul from the body. O may thy grace and mercy secure us from the bitter pains of eternal death.

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Luke vii. 7. *Say the word, and my servant shall be healed.*

I acknowledge, O Jesu, the almighty power of thy grace, to heal all the disorders of my soul; O deal with me according to the multitude of thy mercies, and heal my soul of its sad disorders.

John iii. 24. *God is a spirit: and they that worship him must worship him in spirit and in truth.*

Give me, O Jesus, an inward disposition to holiness, an humble and contrite heart, a dependance on the will of God, an acknowledgment of his goodness, and a zeal for his glory; to which all the ordinances of the law and gospel should lead us.

Good Use of Time.

Grant, O Lord, that as I have but a short time to live, and an eternal interest depending, I may not squander away one moment in vanity, or in that which will not profit me in the day of adversity.

SCRIPTURE EXAMPLES.

Persecution for righteousness sake. Such the Lord never forsakes.

Gen. xxxix. 21. *But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.*

Christ's Patience.

What sorrows did he undergo, and with what patience did he suffer them! Patient when Judas unworthily betrayed him with a kiss;—patient when Caiaphas despitefully used him;—patient when hurried from one place to another;—patient when Herod with his men of war set him at naught;—patient when Pilate so unrighteously condemned him;—patient when scourged and crowned with thorns;—patient when his cross was laid upon him, when he was reviled, reproached, scoffed at, and every way abused. Lord Jesus, grant me patience, after this example to bear thy holy will in all things.

Christ's Love and Charity.

Where shall we take our pattern but from Thee?—Thou callest thy followers thy friends. Thou didst stoop down to wash their feet who were not worthy to untie thy shoe. Thou didst forgive and restore Peter when he had abjured Thee. Thou didst vouchsafe to satisfy Thomas who would not believe but upon his own terms. Thou didst forgive and pray for thy bloody persecutors. O thou Fountain and Pattern of Love, grant that I may love Thee above all things, and my neighbour as myself!

5 S

SATURDAY

SATURDAY MEDITATIONS.

PREPARATION FOR DEATH.

Deut. xxxii. 29. *O that they were wise, that they would consider their latter end!*

John ix. 4. *The night cometh, when no man can work.*

A Very gracious intimation. Lord, grant that I may never forget it; and that *now, now* is the time, in which to provide for eternity.

What a wise man then when he comes to die, would wish he had done, that he ought to do forthwith, for death is at hand, and the consequences of a surprise most dreadful. He will then, wish if he has not done it, with all his soul,

First; That he had made a just and Christian settlement of his worldly concerns; so as not to be distracted with the cares of this world, when all his thoughts should be upon another.

Secondly; That he had made his peace with God by a timely repentance.

Thirdly; That he had faithfully discharged the duties of his calling.

Fourthly; That he had weaned his affections from things temporal, and loosened the ties which fasten us to the world.

Fifthly; That he had crucified the flesh with its affections and lusts; so that being weary of this life, he might be more desirous of a better.

Sixthly; That by acts of justice, mercy, charity, and alms, he may be entitled to the mercy of God at the hour of death.

Seventhly; That he had got such habits of patience and resignation to the will of God, during his health, as may render death, with all the train of miseries leading to it, less frightful and amazing.

Eighthly, and lastly; That by a constant practice of devotion preparatory for death, he had learned what to pray for, what to hope for, what to depend on in his last sickness.

And this, gracious Lord, is what I wish for, what I pray for, and what I purpose shall be the constant practice of my life. *Amen.*

2 Kings xx. 1. *Set thine house in order, for thou shalt die, and not live.*

May God, who has every way provided for me, and put it into my power to be just to all men, *charitable* to the poor, *grateful* to my friends, *kind* to my servants, and a *benefactor* to the public: may He add this to all his favours, and grant that in making my *last will*, I may faithfully discharge all these engagements; and that for want of that, no curse may cleave to myself, or to any thing I shall leave behind me. *Amen.*

But, above all things, I beg of Thee, O God, to enable me to set my inward house, *my soul*, in order, before I die.

Give me true repentance for all the errors of my life past, and steadfast faith in thy Son Jesus Christ; that my sins may be done away by thy mercy, and my pardon sealed in Heaven.

Prov. xxviii. 13. *Who so confesseth, and forsaketh his sin, shall have mercy.*

Behold, O God, a creature, liable every moment to death, prostrate before Thee, begging, for Jesus' sake, that faith and repentance to which Thou hast promised mercy and pardon.

Discover to me, O Thou Searcher of Hearts, the charge that is against me; that I may *know*, and *confess*, and *bewail*, and *abhor*, and *forsake*, and *repent* of all the evils I have been guilty of.

Have mercy upon me, have mercy upon me, most merciful Father, who desirest not the death of a sinner; for thy Son Jesus Christ's sake, forgive me all that is past.

And, O blessed Advocate, who art able to save them for ever who come unto God by Thee, seeing Thou ever livest to make intercession for us, I put my cause into thy hands; let thy *power* defend me; thy *blood* and *merits* plead for me; supply all the defects of my repentance; procure for me a full discharge of all my sins before I die; and by thy mighty grace, confirm and strengthen me in all goodness, during the remainder of my life, that my death may be a blessing to me, and that I may find mercy at the great day. *Amen.*

Eph.

Eph. iv. 24. *Put on the new man, which after God is created in righteousness and true holiness.*

This, O God, is what I desire and purpose, by thy grace, to do; and do again renew the vows which I have so often made, and too often broke.

I renounce the devil and all his works; the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh; resolving, by thy grace, neither to follow, nor be led by them.

I desire, and purpose, to redeem my mispent time, to exercise myself in all the duties of my sacred calling.

And, O God, assist me, that neither sloth, nor corruption, may ever make me lay aside, or forget these resolutions; but that I may live to Thee;—be an instrument of thy glory, by serving Thee faithfully, and by doing good in my generation; and that I may be found so doing when Thou art pleased to call me hence, for Jesus Christ's sake. *Amen.*

Col. iii. 2. *Set your affections on things above, not on things on the earth.*

And may Almighty God, who alone can do it, effectually convince me of the vanity of all that is desirable in this present life, that I may not, like an unbeliever, look for happiness here.

Give me, O Lord, a perfect indifference for the world, its profits, pleasures, honours, fame, and all its idols.

Represent Thyself unto me as my true happiness, that I may love Thee with all my heart, and soul, and strength; so that when I am called out of this world, I may rejoice in hope of going to the Paradise of God, where the souls of the faithful enjoy rest and felicity, in hopes of a blessed resurrection, through Jesus Christ our Saviour. *Amen.*

Luke ix. 23. *If any man will come after me, let him deny himself, and take up his cross daily, and follow me.*

Blessed Jesus, who pleased not thyself, but tookest upon Thee the form of a servant, to teach mankind the great duty and blessings of self-denial; assist me to follow thy commands and thy holy example, though I should be obliged to lose any thing, as dear as a right-hand or a right eye.

Give me resolution to deny my inclinations for the good things of this world, even while I may command them;—to subdue my corrupt affections, and to take revenge upon myself, for my intemperance, by mortification;—for mispending my time, by

retirement;—for the errors of my tongue, by silence;—for the great neglect of duty, by a laborious diligence for the time to come;—and for all the sins of my life, by a deep humiliation, patiently submitting to all the troubles with which Thou shalt think fit to exercise or punish me;—so that being effectually weaned from this world, and weary of its corruptions, I may long to repose myself in the grave, in hopes of a better life, through thy mercy and merits, O Lord Jesus Christ. *Amen.*

1 Pet. iv. 8. *Charity covereth the multitude of sins.*

Possess my soul, O God, with a sincere love for Thee, and for all mankind.

Let no malice or ill-will abide in me. Give me grace to forgive all that have offended me; and forgive my many offences against Thee, and against my neighbour.

Make me ever ready to give, and glad to distribute, that thy gifts, passing through my hands, may procure for me the prayers of the poor; and that I may lay up in store for myself a good foundation against the time to come, that I may attain eternal life, through Jesus Christ our Lord. *Amen.*

Thy Will be done.

Fortify my soul, blessed Jesus, with the same spirit of submission with which Thou underwentst the death of the Cross, that I may receive all events with resignation to the will of God;—that I may receive troubles, afflictions, disappointments, sickness, and death itself, without amazement; these being the appointment of thy justice for the punishment of sin, and of thy mercy for the salvation of sinners.

Let this be the constant practice of my life, to be pleased with all thy choices, that when sickness and death approach, I may be prepared to submit my will to the will of my Maker.

And, O that in the mean time, my heart may always go along with my lips in this petition,—*Thy will be done.* *Amen.*

Heb. ix. 27. *It is appointed unto men once to die; but after this the judgment.*

May the thoughts of death, and of what must follow, by the grace of God, mortify in me all carnal security, and fondness for this world, and all that is in it, the lust of the flesh, the lust of the eye, and the pride of life. And O, that I may make my calling and election sure, that I may die in peace, and rest in the mansions of glory, in hopes of a blessed resurrection and a favourable judgment at the great day.

And

And may the consideration of a judgment to come, oblige me to examine, to try, and to judge myself, that I may prevent a severe judgment of God by a true repentance, and lead a life answerable to amendment of life, and that I may find mercy at the great day.

John v. 28. *All that are in the graves shall hear his voice, and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*

May that dreadful word oblige me to work out my salvation with fear and trembling, that through the merits of Jesus Christ, I may escape that dreadful doom.

And may the hopes of heaven and happiness sweeten all the troubles of this mortal life.

O Lord Jesus, who hast redeemed us with thy precious blood, make me to be numbered with thy Saints in glory everlasting. *Amen.*

O let my name be found written in the Lamb's Book of Life at the great day.

I thank the Lord for all the favours of my life, and especially for that, he has vouchsafed me *time* and a *will* to think of and prepare for death, while I am in my full strength, while I may redeem my mis-spent time, and bring forth fruits meet for repentance.

Let us consider *death* as a punishment, to which, as sinners, we are justly condemned.

But then let us look on it in another view, namely, as a *sacrifice* for sin, which God will mercifully accept of, in union with that of his Son, if we submit to it *as due to our offences.*

It being a *sacrifice*, it ought to be voluntary;—being a *debt*, it ought to be made out of love to justice;—and, being a *satisfaction*, must be humbly resigned.

My God, I humbly submit to it, and to thy *justice*; and trust in thy *mercy* and *goodness*, and *promises*, both now, and at the hour of death.

Death is inevitable; the *time* uncertain; the *judgment*, which follows, without appeal; and followed by an *eternity* of *happiness* or *misery*.

Lord, grant that I may consider this as I ought to do.

Let me remember, that I shall come forth out of the grave, just as I go in; either the object of God's *mercy*, or of his *wrath* to all *eternity*.

He lives to no purpose, who is not glorifying God.

Our greatest hopes should lie beyond the grave.

No man must go to heaven when he dies, who has not sent his heart thither while he lives.

Our greatest security is to be derived from duty, and our only confidence from the mercy of God through Jesus Christ.

Sickness, if you consider it as painful to nature, and not as a favour from God, will be a torment to you; to make it really comfortable, believe it to be ordered by a loving Father, a wise Physician; that it is the effect of his mercy for your salvation; that, being fastened to the cross, you become dearer to God, as being most like his own Son. God will loose you when it is best for you.

We often hinder our recovery by trusting to physic more than to God: means succeed just as far as God pleases;—if he sends diseases as a remedy to cure the disorders of the soul, he only can cure them;—while you are chastened, you are sure God loves you;—you are not sure of that, when you are without chastisement.

A timely preparation for death frees us from the fear of death, and from all other fears.

A true Christian is neither *fond* of life, nor *weary* of it.

The sting of death is sin; therefore, an holy life is the *only* cure for the fear of death. We ought to fear sin more than death, because death cannot hurt us but by sin.

Phil. i. 21. *To me to die is gain.*

O that I may be able to say this, when I come to die; and so I shall, if I live as becomes a Christian; if I employ and spend my life in the service of Christ.

Holiness being a necessary qualification for *happiness*, it follows, that the holiest man will be the happiest, (for there are certainly degrees of glory) therefore a Christian should lose no time to gain all the degrees of virtue and holiness he possibly can; and he that does not do so, is in a fair way of not being happy at all.

It concerns us more than our life is worth, to know what will become of us when we die.

Who will pretend to say, that he is not in a very few days to die?

The only happiness of this life is to be secure of a blessed eternity.

Now is the time in which we are to chuse *where* and *what* we are to be to all eternity; there is, therefore, no time to be lost to make this choice.

No

No kind of death is to be feared by him who lives well.

If we consider death as the night of that day which is given us to work in, in which to work out our salvation; and that when the night is come, no man can work; how frightful must death be to such as are not prepared for it! And if we consider it as the beginning of eternity, it is still more dreadful. It is for this reason called the *King of Terrors*;^a and the Psalmist, when he would express the worst of evils, saith, *The terrors of death are fallen upon me.*^b

Judges xiii. 23. *If the Lord were pleased to kill us, he would not have received a burnt-offering at our hands, neither would he have shewed us all these things.*

And this is the comfort of all God's servants: If he gives them opportunities of renewing their vows, and a will to do them;—if he accepts their alms and their good deeds, that is, gives them a heart to do such;—if he touches their hearts with a sense of their unworthiness;—if he opens their ear to discipline;—if he chastises them with afflictions, &c.—if he visits them with his Holy Spirit, &c. All these are reasons for a Christian to hope, that these graces are not in vain, but that God will crown them with pardon, favour, and happiness eternal.

Matth. xxv. 6. *And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.*

A terrible voice to all such as shall meet him, not as a bridegroom, but as an inexorable judge.

Grant, O Lord, that I may not be of the number of those who dread thy coming, who cannot but with regret submit to the necessity of dying, and who have neglected to prepare for death, till the last hour.

Matth. xxv. 10. *And the door was shut.*

Death shuts the door. No more to be done. It is then too late to repent, to resolve, to promise, and to do, any thing.

13. *Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.*

A person, whose life is full of good works, whose heart is devoted to God, whose faith and hope are pure and sincere, will never be surprised by death.

Matth. xxvii. 50. *Jesus Christ yielded up the Ghost.* And so his death became a voluntary sacrifice. Let mine be so, O blessed Jesus! Let thy death sanctify me; and let my spirit be received with thine!

^a Job xviii. 14.

^b Ps. lv. 4.

Rom. v. 1. *Being justified by faith, we have peace with God, through our Lord Jesus Christ.*

Give me, O Lord, that desire and earnest longing, which I ought to have, for that happy moment, which is to release me from this state of banishment, and translate me to a better place; and grant, that I may never lose the sight of that important moment.

Let me, O God, have my lot and portion with thy Saints.

When we come to die, the great enemy of our souls will then attack us with all his stratagems. It is good therefore to be prepared.

If he attacks your faith, say with St Paul,^c *I know whom I have believed; and I am persuaded that he is able to keep that which I have committed unto him against that day.*

I believe in God the Father, who hath made me and all the world.

I believe in God the Son, who hath redeemed me and all mankind.

I believe in God the Holy Ghost, who hath sanctified me, and all the elect people of God.

I give Thee hearty thanks, O Heavenly Father, that Thou hast vouchsafed to call me to the knowledge of thy grace and faith in Thee. Confirm this faith in me evermore;—grant that I may die in this faith, and in the peace and communion of thy Holy Church; and that I may be united to Jesus, the head of this Church, and to all his members, by a love that shall never end. *Amen.*

John iii. 15. *Whosoever believeth in Jesus Christ shall not perish, but have eternal life.*

I believe:—Lord, increase my faith; and let it be unto thy servant according to this word.

Luke xxiii. 43. *This day shalt thou be with me in Paradise.*

O Blessed Jesu! support my spirit when I come to die, with this comfortable promise, *This day shalt thou be in Paradise.*

We indeed suffer justly the sentence of death. O Thou, who didst nothing amiss, and yet didst suffer for me; *remember me, O Lord, now Thou art in thy kingdom.*

What terror, what affliction, can equal that of a Christian, who has never thought of weaning his heart from the world till he comes to die? Who can find nothing in his life, but what must render him unworthy of mercy? But the greatest of all miseries would be to despair of mercy, and not to have recourse to it.

^c 2 Tim. i. 12.

Need a person, who has received the sentence of death, be persuaded to prepare for death? And is not this our case?

Consider death, as appointed by God, as a necessary penance,—as the completion of the Christian sacrifice,—as a passage to a better life,—as the deliverance of a prisoner,—as the re-calling of an exile from banishment,—as the end of all miseries:—And then you will strip it of much of that terror which it has when considered as an accident of nature only.

Luke xii. 36. *And ye yourselves like unto men that wait for their Lord.*

He who waits for his master will always endeavour to be in that state in which he desires to be found.

A Christian should not look upon death with anxiety, but with the satisfaction of a good servant, who waits with impatience for his master's return, in hopes of being approved of, &c.

Luke xii. 40. *Be ye ready also, for the Son of Man cometh at an hour when ye think not.*

And are not so many sudden deaths sufficient to convince us of the folly of assuring ourselves of one day? Let every one of us, therefore, count himself of the number of those that are to be surprised by death; this will make us watchful.

Luke xii. 43. *Blessed is that servant, whom his Lord, when he cometh, shall find so doing; that is, doing his duty.*

And then, miserable will he be, whom death surpriseth either doing *evil*, or doing *nothing*, or doing that which God does not require of him. Can one imagine, that the generality of Christians believe this truth? Suffer me not, O God, to fall into a forgetfulness of it.

We complain (saith Seneca) of the shortness of life; he answers, *Vita, si scias uti, longa est.* But then it is Christianity only can teach us, how to use our life; namely, *in working out our own salvation*: And we are sure it is long enough for *that*, because God has appointed it for that very end.

As Christianity alone can take from us the love of life, so it is this alone that can free us from the fear of death.

It is not one pin matter, how a man spends his life and his time, if he does not employ them in securing a blessed eternity.

Eternity adds an infinite weight to all our actions, whether good or bad.

If we desire that our death should, like that of Jesus Christ, be a sacrifice of love

and obedience, we must take care to make our life so too.

Acts ix. 39. *This woman was full of good works and alms-deeds; and she died.*

Happy that soul which death finds rich, not in gold, furniture, learning, reputation, or barren purposes and desires, but in good works.

Acts vii. 59. *And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit.*

O my God, enable me to live to Thee, that when the hour of death shall come, I may thus with confidence offer up my spirit to Jesus Christ.

Rev. iii. 3. *Thou shalt not know what hour I will come upon thee.*

Is it not then the highest presumption to persuade ourselves that we have always time sufficient, when Jesus Christ himself declares that we have not one moment certain?

Death being the effect and punishment of sin, we ought to expect it with great submission, since it honours God by expiating of sin, and saves the man by punishing the sinner.

It is purely for want of faith, that we tremble at the approach of our deliverer; and which is to destroy in us the reign of sin, and instate us in that of glory.

Let us resign up ourselves to God, as to the manner in which it shall please him to determine our lives, praying only that it may be to his glory and our salvation.

What does it signify how this house of clay perisheth, which hinders the perfect renovation of the soul, and the sight of God?

2 Cor. v. 1. *For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.*

We know, we believe, we promise ourselves this, but we think too seldom of it, and we still make less use of what we know, in order to wean our hearts from this world.

Would we look upon our bodies as houses of clay just ready to fall, we should think of that eternal house; we should sigh after our native country, and be willing to leave a place of misery and banishment.

Remember, that death is the punishment of sin; we ought therefore to resign ourselves up to it in a Christian manner, looking upon ourselves as condemned to it in Adam.

Consider well, that life is given and continued for no other end, but to glorify God in working out our own salvation.

He

He who has lived and looked in earth, as in a place of banishment, will look upon death as a gracious deliverance from it.

A man goes with confidence to meet the bridegroom, when he has been faithful to him, and believes him to be his friend.

Heb. ii. 15. *And deliver them who through fear of death were all their life long subject to bondage.*

Bondage is the sentence of rebellious slaves;—we were condemned to it in Adam; and being under this sentence of death and the Divine Justice, we ought to expect it with submission, and be always preparing for it. This is the only way to be secure, and from fearing death when it comes.

Gather us, O God, to the number of thine elect, at what time and in what manner Thou pleasest;—only let us be without reproach, and blameless;—let faith, and love, and peace, accompany our last periods.

We look upon a body without a soul with horror. We can see a body with a soul, which is like to die eternally, without concern.

Wretched man that I am, who shall deliver me from the body of this death? I thank God (I am delivered) through Jesus Christ our Lord.

Grant, O Lord, that though my outward man decay daily, yet that my inward man may grow and increase unto the day of my death.

He that hath lived best will stand in need of mercy at the hour of death, and in the day of judgment;—and he that hath lived the worst has not sinned beyond the efficacy of the blood of Christ, provided his repentance be sincere.

My God! let thy glory be magnified by saving a sinner, by redeeming a captive slave, by enlightening an heart overwhelmed in darkness, by changing a wicked heart, by pardoning innumerable transgressions, iniquities, and sins.

If my hopes were placed upon any thing but the infinite mercies of God, in Jesus Christ, which can never fail, I should utterly despair.

Acts ii. 21. *Whosoever shall call on the name of the Lord, shall be saved.*

These, my God, are thine own words;—give me leave to trust in them, to depend on them, both now, and at the hour of death.

John xvii. 4. *I have finished the work which thou gavest me to do.*

O Lord, the very best of men come infinitely short of this pattern; how then shall

I, an unprofitable servant, appear before my Lord and Judge.

Gen. iii. 15. *The seed of the woman shall bruise the serpent's head.*

This, my God, is thy sure, thy eternal promise;—I believe it; I trust in it; I will hold me fast by it.

Phil. ii. 16. *That I may rejoice in the day of Christ, that I have not laboured in vain.*

Luke xxii. 42. *Nevertheless, not my will, but thine be done.*

May I, O blessed Jesus, when my death approaches, breathe out my last with these words, and with the same spirit of submission.

Death of Friends.

Let us cast our eyes upon sin, which is the cause of death, and then we shall weep with reason.

Preserve in us a lively sense of the world to come.

And when I shall not be able to pray for myself, the good Lord favourably hear the prayers of his Church for me.

Grant that the sins which I have committed in this world may not be imputed unto me; but that escaping the gates of hell, I may dwell in the regions of light, with Abraham, Isaac, and Jacob, until the day of the general resurrection, and that I then may hear those joyful words of thy Son,—*Come ye blessed Children of my Father, inherit the kingdom prepared for you from the beginning of the world.*

Grant that I may have perfect conquest against the devil, sin, and death, through Christ, who by his death hath overcome him who hath the power of death.

Luke xxiii. 43. *This day shalt thou be with me in Paradise.*

O Jesus, who hadst compassion on this thief, even at the hour of death, have mercy upon me, who now repent of all my misdoings. Suffer not the gates of Paradise to be shut against me when I die, *Thou that hast opened the kingdom of Heaven to all believers.*

Restore my soul, at the great day, to life eternal.

Give me the patience of Job, the faith of Abraham, the courage of Peter, and the comfort of Paul, and a true submission to thy will.

Apply to my soul all the wholesome medicines of thy Son's passion, death, and resurrection, against the powers of Satan, against all unreasonable fears and despair, and ease my careful conscience.

Hear

Hear the prayers of thy Church for me, and for all in my condition, for Jesus Christ's sake.

Pf. lxxi. 9. *Cast me not away in the time of age; forsake me not when my strength faileth me.*

Grant, O Lord, that the end of my life may be truly Christian; without sin, without shame, and, if it so please Thee, without pain.

Pf. lxxiii. 26. *My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.*

1 Sam. iii. 18. *It is the Lord; let him do what seemeth him good.*

Lord, be merciful unto me; heal my soul, for I have sinned against Thee.

I confess my wickedness, and am sorry for my sin.

For thy name's sake, O Lord, be merciful unto my sin, for it is great.

The Lord is nigh unto them that are of a contrite heart, and will save such as are of an humble spirit.

Pf. xxxix. 8. *And now, Lord, what is my hope? truly my hope is in Thee.*

Pf. ciii. 14. *Lord, Thou knowest whereof we are made: that we are but dust.*

Let my misery, my fear, my sorrow, move Thee to compassion.

Despise not, O Lord, the work of thine own hands.

I freely forgive all that have offended me.

O Thou that never failest them that seek Thee, have pity on me.

Nevertheless, though I am sometimes afraid, yet put I my trust in Thee.

O Lord, I beseech Thee, deliver my soul. Gracious is the Lord and righteous, yea, our God is merciful.

O go not far from me, for trouble is at hand, and there is none to help me.

The sorrows of my heart are enlarged: O bring Thou me out of my troubles!

O keep my soul, and deliver me; let me not be confounded, for I have put my trust in Thee.

Withdraw not thy mercy from me, O Lord; let thy loving kindness and thy truth always preserve me.

O Lord, let it be thy pleasure to deliver me; make haste, O Lord, to help me.

Shew thy servant the light of thy countenance, and save me for thy mercy's sake.

O deliver me, for I am helpless and poor, and my heart is wounded within me.

Wherefore hidest Thou thy face, and forgettest our misery and trouble?

My God! save thy servant; who putteth his trust in Thee.

Thou, O Lord, art full of compassion and mercy, long-suffering, plenteous in goodness and truth.

When I am in heaviness, I will think upon God; when my heart is vexed, I will complain.

Will the Lord absent himself for ever? Will he be no more intreated?

Hath God forgotten to be gracious? And I said, it is mine own infirmity; but I will remember the years of the right-hand of the Most High.

THE LITANY.

O God the Father of Heaven; have mercy upon me, keep, and defend me.

O God the Son, Redeemer of the World; have mercy upon me, save, and deliver me.

O God the Holy Ghost; have mercy upon me, strengthen and comfort me.

Remember not, Lord, mine offences, nor the offences of my forefathers; neither take Thou vengeance of our sins: Spare us, good Lord, spare thy people, whom Thou hast redeemed with thy most precious blood, and be not angry with us for ever.

From thy wrath and heavy indignation; from the guilt and burthen of my sins; from the dreadful sentence of the last judgment;

Good Lord deliver me.

From the sting and terrors of conscience; from impatience, distrust, or despair; from extremity of sickness and pain, which may withdraw my mind from God;

Good Lord, deliver me.

From the bitter pangs of eternal death; from the gates of hell; from the powers of darkness; and from the illusions of Satan;

Good Lord, deliver me.

By thy manifold and great mercies; by thy manifold and great merits; by thine agony and bloody sweat; by thy bitter cross and passion; by thy mighty resurrection; by thy glorious ascension, and most acceptable intercession; and by the graces of the Holy Ghost;

Good Lord, deliver me.

For the glory of thy name; for thy loving mercy and truth's sake;

Good Lord, deliver me.

In

In my last and greatest need; in the hour of death; and in the day of judgment;

Good Lord, deliver me.

As Thou hast delivered all thy Saints and servants which called upon Thee in their extremity,

Good Lord, deliver me;—and receive my soul for thy mercy's sake.

Deliver my soul from the power of the enemy, lest he tear it in pieces, if there be none to help.

Be merciful unto me, and forgive me all my sins, which, by the malice of the devil, or by my own frailty, I have at any time of my life committed against Thee.

Lay not to my charge, what in the lust of the eye, the pride of life or vanity, I have committed against Thee.

Lay not to my charge, what by an angry spirit, by vain and idle words, by foolish jesting, I have committed against Thee.

Make me partaker of all thy mercies and promises in Christ Jesus.

Vouchsafe my soul a place of rest in the Paradise of God, with all thy blessed Saints; and my body a part in the blessed resurrection.

O Lord God, Lamb of God, that takest away the sins of the world;

Have mercy upon me.

Thou that takest away the sins of the world,

Grant me thy peace.

Thou that fittest at the right-hand of God,

Have mercy upon me.

Have mercy upon me, and receive my prayer; even the prayer which Thou hast taught me:—

Our Father, which art in Heaven, &c.

O Lord, deal not with me after my sins; neither reward me after mine iniquities.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desires of such as be sorrowful: mercifully assist my prayers which I make before Thee—at such times especially as I am preparing for death and for eternity. And, O Lord, graciously hear me, that those evils, those illusions, and assaults, which my great enemy worketh against me, may be brought to nought, and by the providence of thy goodness they may be dispersed; that thy servant, being delivered from all temptations, may give thanks to Thee, with thy Holy Church, to all eternity. *Amen.*

VOL. I. 79.

Let us endeavour, by a timely repentance, to prevent the reproaches which otherwise our consciences will cast upon us at the hour of death.

The Support of a Penitent at the Hour of Death.

John iii. 16. *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

1 John ii. 1. *We have an Advocate with the Father Jesus Christ the Righteous,—who came into the world to save sinners,—who died for us when we were his enemies, that he might offer us unto God.*

It is our Judge himself who hath assured us, that *all sins shall be forgiven unto the sons of men.*

E X A C U L A T I O N S.

TAKE from me all evil imaginations,—all impurity of thought,—all inclinations to lust,—all envy, pride, and hypocrisy,—all falshood, deceit, and an irregular life,—all covetousness, vain-glory, and sloth,—all malice, anger, and wrath,—all remembrance of injuries,—every thing that is contrary to thy will, O Most Holy God!

O King of Peace, give us thy peace, keep us in love and charity!

Make thyself, O God, the absolute Master of my heart!

Love of God, &c.

Bless me, O God, with the love of Thee, and of my Neighbour. Give me peace of conscience, the command of my affections; and for the rest, *Thy will be done!*

They that be whole need not a Physician. It belongs to Thee, O Sovereign Physician, both to make us sensible of our maladies, and to go to Thee for help. O say unto my soul this word of salvation, *Behold, thou art made whole!*

Without me ye can do nothing.—Miserable indeed is he who pretends to walk without Thee. O give me light to see, an heart to close with, and a power to do thy will. From thy Spirit I hope to receive these graces.

John xii. 26. *If any man serve me, let him follow me; and him will my Father honour.*

Let me never flatter myself that I serve Thee, my Saviour, unless I follow thy example at the expence of every thing I love or fear besides. O keep my heart fixed upon that *honour* which God has prepared for those that follow Thee.

Matth. x. 8. *Freely ye have received, freely give.*

5 U

Give

Give me, O my Lord and Benefactor, an abhorrence of making a trade of thy gifts, of which I am only a dispenser.

O Divine Spirit, render me worthy of thy presence and consolation.

Fill my heart with an holy dread of thy judgments.

Give me a true sense and knowledge of the danger and the evil of sin.

Grant, O my Saviour, that I may seek thy interests, and the interests of thy Church in the first place, and labour with all my might to establish the truths and the piety of the Gospel; and then, with a prudent moderation, be concerned for the temporal rights of my diocese.

Jesus Christ is always in his temple, and near you (if your soul is fit for him to dwell in;) to Him apply on all occasions:—

As your *Master*, for grace to study, to love, to teach, and to follow his instructions. He requires nothing but what he first practised himself.

As your *Lord*; that you may love and serve him faithfully, and fulfil all his commands.

As your *Pattern*; that you may follow his example, and imitate his virtues.

As your *Saviour*; that he may be your refuge and confidence, your strength and support, your peace and consolation, your Saviour now and at the hour of death.

As your *King*; that he may give laws to your soul, and that you may surrender yourself to his commands; and never rebel, or resist his authority.

As your *Shepherd*. Keep me in thy flock by thy almighty grace. I am one of the lost sheep which Thou camest to seek. O take me on thy shoulders, and restore me to thy fold. Increase thy flock for the honour of thy name.

Wilful Sin. Let me rather chuse to die, than to sin against my conscience.

Penitent. I am ashamed to come before Thee, but I must come, or perish. I know that Thou art angry with me for my sins, but I know too that Thou pitiest me, or why do I yet live? Make me full of sorrow for my sin, and full of hopes of thy mercy and pardon. Look upon the infirmities of thy servant, and consider his weakness. Sensible of my own sad condition, weak and miserable, sinful and ignorant, liable to eternal death, I prostrate myself before Thee, imploring thy help and pardon.

Gracious God, never abandon me to the opposition I shall at any time make to thy grace.

Blessed be God, that he has so often prevented me, and not left me to the desires of my own heart.

Put a stop to the torrent of wickedness and profaneness which carries all before it.

Let it be reckoned amongst thy miracles, that Thou hast saved me, a miserable sinner.

I confess my sins unto Thee, my God; do Thou hide them from all the world.

Eternity. Lord imprint upon my heart a lively idea of eternity, that the sorrowful passages of this life, which are so uneasy and frightful to nature, may vanish, or be borne with patience.

Example. Pardon my sin, and forgive all such as have been misled by any evil example of mine.

Matth. v. 48. *Be ye perfect, even as your Father which is in Heaven is perfect.*

O divine repairer of our corrupt nature, may thy all-powerful grace make me as perfect as Thou hast commanded me to be.

Matth. x. 16. *Behold I send you forth as sheep among wolves.*

My Saviour, give my grace to oppose nothing to the violence of men, but the meekness and simplicity of that creature.

Matth. x. 20. *It is not ye that speak, but the Holy Spirit that speaketh in you.*

O Holy Spirit, speak in me on all occasions, that I may always speak as a christian.

Matth. x. 19. *It shall be given you in that same hour what ye shall speak.*

Let no incredulity, O Jesus, hinder the effects of so positive a promise, that neither want of talents, nor any other defect or surprise, may hurt thy cause.

John xv. 20. *Remember the word that I said unto you, The servant is not greater than the Lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.*

O thou great master of humility and of suffering, how unwilling are we to follow this maxim, and imitate thy conduct! O let me learn from Thee never to murmur, never to complain. I can never suffer any thing but what Thou hast suffered.

Mark iv. 38. *Carest thou not that we perish.*

Lord, give me always a great concern for the church, a true compassion for its evils, and a sure confidence in Thee. O Lord Jesus, Thou seest our afflictions, our troubles, and our wants. Hasten Thee to help us, O Lord God of our salvation.

Holinefs.

Holiness. O God, who hast called me to an high degree of holiness, give me a firm faith in thy power, through our Lord Jesus Christ, that by his assistance I may get the mastery over all my sins and corruptions; that I may be redeemed from all iniquity; that I may be holy, as he who has called me is holy.

We glorify Thee, O Lord, for thy mercy towards sinners, and we beg the same for ourselves.

Possess my soul with an earnest desire of pleasing Thee, and with a fear of offending Thee.

Let me be ever ready to forgive injuries, and backwards to offer any.

Give me, O Lord, faith and patience, that I may neither murmur at thy appointments, nor be angry against the instruments of thy justice.

Deliver me from the errors and vices of the age we live in;—from infidelity, wicked principles, from profaneness, heresies, and schism.

I most heartily thank God, for his perpetual care over me, for all his mercies bestowed upon me, for the blessings of nature and of grace.

Give a blessing to those means which Thou thyself hast appointed.

Grant, O God, that I may never receive thy grace in vain, but that I may live like one who believes and hopes for the joys of heaven.

Let me ever be sorry for my sins, thankful for thy blessings, fear thy judgments, love thy mercies, remember thy presence.

Vouchsafe me thy Holy Spirit to bear witness with my spirit, that I am thy child.

Give me an humble mind, a godly fear, and a quiet conscience.

Weaken, O Lord, the power of Satan, in this place, and the tyranny of his ministers.

In time of Pestilence or Danger. Set thy saving mark upon our houses, and give order to the destroyer not to hurt us.

John xvi. 23. *Verily verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.*

Upon this promise, Blessed Lord, I depend; beseeching Thee, O heavenly Father, for thy dear Son's sake, to give me the graces I most stand in need of.

Matth. viii. 2, 3. *Lord, if Thou wilt, thou canst make me clean. I will, be thou clean.*

After Prayers. Vouchsafe us those graces and blessings which Thou knowest to be

needful for us, notwithstanding our great unworthiness.

Riches. Shut my heart, O Lord, against the love of worldly riches, lest I betray Thee as Judas did.

May thy Holy Spirit, O God, fill my heart, that it may appear in all my words and actions, that I am governed by it.

Luke x. 33. *And when he saw him, he had compassion on him.*

O Jesus, the true Samaritan, look upon the wounds which sin hath caused in my soul, and have compassion on me.

May I always resign my will and my desires to him who knows what is good for us, better than we ourselves do.

Give me, gracious Lord, a passionate desire for the salvation of souls, which Thou hast redeemed with thy most precious blood.

Holy Scriptures. Give me, O God, a sincere love for the truths of the gospel, a teachable heart, and an obedient will.

Perseverance. Finish, O my God, the work of mercy and conversion, which Thou hast begun in me.

Save, O Lord Jesus, a soul which Thou hast redeemed by thy blood.

What good canst Thou, O Lord, find in me, unless Thou first cause it in me?

There is no merit in me, O God, to attract thy mercy and goodness, but only my great misery and blindness. May I make a suitable return by an holy life.

According to the greatness of thy goodness, and the multitude of thy mercies, look upon me.

Sanctify my soul and body with thy heavenly blessings, that they may be made thy holy habitation, and that nothing may be found in me, that may offend the eyes of thy Majesty.

Protect and keep me in the midst of the dangers of this corrupt world; and by thy light and grace direct me in the way to everlasting life, through Jesus Christ.

Morning. I laid me down and slept, and rose again, for the Lord sustained me.—Blessed be the name of the Lord.

Raise me up, O Lord, at the last day, to life and happiness everlasting.

Blessed be the Lord for his mercies renewed unto me every morning.

O that my eyes may ever be fixed upon the example that our Blessed Lord hath left us, and that I may daily endeavour to follow him. *Amen.*

1 Cor. vii. 35. *Attend upon the Lord without distraction.*

O Holy Spirit of Grace, help my infirmities, that I may fix my thoughts upon the duty I am about; and that I may serve Thee with all my heart and mind.

That I may never give way to wandering thoughts, but watch against them continually.

Look upon me, O Lord, and pity me; make me, and let me be thine by the choice of my will!

Make me serious and thoughtful at all times, that I may not fail being so when I attend upon God.

Let not my heart, O God, be inclined to any evil thing. Keep me, O God, from every thing that may displease Thee. O make me wise unto salvation.

Phil. ii. 21. *For all seek their own, not the things which are Christ's.*

The good Lord deliver me from this dreadful judgment.

Phil. iv. 13. *I can do all things through Christ which strengtheneth me.*

O that I may never forfeit this power by presumption or want of faith.

John xx. 28. *Thomas said, My Lord and my God!*

Thou art indeed, O Jesus, my Lord, for Thou hast redeemed me by thy precious blood; Thou art my God, for I am dedicated to Thee, and sanctified by thy spirit.

Acts ii. 44. *And all that believed were together, and had all things common.*

May God grant, that as we are all members of the same body, have one and the same Father, the same Saviour, the same Spirit, and hope to meet in the same paradise; that we may live in unity and godly love, and communicate to the poor according to our ability, and as every one hath need.

The good Lord blefs all my labours, that in the day of Christ I may rejoice that I have not run in vain, nor laboured in vain.

COLLECTS,

THEIR TENDENCY.

COMFORT of the Holy Ghost,	-	1 Sunday after Ascension.
Humiliation,	- - -	Whitfunday.
Direction of the Holy Ghost,	- -	19 after Trinity.
Manifold Gifts of the Holy Ghost,	-	St. Barnabas.
Means of Grace; Hearing,	- -	St. Bartholomew, St. Luke.
Reading,	- -	2 Sunday in Advent.
Fasting,	- - -	1 in Lent, 10 and 23 after Trinity.
To convert us from Sin,	- - -	{ 1 in Advent, 1 after Easter, St. Andrew, St. James, St. Matthew.
Pardon of Sin and Acceptance with God,	- - -	{ 12, 21, 24 after Trinity, Purification, 2 after Epiphany.
To rescue us from Temptation,	- -	4 in Advent, 4 after Epiphany, 18 Trinity.
To enable us to do good,	- - -	5 after Easter; 1, 9, 11, 13, 17, 25 Trinity.
To bring us to Glory,	- - -	Epiphany, 6 after Epiphany.
Regeneration,	- - - -	Christmas Day.
Charity,	- - - -	Quinquagesima.
Mortification,	- - - -	Circumcision, Easter-Eve.
Contrition,	- - - -	Ash-Wednesday.
Sincerity,	- - - -	3 after Easter.
Love of God and his Laws,	- -	4 after Easter, 6 and 14 after Trinity.
Heavenly Desires,	- - - -	Ascension.
Faith right,	- - - -	Trinity Sunday.
Faith firm,	- - - -	7 after Trinity, St. Thomas, St. Mark.
Imitation of Christ,	- - - -	6 in Lent, 2 after Easter.
Imitation of Saints,	- - - -	{ St. Stephen, St. Paul, St. Philip & Jacob, St. John Baptist, Innocents, All Saints.
Guarding of Angels and God's Providence,	- - -	2, 3, 4, 20 after Trinity; St. Michael.
Deliverance from Enemies.	- - -	3 in Lent.
Deliverance from Judgments,	- -	Sexagesima, Septuagesima, 4 in Lent.
Support under Afflictions,	- - -	3 and 4 after Epiphany.
Defence from Evil and Supply of Good,	- - -	8, 15 after Trinity.
For Jews, Turks, &c.	- - -	3 Good Friday.
That Ministers may be fit, diligent, and successful,	- - - }	St. Matthias, St. Peter, 3 Advent.
That the People may be kept in Truth, Unity, and Peace,	- - - }	{ 1 Good Friday, St. John, St. Simon and Jude; 5, 6, 12 after Trinity.

C O L L E C T S

THE LITERATURE OF THE UNITED STATES

T H E

H I S T O R Y

O F T H E

I S L E O F M A N.

H I S T O R Y

OF THE

ISLE OF MAN.

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T H E

HISTORY OF THE ISLE OF MAN.

THE Isle of Man, very probably, had the name it goes by now from the Saxon word *MANG*, *Among*, as lying almost at an equal distance between the kingdoms of England, Scotland, Ireland, and Wales; whence it is, that the neighbouring nations use the expressions *Mancks-men*, *Mancks-language*, &c.

Extent and Situation.

The extent and situation of this island is from north to south rather more than thirty miles in length; not above fifteen broad in the widest, nor above eight in the narrowest part. Bishop's-Court, which is near the middle of the island, lies in the 54th degree, 16 minutes, of northern latitude. It lies so directly in the chops of the channel that runs between Scotland and Ireland, that if this island did not very much break the force of the tides and westerly winds, it might be much worse for that part of England which lies opposite to it.

Soil.

The soil in this, as in most other places, is very different. The lime-stone ground to the south is as good as can be desired. The mountains are cold, and consequently less fruitful, here as well as elsewhere. The vallies between them afford as good pasture, hay, and corn, as in most other places. Towards the north indeed, there is a dry, barren, sandy earth, but then this might, and no doubt in time will be helped, when once the husbandman comes to know the value of marle (of which there is good store in the northern parishes) and can be persuaded to make use of it, which yet he is not willing to do; finding the improvements made by liming the ground to yield a present great advantage, with less charge than that of marling.

Curragh.

A large tract of land, called the *Curragh*, runs the breadth of the isle betwixt Ballaugh and Ramsea. It was formerly a bog, but since it has been drained, it is one of the richest parts of the island; and though the peat is six, eight, or ten feet deep, yet by

husbandry and burning they have got a surface which will bear the plough. And the same place supplies the neighbourhood both with bread and fuel. In this place have been found very large trees of oak and fir, some two feet and a half in diameter, and forty feet long, supposed by the inhabitants to have lain here since the deluge. The oaks and firs do not lie promiscuously; but where there is plenty of one sort, there are generally few or none of the other.

In some places of this tract, there is a remarkable layer of peat for some miles together, of two or three feet thick, under a layer of gravel, clay, or earth, two, three, and even four feet thick.

Mountains.

A high ridge of mountains runs almost the length of the island, which supply the inhabitants quite round with water and fire. Abundance of little rivulets and springs of excellent water (by the sides of which the inhabitants have for the most part built their houses) run hence to the sea, and the sides of the mountains are stored with heath, and an excellent peat for fuel. The highest of these mountains is called *Snafeld*; its height, as taken by an exact barometer, being about five hundred and eighty yards; the mercury subsiding two inches and one tenth. From the top of this mountain they have a fair prospect of *England*, *Scotland*, *Ireland*, and *Wales*.

Air.

The air is sharp and cold in winter; but then this must be understood of such places only as are exposed to the winds, which, considering their situation, must needs be very boisterous. But in all such places as have a natural shelter, or an artificial one from trees, the air is as mild as in *Lancashire*; the frosts being short, and the snow not lying long on the ground, especially near the sea.

This is plain from the improvements that have been made in such places; where their orchards and gardens produce as good fruit, and necessaries for the kitchen, as in any of the neighbouring countries. But if the

winds

winds be frequent and sometimes troublesome, they are also wholesome, and drive away noxious vapours; so that it has been truly observed, that the plague was never remembered to be here, and the inhabitants, for the most part, live to a good old age.

Cattle.

The black cattle and horses are generally less than those of England; but as the land improves, so do these, and of late there have been some bred here as large as in other places. They have indeed a small hardy breed of horses in the mountains, very much coveted by gentlemen abroad for their children; but besides those, they breed horses of a size fit either for the plough or the saddle.

In the mountains they have also a small breed of swine, called purrs, or wild swine; not that they are *feræ naturâ*, or wild, (for every man knows his own) but because they are bred and live continually in the mountains, without coming to their houses; and both these and the wild sheep are counted incomparable meat. Amongst the sheep they have some called *Loughtan*, of a buff colour: the wool is fine, and makes a pretty cloth without any dye.

Noxious Animals.

There are several noxious animals, such as badgers, foxes, otters, filmerts, moles, hedge-hogs, snakes, toads, &c. which the inhabitants know no more of than their names; as also several birds, such as the wood-pecker, the jay, the maup, &c. And it is not long since a person, more fanciful than prudent or kind to his country, brought in a breed of magpies, which have increased incredibly, so as to become a nuisance; and only a few years since somebody brought in frogs, which, they say, increase very fast.

Quarries of Stone.

There is one airy of eagles, and at least two of hawks of a mettled kind: for which reason it was that Henry the fourth of England, in his letters patent of the grant of this Isle to Sir John Stanley, first King and Lord of Man of that name and family, did oblige him, in lieu of all other services, to present him and his successors, upon the day of their coronation, with a cast of falcons.

There are not many quarries of good stone: But one there is near *Castle-town*, which yields a tolerable good black marble, fit for tomb-stones, and for flagging of churches; of which some quantities have of late been sent to London for those uses.

Here are also good rocks of lime-stone; which, being burnt with peat or coal, is become a great improvement of barren lands. These stones, especially about *Bally-lool*, are

full of petrified shells of different kinds, and such as are not now to be found on these coasts.

There are some few rocks about *Peel* of a red free-stone, capable of being formed into regular shapes; but the greatest part of the quarries are a broken rag-stone, sometimes rising in coarse uneven flags, or in irregular lumps, fit only for coarse walls, with which nevertheless they make a shift to build good substantial houses; though an English mason would not know how to handle them, or would call their walls, as one merrily did, "a causeway reared up upon an edge."

Here are also a good many quarries of a blue, thin, light slate, one of the best coverings for houses; of which good quantities are exported. And at a place called the *Spanish-Head*, there is a rock, out of which are wrought long beams (if one may use that expression) of tough stone, fit for mantletrees, of twelve or fifteen feet long, and strong enough to bear the weight of the highest stack of chimnies.

Mines.

Mines of coal there are none, though several attempts have been made to find them. But of lead, copper, and iron, there are several, and some of them have been wrought to good advantage, particularly the lead; of which ore many hundred tons have of late been smelted, and exported. As for the copper and iron ores, they are certainly better than at present they are thought to be; having been often tried and approved of by men skilled in those matters. However, either through the ignorance of the undertakers, or by the unfaithfulness of the workmen, or some other cause, no great matter has as yet been made of them.

Kings and Lords of Man.

This island has had many masters. They have an old tradition, and it has got a place in the records, that one *Mananan Mac-Lir*, a Necromancer, was the first proprietor, and that for a long time he kept the island under mists, that no stranger could find it, till St. Patrick broke his charms. But a late Irish Antiquary^a gives a particular account of this *Mananan*, namely, That his true name was *Orbsenius*, the son of *Alladius*, a Prince in Ireland; that he was a famous merchant, and, from his trading betwixt Ireland and the Isle of Man, had the name of *Mananan*; and *Mac-Lir*, that is, the Son of the Sea, from his great skill in navigation; and that he was at last slain at *Moycullin*, in the county of *Galway* in Ireland. And it is not improbable, that the story of his keeping the island under a mist might arise from this,

^a Flaharti, p. 172.

that

that he was the only person in those days that had a commerce with them.

The *Norwegians* conquered this, when they made themselves masters of the Western Isles, which they sent Kings to govern, who generally chose the Isle of Man for their place of residence. This continued till 1266, when there was a very solemn agreement made between *Magnus* the fourth of *Norway*, and *Alexander* the third of *Scotland*; by which this isle, among the rest, was surrendered to the Scots for four thousand marks, to be paid in four years, and one hundred marks yearly; and, pursuant to this, *Alexander* drives out the King of Man, A. D. 1270, and unites it to *Scotland*.

In 1312, there is a second agreement betwixt *Hacquin* the fifth, and *Robert* the first of *Scotland*; and in 1426, a third agreement (all which are set down at large in *Torfeus's History of the Orcades*.^b) But before this last agreement, the island was in the possession of *John Lord Stanley* and of *Man*, who had it given him by *Henry* the fourth, A. D. 1405. However, forasmuch as by the last agreement between the Kings of *Norway* and *Scotland*, the latter claimed a right to this island, the Lords of *Man* were obliged to keep a constant standing army and garrisons for the defence of it, till the reign of King *James* the first of *England*. And in this honourable House it continued to the year 1739, except for twelve years during the civil wars, when it was given by the Parliament to the Lord *Fairfax*; but it returned to its ancient Lords at the Restoration.

Though this island (as the Lord *Coke* says) be no parcel of the realm of *England*, yet it is a part of the dominions of the Kings of *England*, to whom therefore allegiance is reserved in all public oaths administered here.

The Lords of it have for a long time waved the title of *Kings*, and are now only stiled *Lords of Man and the Isles*; though they still have most of the regalia, as the giving the final assent to all new laws, and the power of pardoning offenders, of changing the sentence of death into banishment, of appointing and displacing the Governors and officers, with a right to all forfeitures for treason, felony, *felo de se*, &c.

The manner of holding a Tinwald.

The manner of the Lord of Man's investiture, and receiving the homage of his people at his first accession was this; he was to sit on the Tinwald-Hill, in the open air, in a chair of state, with a royal cloth or canopy over his head; his face to the east (towards a chapel eastward of the hill, where there are public prayers and a sermon on these

occasions) and his sword before him, holden with the point upwards. His Barons, (the Bishop and Abbot) with the rest in their degrees, sat beside him; his beneficed men, council, and deemsters, sat before him; his gentry and yeomanry in the third degree; and the twenty-four keys in their order; and the commons stood without the circle, with three clerks in their surplices.

Governor.

The Lord sends a Governor, Lieutenant, or Captain, who constantly resides at *Castletown*, where he has a handsome house, salary, and other conveniences befitting his station. He is to take care that all officers, civil and military, discharge their trusts and duty. He is Chancellor, and to him there is an appeal in matters of right and wrong, and from him to the Lord, and finally (if occasion be) to the King of *England* in council.

The Governor's oath is something peculiar. He is sworn to do right between the Lord and his people, as uprightly as the staff (the ensign of his authority, then in his hand) now standeth, that it may be a constant monitor to him of the obligations he lies under.

Inhabitants.

The inhabitants are an orderly civilized people, and courteous enough to strangers; and if they have been otherwise represented, it has been by those that knew them not, or perhaps it is because they have sense enough to see when strangers (who are too apt to have a mean opinion of them) would go about to impose upon them, which they are not willing to suffer, if they can help it.

They have ever had a profound respect for their Lords, especially for those of the house of *Derby*, who have always treated them with great regard and tenderness; but at the same time, they are jealous of their ancient laws, tenures, and liberties. They have a great many good qualities: They are generally very charitable to the poor, and hospitable to strangers, especially in the country, where the people, if a stranger come to their houses, would think it an unpardonable crime not to give him a share of the best they have themselves to eat or drink. They have a significant proverb (which generally shews the genius of a people) to this purport, *Tra ta yn derry Vought cooney lesh bought elley, ta see bene garaghtee*; i. e. "When one poor man relieves another, God himself rejoices at it;" or, as it is in *Manks*, "laughs out-right."

They have generally hated sacrilege to such a degree, that they do not think a man can wish a greater curse to a family, than in these words; *Clogh ny killagh ayns Corneil dry rie*

^b Hafniae, 1697.

me moar, i. e. "May a stone of the Church be found in the corner of thy dwelling-house." And though the covetousness of some have taken advantage of the former great poverty of the Clergy, and of the little power they had to defend themselves in the Bishop's absence from his diocese, to introduce prescriptions, (which yet, if the observations of the people are just, they have no great reason to boast of;) yet the piety of some others has led them to fling up such prescriptions, which are so very injurious to the rights of the Church, and of so evil an example, and an handle for others to attempt the same injustice.

*Act of Settlement.**

The inhabitants are laborious enough; and those who think them otherwise, because improvements go so slowly on, do not see the difficulties that too many of them have to struggle with. Indeed, the present Lord of Man (Lord Derby) has, to his great honour, removed one of the heaviest discouragements to industry and future improvements. His Lordship, at his accession, found his people complaining, as their ancestors had been for more than one hundred years, of the uncertainty of their holdings; they claiming an ancient tenure which they called, *The Tenure of the Straw*, by which they might leave their estates to posterity under certain rents, fines, and services, which his officers could not allow of, because of the many breaks that had been made by leases, &c. in that manner of holding. He therefore appointed commissioners to treat with his people in his presence, and at last came to a resolution to restore them by a publick act of Tinwald to a tenure of inheritance, under certain fines, &c. And the very great improvements which have since been made, shew plainly, that there wanted such a settlement to encourage industry; and the present and future ages will have reason to remember it with the greatest sense of gratitude.

Language.

But to return to the inhabitants; whose language is the *Erse*, or a dialect of that spoken in the Highlands of Scotland, with a mixture of some words of Greek, Latin, and Welsh; and many of English original, to express the names of things which were not formerly known to the people of this island, whose ancient simplicity of living and speaking appears in many instances. Thus, for example; they do not generally reckon the time in Manks, by the hours of the day, but by the *tra shirveish*, that is, the service-time; namely, nine in the morning, or three in the evening; an hour, two hours, before or after service-time, &c.

* Obtained 1703 by Bp. Wilfon. See his Life, p. 15.

In this language, the substantive is generally put before the adjective, and many things which in the English language are derived from the Latin or Greek, and little understood by those that know nothing of those languages, in Mancks are expressed by a periphrasis easily understood by the common people.

It has been often said, that the Holy Bible was, by Bishop Phillips's care, translated into the Mancks language; but, upon the best enquiry that can be made, there was no more attempted by him than a translation of the Common Prayer, which is still extant, but of no use to the present generation.^d

In their habit and manner of living, they imitate the English; only the middle and poorer sort, amongst the men, usually wear a kind of sandal, which they call *kerranes*, made of untanned leather; and which, being cross-laced from the toe to the upper part of the instep, and gathered about the ankle, makes a very cheap, convenient, and not unhandsome shoe.

The island is certainly more populous now than ever it was, there being at present about twenty thousand natives, besides strangers; which obliges them every where to enlarge their churches; so that there are ten times as many as in Bede's time, when they were but about three or four hundred families.^e

Division.

The division of the island, as to its civil concerns, is into six sheadings; every sheading has its proper coroner, who, in the nature of a sheriff, is intrusted with the peace of his district, secures criminals, brings them to justice, &c.

The South Division contains,

The Sheading of Kirk Christ Rushen,	subdivided into the parishes of	Kirk Christ Rushen, Kirk Arbory, Kirk Maliew.
The Middle Sheading,		Kirk St. Ann, Kirk Marown, Kirk Braddan.
The Garff Sheading,		Kirk Maughold, Kirk Lonan, Kirk Concham.

The North Division contains,

The Sheading of Glanfaba,	subdivided into	Kirk Patrick, Kirk German.
Michael Sheading,		Kirk Michael, Kirk St. Mary Ballau, Kirk Patrick of Jurby.
Ayre Sheading,		Kirk Christ Lezaire, Kirk Andrew's, (the archdeaconry) Kirk Bride.

^d The translation of the Scriptures was first begun by Bishop Wilfon, and finished by his successor Bishop Hildesley, who had the honour of perfecting the work, so valuable to this country.

^e The number of inhabitants have increased very considerably since Bishop Wilfon wrote this history. At present they are said to exceed thirty thousand.

There

There are in every sheading as many moars and captains as there are parishes; these moars are the Lord's bailiffs for one year, and are answerable for all the rents in their respective parishes; and the captains are intrusted with the care of the militia or trainbands.

The island, as to ecclesiastical concerns, is divided into seventeen parishes, every church bearing the name of the Saint to which it is dedicated, as Maliew to St. Lupus, &c.

Towns.

The principal towns are only four, which are all situated near the sea; each of them has its harbour, and a castle or fort to defend it.

CASTLE-TOWN, to the south (called also Castle-Rushen, from a very ancient, but yet entire, beautiful castle, built of a coarse, but for ever durable marble) is the first town of the island: here the Governor resides, as do most of the Lord's officers; here the Chancery-court is kept every first Thursday of the month; and here also is held the head-court, or goal-delivery, twice a year. This castle is said to have been built by Guttred, King of Man, about the year 960; and it is very probable; for, about that time, the Norwegians began to be troublesome to all places by their piracies.

PEEL, to the west, called by the Norwegians Holm-town, from a small island close by it, in which stands the cathedral, dedicated to St. German, the first Bishop of this isle. This little isle, naturally very strong, was made much more so by art; Thomas Earl of Derby incompassing it with a wall, towers, and other fortifications, and making it in those days impregnable. At present there is a small garrison kept there; and it is the prison for all offenders against the ecclesiastical laws, whether for incest, adultery, &c. or disobedience; and it is called St. German's prison.

DOUGLAS, to the east, is much the richest town, the best market, and most populous of any in the whole island; and as it has of late years increased in its trade, it has done so in its buildings. There are a neat chapel, a public school, several good houses, and excellent vaults and cellars for merchants' goods; but any body that sees it would wish that authority had interposed to have made the buildings and streets more regular. The harbour, for vessels of a tolerable burthen, is the safest in the island, the ships lying in it as quiet as in a dock or basin.

Near to Douglas stood formerly a nunnery, now a good house, pleasantly seated and sheltered with trees.

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RAMSEY, to the north, is most noted for a spacious bay, in which the greatest fleet may ride at anchor with safety enough from all winds but the north-east, and in that case they need not be embayed. This town, standing upon a beach of loose sand or shingle, is in danger, if not timely prevented, of being washed away by the sea.

Bally-Salley, though not usually reckoned among the towns, is yet a considerable inland village; where formerly stood the abbey of Rushin, founded A. D. 1134, upon lands given by Olavus King of Man; the ruins of which still remain. This was the latest dissolved monastery in these kingdoms.

The rest of the inhabitants have their houses built in the most convenient part of their estates, for water and shelter; the better sort have good substantial houses of stone, and covered with slate; others with thatch, which they have found a way to secure against the winds (that in winter are boisterous enough) by ropes of straw, very readily made, and neatly crossed like a net one over another, which no storms can injure.

Improvement of Land.

The way of improving their land is, either by lime, by sea-wreck, or by folding their sheep and cattle in the night, and during the heat of the day, in little inclosures raised every year to keep them within a certain compass; which, in about fourteen days' time, is so enriched with the urine and dung of the cattle, as to yield a plentiful crop. These little hedges are very easily raised by a spade peculiar to the country; and, being burnt by the heat of the sun, and flung down before seed-time, yield very good corn, either wheat, barley, rye, or oats.

Oats is the common bread of the country, made into thin cakes, as in the fell-country in Lancashire.

Horizontal Mills.

Many of the rivers (or rather rivulets) not having water sufficient to drive a mill the greatest part of the year, necessity has put them upon an invention of a cheap sort of mill, which, as it costs very little, is no great loss, though it stands six months in the year; the water-wheel, about six feet in diameter, lies horizontal, consisting of a great many hollow ladles, against which the water, brought down in a trough, strikes forcibly, and gives motion to the upper stone, which, by a beam and iron, is joined to the centre of the water-wheel; not but that they have other mills both for corn and fulling of cloth, where they have water in summer more plentiful.

Commodities.

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Commodities.

The commodities of this island are, black cattle, (of which six hundred, by the act of navigation, may be imported yearly into England) lambs' wool, fine and coarse linen, and coarse woollen-cloth, hides, skins, honey, and tallow, and heretofore some corn and beer; which now, since the great resort of strangers, are little enough for their own use.

Herrings.

But formerly herrings were the great staple commodity of this isle, of which (within the memory of some now living) near twenty thousand barrels have been exported in one year to France and other places.

The time of herring-fishing is between July and All-hallow's-tide.

The whole fleet of boats (every boat being about the burden of two tons) are under the government of the water-bailiff on shore, and under one called a vice-admiral at sea, who, by the signal of a flag, directs them when to shoot their nets, &c. There are due to the Lord of the isle, as a royalty, ten shillings out of every boat that takes above ten mease (every mease being five hundred herrings) and one shilling to the water-bailiff.

In acknowledgement of this great blessing, and that God may be prevailed with to continue it, (this being the great support of the place) the whole fleet duly attend divine service on the shore, at the several ports, every evening before they go to sea; the respective incumbents, on that occasion, making use of a form of prayer, lessons, &c. lately composed for that purpose.^f Besides this, there is a petition inserted in the Litany, and used in the public service throughout the year, for the blessings of the sea,^g on which the comfortable subsistence of so many depends; and the law provideth that every boat pay tythe fish, without any pretence to prescription.

Trade.

The trade of this island is very much improved of late years, foreign merchants having found it their interest to touch here, and leave part of their cargoes, either to bring the remainder under the custom of butlerage, or because the duties of the whole would be too great a sum to be paid at once in England; or, lastly, to lie here for a market, the duties and cellarage being so small.

The ancient method of commerce, (which was to have four sworn merchants, who were to agree with the foreign merchant for the

price of the goods imported, as also for the price of the commodities the island had to spare, which both sides were bound to stand to) is entirely laid aside.

Religion.

The religion and worship is exactly the same with that of the Church of England. The Isle of Man was converted to the Christian Faith by St. Patrick about the year 440, at which time the Bishoprick of Man was erected; St. German, to whose name and memory the Cathedral is dedicated, being the first Bishop of Man, who, with his successors, had this island only for their Diocese, till the Norwegians had conquered the Western Isles, and soon after Man, which was about the beginning of the eleventh century. It was about that time, that the *Insulæ Sodorenses*, being thirty-two (so called from the Bishoprick of Sodor erected in one of them, namely, the Isle of Hy) were united to Man, and from that time, the Bishops of the United Sees were stiled Sodor & Man and sometimes Man & Insularum; and they had the Archbishop of Drontheim (stiled *Nidorensis*) for their Metropolitan. And this continued till the island was finally annexed to the Crown of England, when Man had its own Bishops again, who stiled themselves variously, sometimes Bishops of Man only, sometimes Sodor & Man, and sometimes Sodor de Man; giving the name of Sodor to a little isle, before mentioned, lying within a musket-shot of the main-land, called by the Norwegians Holm, and by the inhabitants Peel, in which stands the Cathedral. For, in these express words, in an instrument yet extant, Thomas Earl of Derby and Lord of Man, *A. D.* 1505, confirms to Huan Hesketh, Bishop of Sodor, all the lands, &c. anciently belonging to the Bishops of Man, namely, *Ecclesiam cathedralem Sancti Germani in Holm, Sodor vel Pele vocatum, ecclesiamque Sancti Patricii ibidem, & locum præfatum in quo præfatæ ecclesiæ sitæ sunt.* This Cathedral was built by Simon, Bishop of Sodor, who died *A. D.* 1254, and was there buried.

The reformation was begun something later here than in England, but so happily carried on, that there has not for many years been one Papist a native in the island; nor indeed are there Dissenters of any denomination, except a family or two of Quakers, and even some of these have of late been baptised into the Church.

Bishop's Palace.

The Bishop has his residence in the parish of Kirk Michael, where he has a good house and chapel, (if not stately, yet convenient enough) large gardens and pleasant walks, sheltered

^f This Form of Prayer, composed by Bishop Wilson, is printed in his Works, p. 325, &c. ^g P. 328.

sheltered with groves of fruit and forest-trees, (which shews what may be done in that sort of improvement) and so well situated, that from thence it is easy to visit any part of his Diocese, and to return the same day.

Bishops.

The Bishops of Man are Barons of the isle. They have their own Courts for their temporalities, where one of the Deemsters of the isle sits as judge.

This peculiar privilege the Bishop has at this day, that if any of his tenants be guilty of a capital crime, and is to be tried for his life, the Bishop's Steward may demand him from the Lord's bar, and try him in the Bishop's Court by a jury of his own tenants, and, in case of conviction, his lands are forfeited to the Bishop, but his goods and person are at the Lord's disposal.

The Abbot of Rushen had the same privilege, and so has the steward of those lands to this day.

When the bishoprick falls void, the Lord of the Isle names a person, and presents him to the King of England for his royal assent, and then to the Archbishop of York to be consecrated. After which, he becomes subject to him as his Metropolitan, and both he and the Proctors for the Clergy are constantly summoned with the rest of the Bishops and Clergy of that province to convocation, the diocese of Man, together with the diocese of Chester, being by an act of parliament of the thirty-third of Henry VIII. (confirmed by another of the eighth of James I.) annexed unto the metropolitan see of York.

[*"An Act dismembering the Bishoprick of Chester and of the Isle of Man from the Jurisdiction of Canterbury, to the Jurisdiction of York. Cap. xxxi.*]

"WHEREAS the King's Highness, of his most gracious goodness, as well for the advancement of Christ's religion, as for the better instruction of his subjects in the laws of God, hath, by his Letters Patent, bearing date the sixteenth day of July, in the thirty-third year of his noble reign, erected, founded, and established, in the late monastery of St. Werberge, in his city of Chester, a Cathedral Church, or Bishop's See; willing the same to be named and called the Bishoprick or Bishop's See of Chester; and to the same hath appointed limits and bounds of one perfect and entire Diocese, ordained, and willing the same to be named and called the Diocese of Chester. And amongst other things, hath appropriated, united, and annexed, to the said Diocese of Chester, that Archdeaconry of Richmond, and all the jurisdictions thereof, which Archdeaconry was late parcel of the Diocese of York; and, moreover, hath the same whole and entire Diocese of Chester, with all the limits and bounds, and all things annexed, appropriated, and united, to the same; decreed, ordained, and established, to be of the province of the Archbishop of Canterbury, and under the jurisdiction metropolitanical of the same, as in the same Letters Patent doth more largely appear. Forasmuch as his said Highness graciously considereth, that the said Archbishop of Canterbury hath a sufficient number of Dioceses and Suffragans under him, and in his province; and that the Archbishop of York hath, within the realm of England, only two Suffragans: And moreover, that if the said Diocese should remain under the said Archbishop of

Canterbury, that then all his Highness's subjects of all that Diocese of Chester, and so of the Archdeaconry of Richmond, should be constrained for appeals to resort to the audience of Canterbury; which thing, to many of the said Diocese, and specially to them of the Archdeaconry of Richmond, should be, by reason of long journey of almost three hundred miles from some places thereof, intolerable fatiguation, and insupportable charges. And therefore tenderly, like a most gracious Prince, studying and caring for his said subjects most commodity, quietness and ease, and upon further deliberation, hath, with the advice of his most honourable council, determined and ordained to remove and dismember the said Bishoprick and Diocese of Chester, from the said province and Archbishoprick of Canterbury, and to unite and annex the same to the province and Archbishoprick of York, as a Diocese, Member, and Bishoprick of the same.

"Be it therefore ordained, enacted, and established, by the King's Highness, and by the consent of the Lords spiritual and temporal, and the Commons in this present Parliament assembled, and by the authority of the same, that the said whole and entire Diocese, or Bishoprick of Chester, and every parcel and member thereof, be from henceforth united and annexed to the Province and Archbishoprick of York, as a Diocese and Bishoprick of the same; and that from henceforth the said Diocese of Chester, and every parcel thereof, exempt as well as not exempt, be, and be taken, named, and reputed to be, of the Province and Archbishoprick of York, and of the metropolitanical jurisdiction of the same, to every effect and purpose, according to the ecclesiastical laws in this realm; and that the Bishop of the same that now is, and all other his successors, shall be Suffragans to the Archbishop of York, that now is, and his successors, and to the same shall owe their obedience, and be under the jurisdiction metropolitanical of the same, as well they as the Dean and Chapter of Chester; and all the Archdeacons, and the whole Clergy, and all other the King's subjects, being within the limits and bounds of the said Diocese; any thing comprised in the said Letters Patent of the erection of the said Diocese and Bishoprick of Chester notwithstanding. And from henceforward, neither the said Bishop of Chester, neither the Clergy, nor any other the King's subjects, being of the said Diocese of Chester, shall recognise the Archbishop of Canterbury as their Metropolitan, but only the Archbishop of York, and his successors, and to the same shall obey in all things, according to the laws, as well temporal as ecclesiastical, in this realm.

"Be it also further enacted and established, by the King's Highness, with the assent of the Lord's spiritual and temporal, and the Commons in this present Parliament assembled, and by the authority of the same, that the Bishoprick and Diocese of Man in the Isle of Man, be also annexed, adjoined, and united, to the said Province, and metropolitanical jurisdiction of York, in all points, and to all purposes and effects, as the said Bishoprick of Chester is annexed, adjoined, and united to the same.

"Provided always, and be it enacted by our Sovereign Lord the King, with the assent of the Lords spiritual and temporal, and the Commons in this present Parliament assembled, and by the authority of the same, that this act be not prejudicial to the Archbishop of Canterbury now being, nor to his successors, nor to the Dean and Chapter of the same, nor to any other Bishop or Chapter of this realm; but that all places, lands, promotions, possessions, as well spiritual as temporal, being and lying without the bounds and limits of the Archdeaconries of Richmond and Chester, and without the bounds and limits of the city of Chester, and the county of the same, and the counties of Lancaster and Chester, or any of them, shall be still of the province of Canterbury, and of such Diocese and Dioceses as they were of before the erection of the Bishoprick of Chester, and of the jurisdiction of the same, and not of the province of York, nor shall be accounted to be any parcel of the said Diocese of Chester; any thing in this present act, or in the book of erection of the said Bishoprick of Chester, notwithstanding.

"Saving to the Bishop of Chester, and his successors, that his house at Weston, being within the Diocese of Coventry and Litchfield, shall be accounted and taken to be of his Diocese; and that he being resident in the same, shall be taken and accounted as resident in his own Diocese; and

and for the time of his abode there shall have jurisdiction in the same, likewise, as all other Bishops have in the houses belonging to their Sees, wheresoever they lie, in any other Bishoprick within this realm, for the time of their abode in the same. Any thing in this present act, and provision to the contrary thereof, in anywise notwithstanding."

"*Vera Copia cum Actu impresso collata, per*

"H. P."]

How the Bishops of Man were chosen before, we find in a bull of Pope Celestine to Furnes-abbey:¹—*In eligendo episcopum insularum, libertatem quam reges earum bonæ memoriæ Olavus & Godedus, filius ejus, monasterio vestro contulerunt, sicut in authenticis eorum continetur, auctoritate vobis apostolica confirmamus. Dat. Romæ, 10 cal. Julii, pontificatus nostri 4.* That is; 'In chusing a Bishop of the Isles, we do, by our Apostolical authority, confirm the liberty, which the Kings of the Isles, Olavus and Godred his son, vested in your monastery, as it is expressed in their original grants. Dated at Rome on the 10th of the calends of July, and the 4th year of our pontificate.'

Archdeacon.

The Archdeacon, in all inferior causes, has alternate jurisdiction with the Bishop; he holds his courts either in person, or by his official, as the Bishop does by himself and Vicars-general; which are two, for the north and south divisions of the isle.

Clergy.

The Clergy are generally natives; and indeed it cannot well be otherwise, none else being qualified to preach and administer the sacraments in the Mancks language; for the English is not understood by two-thirds at least of the island, though there is an English school in every parish; so hard it is to change the language of a whole country!

The livings are generally small; the two parsonages are, indeed, worth near sixty pounds a year; but the vicarages, the royal bounty included, are not worth above twenty-five pounds, with which, notwithstanding, the frugal clergy have maintained themselves, and sometimes pretty numerous families, very decently: of late, indeed, the great resort of strangers has made provisions of all sorts as dear again as formerly.

Royal Bounty.

That, through the poverty of the place, the church might never want fit persons to perform divine offices, and to instruct the people in necessary truths and duties, the pious and worthy Dr. Isaac Barrow, soon after the restoration, being then Bishop of Man, did so effectually make use of his interest with his Majesty King Charles the Second, and other noble benefactors, that he

obtained a grant of one hundred pounds a year, payable out of the excise for ever, for the better maintenance of the poor vicars and schoolmasters of his diocese. And the Right Hon. Charles Earl of Derby, being pleased to make a long lease of the impropriations of the isle in his hands, which, either as Lord or Abbot, were one third of the whole tithes, the good Bishop found means to pay for the said lease, which (besides an old rent and fine, still payable to the Lord of the isle) may be worth to the clergy and schools about one hundred pounds more. Besides this, he collected, amongst the English nobility and gentry, (whose names and benefactions are registered and preserved in public tables in every parish) six hundred pounds, the interest of which maintains an academic master; and, by his own private charity, he purchased two estates in land worth twenty pounds a year, for the support of such young persons as should be designed for the ministry; so that the name and good deeds of that excellent prelate will be remembered with gratitude, as long as any sense of piety remains amongst them.

Ecclesiastical Discipline.

There is nothing more commendable than the discipline of this Church.^k

Publick baptism is never administered but in the Church, and private as the rubrick directs.

Good care is taken to fit young persons for confirmation, which all are pretty careful to prepare themselves for, lest the want of being confirmed should hinder their future marriage; confirmation, receiving the Lord's Supper, &c. being a necessary qualification for that state.

Offenders of all conditions, without distinction, are obliged to submit to the censures appointed by the Church, whether for correction or example (commutation of penances being abolished by a late law) and they generally do it patiently. Such as do not submit (which hitherto have been but few) are either imprisoned or excommunicated; under which sentence, if they continue more than forty days, they are delivered over to the Lord of the Isle, both body and goods. In the mean time, all Christians are frequently warned not to have any unnecessary conversation with them; which the more thoughtful people are careful to observe.

The Bishop and his vicars-general having a power to commit such to prison as refuse to appear before them, there is seldom occasion of passing this sentence for contumacy only; so that people are never excommunicated but for crimes that will shut them out

¹ Ex Chart. MS. Mon. Furnes, in Offic. Canc. Duc. Lanc.

^k See Bishop Wilson's Ecclesiastical Constitutions, p. 16.

of heaven; which makes this sentence more dreaded.

Before the beginning of Lent (which is observed here with great strictness) there is held a court of correction, where offenders, and such as have neglected to perform their censures, are presented; and if there are many, or their crimes of a heinous nature, they are called together on Ash-Wednesday, and after a sermon, explaining the design of Church Censures, and the duty of such as are so unhappy as to fall under them, their several censures are appointed, which they are to perform during Lent, that they may be received into the Church before Easter.

Penance.

The manner of doing penance is primitive and edifying. The penitent, clothed in a sheet, &c. is brought into the church immediately before the Litany, and there continues till the sermon be ended; after which, and a proper exhortation, the congregation are desired to pray for him in a form provided for that purpose:¹ and thus he is dealt with, till by his behaviour he has given some satisfaction, that all this is not feigned; which being certified to the Bishop, he orders him to be received by a very solemn form for receiving penitents into the peace of the Church.^m

But if offenders, after having once done publick penance, relapse into the same or other scandalous vices, they are not presently permitted to do penance again, though they should desire it ever so earnestly, till they shall have given better proofs of their resolution to amend their lives; during which time, they are not permitted to go into any Church in time of divine service, but stand at the Church-door, until their Pastor and other grave persons are convinced by their conversation that there are hopes of a lasting reformation, and certify the same to the Bishop.

There is here one very wholesome branch of Church Discipline; the want of which, in many other places, is the occasion that infinite disorders go unpunished; namely, the injoining offenders purgation by their own oaths, and the oaths of compurgators (if need be) of known reputation, where the same is common, the crime scandalous, and yet not proof enough to convict them; and this is far from being complained of as a grievance: for if common fame has injured any person, he has an opportunity of being restored to his good name, (unless upon trial the court find just cause to refuse it;) and a severe penalty is laid upon any that shall after this revive the scandal. On the

other hand, if a man will not swear to his own innocence, or cannot prevail with others to believe him, it is fit he should be treated as guilty, and the scandal removed by a proper censure.

Convocation.

In order to secure the discipline of the Church, the Bishop is to call a Convocation of his Clergy at least once a year; the day appointed by law is Thursday in Whitsun-Week, (if the Bishop be in the Isle;) where he has an opportunity of enquiring how the Discipline of the Church has been observed, and, by the advice of his Clergy, of making such constitutions as are necessary for its better government.

Laws.

The laws of the island are excellently well suited to the circumstances of the place and the condition of the people; anciently, the Deemsters (that is, the temporal Judges) determined most causes, (which were then of no great moment, the inhabitants being mostly fishermen) either as they could remember the like to have been judged before, or according as they deemed most just in their own consciences; from whence came the name of "breast-laws."

But as the Island every day improved under Sir John Stanley, and his successors; so they, from time to time, observing the many inconveniencies of giving judgment from breast-laws, ordered, that all cases of moment or intricacy, decided in their courts, should be written down for precedents, to be a guide, when the same, or the like cases, should happen for the future.

And that these precedents might be made with greater caution and justice, the law has expressly provided, that, in all great matters and high points that shall be in doubt, the Lieutenant, or "any of the council for the time being," shall take the Deemsters to them, with the advice of the elders of the land, (namely, the twenty-four Keys, as it is elsewhere more fully explained) to deem the law truly, as they shall answer it.

Now, if to this we add, that once every year, namely, on St. John Baptist's-day, there is a meeting of the Governor, Officers spiritual and temporal, Deemsters, and twenty-four Keys, where any person has a right to present any uncommon grievance, and to have his complaint heard in the face of the whole country, there cannot be imagined a better constitution, where the injured may have relief, and those that are in authority may, if they please, have their sentences and actions, if righteous, justified to all the world.

Tinwald.

¹ Page 335.

^m Page 333.

Tinwald.

This court is called the Tinwald, from the Danish word Ting, that is, *Forum Judiciale*, "a court of justice;" and Wald, that is, "fenced:" it is held on a hill near the middle of the Island, and in the open air. At this great meeting, where all persons are supposed to be present, all new laws are to be published, after they have been agreed to by the Governor, Council, Deemsters, and twenty-four Keys, and have received the approbation of the Lord of the Isle.

Council.

The Council consists of the Governor, Bishop, Archdeacon, two Vicars-general, the Receiver-general, the Comptroller, the Water-bailiff, and the Attorney-general.

Keys.

The twenty-four Keys, so called (it is said) from unlocking, as it were, or solving the difficulties of the law, represent the commons of the land, and join with the Council in making all new laws, and with the Deemsters in settling and determining the meaning of the ancient laws and customs in all difficult cases.

The manner of choosing them at present is this: When any member dies, or is discharged, either on account of age, or for any great crime, which, upon a trial by his brethren, he is found guilty of; the rest of the body present two persons to the Governor, out of whom he makes choice of one, who is immediately sworn to fill up the body. A majority determines any case of common law that comes before them; for, besides that they are a part of the legislature, they frequently determine causes touching titles of inheritance, where inferior juries have given their verdicts before.

Deemsters.

The two Deemsters are the temporal judges, both in cases of common law, and of life and death; but most of the controversies, especially such as are too trivial to be brought before a court, are dispatched at their houses.

The Deemster's oath, which he takes when he enters upon his office, is pretty singular, namely, "You shall do justice between man and man, as equally as the herring-bone lies between the two sides;" that his daily food (for in former days, no doubt it was so) might put him in mind of the obligation he lay under to give impartial judgment.

Ecclesiastical Courts.

The Ecclesiastical Courts are either held by the Bishop in person, or his Archdeacon, (especially where the cause is purely spiri-

tual;) or by his Vicar's-general, and the Archdeacon's official, who are the proper judges of all controversies which happen between executors, &c. within a year and a day after probate of the will, or administration granted.

In matters spiritual, it is easy to observe very many footsteps of primitive discipline and integrity; offenders are neither overlooked, nor treated with imperiousness; if they suffer for their crimes, it is rarely in their purses, unless where they are very obstinate, and relapse into their former, or other great offences.

As for civil causes that come before these courts, they are soon dispatched, and almost without any charge, (attornies and proctors being generally discountenanced) unless where litigious persons are concerned, who can find ways to prolong law-suits even against the will of the judge, whose interest it is to shorten them as much as may be, as getting nothing by their length, but more trouble; but besides what is transacted in open court, the Vicars-general compose an infinite number of differences at their own houses, which makes that office very laborious and troublesome.

Attornies.

In all the courts of this Island, ecclesiastical and civil, both men and women usually plead their own causes, except where strangers are concerned, who, being unacquainted with the laws and language, are forced to employ others to speak for them. It is but of late years that attornies, and such as gain by strife, have even forced themselves into business; and, except what these get out of the people, law-suits are determined without much charges.

Peculiar Customs.

There are a great many laws and customs which are peculiar to this place, and singular.

The eldest daughter (if there be no son) inherits, though there be more children.

The wives, through the whole island, have a power to make their wills (though their husbands be living) of one half of all the goods moveable and immoveable; except in the six northern parishes, where the wife, if she has had children, can only dispose of a third part of the living goods; and this favour, tradition saith, the south-side women obtained above those of the north, for their assisting their husbands in a day of battle.

A widow has one half of her husband's real estate, if she be his first wife; and one quarter, if she be the second or third; but, if any widow marries, or miscarries, she loses her widow-right in her husband's estate.

When

When any of the tenants fell into poverty, and were not able to pay their rents and services, the fitting quest, consisting of four old Moars or Bailiffs in every parish, were obliged to find such a tenant for the estates as would secure the Lord's rent, &c. who, after his name was entered into the court-rolls, had an unquestionable title to the same.

A child got before marriage shall inherit, provided the marriage follows within a year or two, and the woman was never defamed before, with regard to any other man.

Executors of spiritual men have a right to the year's profits, if they live till after twelve of the clock on Easter-day.

They still retain an usage (observed by the Saxons before the conquest) that the Bishop, or some priest appointed by him, do always sit in their great court along with the Governor, till sentence of death (if any) be to be pronounced; the deemster asking the jury (instead of guilty or not guilty) *Vod fir-charree soie?* which, literally translated, is, "May the man of the chancel, or he that ministers at the altar, continue to sit?"

When any laws which concern the Church are to be enacted, the Bishop and the whole Clergy shall be made privy thereunto, and join with the temporal officers, and have their consents with them till the same shall be established.

If a single woman prosecutes a single man for a rape, the ecclesiastical judges impanel a jury; and if this jury find him guilty, he is so returned to the temporal courts, where, if he be found guilty, the deemster delivers to the woman a rope, a sword, and a ring; and she has it in her choice to have him hanged or beheaded, or to marry him.

If any man gets a farmer's daughter with child, he shall be compelled to marry her, or endow her with such a portion as her father would have given her.

No man heretofore could dispose of his estate, unless he fell into poverty; and, at this day, a man must have the approbation of the Governor and officers, before he can alienate.

Tokens.

The manner of calling any person before a magistrate, spiritual or temporal, is pretty singular: the magistrate, upon a piece of thin slate, or stone, makes a mark; generally the first letters of his christian and surname. This is given to a proper officer, the summoner, if it be before an ecclesiastical magistrate; or the lock-mar, if before a temporal; with two-pence, who shews it to the person to be charged, with the time when he is to

appear, and at whose suit; which if he refuse to obey, he is fined or committed to prison, until he give bonds to obey and pay costs.

Curiosities. Runic Inscriptions.

Here are more Runic inscriptions to be met with in this island, than perhaps in any other nation; most of them upon funeral monuments. They are, generally, on a long, flat, rag-stone, with crosses on one or both sides, and little embellishments of men on horseback, or in arms; stags, dogs, birds, or other devices; probably, the achievements of some notable person. The inscriptions are generally on one edge, to be read from the bottom upwards; most of them, after so many ages, are very entire, and writ in the old Norwegian language, now understood in the Isle of Tero only; and one of the largest of these stands in the highway near the Church of St. Michael, erected in memory of Thurulf, or Thrulf, as the name is now pronounced in Norway.

Very many sepulchral tumuli, or burying-places, are yet remaining in several parts of the island, especially in the neighbourhood of the Bishop's seat. The urns which have been taken out of them are so ill burnt, and of so bad a clay, that it is scarce possible to take them out without breaking them. They are full of burnt bones, white and fresh as when first interred.

As for medals, coins, or weapons, none have hitherto been found in these places; though it is probable that such tumuli were cast up after some great engagement, being for the most part in a champain country, and within the compass of a pitched battle.

There are a few large heaps of small stones (one especially in the parish of Kirk-Michael, called Karn Vial) as also some very large white stones brought together; but on what occasion is not known.

Some few brass daggers, and other instruments of brass, were found not many years ago, buried under ground; they were well made and poised, and as fit for doing execution as any that are made of steel. And very lately, were found some nails of gold without alloy, with rivets of the same metal on the small end: their make shews plainly that they were the nails of a royal target, such as are at this day to be found amongst the Highlanders of Scotland.

The Calf of Man.

There is a small island called the Calf, about three miles in circumference, and separated from the south end of Man by a channel of about two furlongs.

This

This little island is well stored with rabbits, and at one time of the year with puffins, which breed in the rabbit-holes; the rabbits leaving their holes for that time to these strangers. About the 15th of August, the young puffins are ready to fly; and it is then they hunt them, as they call it, and take great numbers of them, few years less than four or five thousand. The old ones leave their young all the day, and fly out to the main sea, where having got their prey, and digested it in their own stomachs, they return late at night, and disgorge it into those of their young; for at no time is there any thing found in the stomachs of the young, but a digested oil and leaves of sorrel. This makes them one lump, almost, of fat. They who will be at the expence of wine, spice, and other ingredients, to pickle them, make them very grateful to many palates, and send them abroad; but the greatest part are consumed at home, coming at a very proper time for the husbandman in harvest.

About the rocks of this little island, an incredible number of all sorts of sea-fowl breed, shelter, and bask themselves in summer, and make a sight so agreeable, that Governor Chaloner was at the pains to have a sketch of one of these shelving rocks, with a vast variety of birds sitting upon it, taken and printed along with his account of the isle.

“That this island, as well as Britain, was possessed by the Britons, is granted on all hands. But when the Northern Nations broke in, like a torrent, upon these southern parts, it became subject to the Scots. In the times of Honorius and Arcadius, Orosius says it was inhabited by the Scots, as Ireland was; and Ninius tells us of one Binle,^a a Scot, who possessed it. The same author observes, that they were driven out of Britain and the isles belonging to it, by Cuneda, the grandfather of Maglocunus; who, from the devastations he made in these islands, is called by Gildas *the Dragon of the Isles*. Afterwards, this island, and likewise Anglesey, was subjected to the English Monarchy by Edwin, King of the Northumbrians; if we suppose both to be included in the name *Menavia*, as writers tell us they are. At that time it was reputed a British island: But when the north sent out a second brood (namely, Normans, Danes, and Norwegians) to seek their fortune in the world, the Norwegians, who particularly infested the northern sea by their piracies, possessed themselves of this island and the Hebrides, and set petty Princes over them.”

CAMDEN'S BRIT. Bp. Gibson. p. 399.

^a By others Builo.

A Specimen of the MANKS Language.

[The Lord's Prayer.]

AYR AIN, t'ayns Niau; Casherick dy rou dt'ennym, Dy jigg dty Reereaght: Dr'aigney dy rou jeant er y Talloo myr ta ayns Niau. Cur dooin nyn Arran jiu as gagh laa. As leih dooin nyn Loghtyn myr ta shin leih daufsyn ta janoo loghtyn ny noi shin. As ny leeid shin ayns Miolagh. Agh livrey shin veih olk: Son liats y Reereaght y Phooar as y Ghloyr son dy bragh as dy bragh. Amen.

The Apostle's Creed.

TA mee credjal ayns Jee'n Ayr ooilley niartal chroo Hean as Talloo.

As ayns Yafey Cræest e ynrycan vac nyn Jiarn v'er ny yentyn liorish y Spyrrid Noo, rug jeh'n voidyn Dorrey, ren furrance fo *Pontius Pilate*, v'er ny chroffley, marroo as oanluckit. Hie e shees gys Nivrin, yn Tras laa jirre e reesht veih ny nyrriu. Hie e seofe gys Niau as te ny hoi er laueyesh yee nu Ayr Ooilley-Niartal. Deih then hig e dy vriwnys ny bio as ny merriu.

Ta mæ credjal ayns y Spyrrid Noo, yn Slane-Aglifh Casherick, Sheihaght ny Nooghyn, Leigh Peccaghyn, Irræ reesht ny Mirrieu, as y Dea ta dy bragh farraghtyn. Amen.

A LIST of the BISHOPS of MAN.

Authors have mentioned three Bishops after *St. Patrick's* leaving the island, *St. Germanus*, *St. Maughold*, and *Conanus*; but they do not seem to have fixed either the date of their consecration, or even the exact time of their existence: And we are left as much in the dark with regard to their successors, till

Hamundus, who was consecrated by Turfton, Archbishop of York. He died about the year 1151, and was then succeeded by

Gamaliel, who was consecrated by Roger, Archbishop of York. He lies buried at Peterborough, and was succeeded by

Reginald, a Norwegian, to whom the thirds of the livings were first granted by the clergy.

Christian, buried in Ireland.

Michael, a Manksman, who died about the year 1203.

Nicholas de Melfa, Abbot of Furness.

Reginald, consecrated 1216.

John, who was succeeded by

Simon, a man of great piety and learning. He held a synod of the clergy in the year 1239, in which thirteen canons were enacted. He died in a good old age, at his palace at Kirk-Michael, in the year 1249. After him

Laurence, the Archdeacon, was elected Bishop in the year 1242.

Richard, an Englishman, died in 1274.

Marcus Galvadiensis, consecrated in the year 1275.

Mauritius, who was carried to prison by Edward the First, and in his room was placed

Allen or *Onanus*, who was succeeded by

Gilbert, a Scot. After him

Bernard, a Scot, held the Bishoprick three years, and was succeeded by

Thomas, a Scot, who sat as Bishop fourteen years, and died September 20, 1348, in which year

William

William Ruffel, Abbot of Rushin, was elected by the whole clergy of Man, in St. German's. He added five more canons; and at his death, which happened April 21, 1374, was succeeded by

John Duncan, installed 1376.

Robert Welby, consecrated 1396; sat twenty-two years, and was succeeded by

John Sprunon, 1452; succeeded by

Thomas Burton, who died 1458.

Evan, or *Huan*, elected Bishop by Sir Thomas Stanley in 1503.

Hugh Hesketh, if not the same person as the foregoing.

Robert Ferrier, 1554; succeeded by

Henry Man, 1555; died 1573.

John Salisbury; who was succeeded by

James Stanley, illegitimate son of Sir Edward Stanley, first Lord Monteagle.

John Merrick, 1577. He wrote the History of the Isle of Man, which Mr. Camden first published in his Britannia.

George Lloyd, 1599, translated to Chester Jan. 14, 1604.

William Foster.

Dr. John Philips, consecrated in the year 1605; a man much esteemed for his piety and hospitality. Died 1633.

Dr. Richard Parr, 1635; the last Bishop that sat before the unhappy civil wars.

Samuel Rutter, was sworn Bishop in the year 1661. He had been Archdeacon, and was the friend and companion of the great Earl of Derby when confined in prison; and wrote some pieces of poetry for the Earl's amusement, which are in great esteem among the people of the Isle of Man to this day. He sat as Bishop till the year 1663; and was then succeeded by

Dr. Isaac Barrow; to whom the Clergy are obliged for the Royal Bounty, for the Improvements, and many other charities; his translation to the See of St. Asaph was a very great loss to the island. He was succeeded by

Dr. Henry Bridgman. 1671.

Dr. John Lake, was consecrated in 1682, and being afterwards removed to Bristol, was succeeded by

Dr. Baptist Levinz, in the year 1684, who died in 1693.

Dr. Thomas Wilson was consecrated the 16th of January, 1697—8. Died March 7, 1755.

Dr. Mark Hildesley, consecrated Aug. 27, 1755. Died Nov. 28, 1772, and was succeeded by

Dr. Richmond, who died in 1780, and was succeeded by

Dr. Mason; who has designed, and is putting into execution, a plan for enlarging several churches in his Diocese, which at present are too small to contain the number of inhabitants; and we sincerely hope he will meet with the assistance necessary for the completion of his pious design. The Rev. Dr. Wilson, (to whom the world is indebted for the publication of his pious and venerable Father's works) with that noble liberality which he has ever shewn on all public occasions of doing real good, has already given one hundred guineas towards this laudable design.

The following SONG, written by BISHOP RUTTER, is inserted as a Specimen of the Mancks Language and Poetry.

M A N K S.

I.

J EAGH, jeagh yn ghrian ta reil yn oice,
Son folshey daue ta gennal foice;
Ja'n billey-keeney s'mournee troo
Mish shoh, ta jeh yn coonty smoo.

Chorus.

Mullee-jee Maryms vanninee,
Beayn yn Luin lajir as y vree;
Dagh feaghyn as dagh karail t'ayn,
Ta ghol er-cool, lesh bree ny hoarn.

II.

Dy beagh y staghil nagh ghow Coyrle
Er n'ieu jeh shoh, my'r losht eh'n feighl;
Yn oor as air, mygearty mish,
Bea ad cha fauchey's as ta shin nish.
Mulle-jee Maryms &c.

III.

O hefhey, gow's yn ghlefhoh hood,
O cre'naght heem's dty stroin ny hrooid!
Myr ta'n gholtwoie jeh cullee'n aile,
Myr shen ta shoh lesh foilshy'n chaile.
Mullee-jee Maryms &c.

IV.

Agh myr tah'n ghrian foh bodjal still,
Dafyn ta doal, ny dooin y hooil,
Eshyn nagh n'ieu jough tra teh paa,
Sheh shoh ta jannoo'n oice jeh lhaa.
Mullee-jee Maryms &c.

V.

O boyaghyn, ny cur-jee geil,
Da eddin alin nee falleil;
Dooghys cha dhug doin ny share vei
Agh shoh lesh eaysh ta gafe ny spoie
Mullee-jee Maryms &c.

EUBONIA BRIGHT.

I.

S EE, see the sun that rules the night,
Not made to hurt, but help the sight;
The envy of the proudest vine,
Fix'd in an orb pure Chrystaline.

Chorus.

Sing we aloud Eubonia's praise,
Eubonia bright, whose sparkling rays
Break through the clouds of troubled souls,
And leaves no care but in the bowls.

II.

Had the unruly boy desir'd
This sun, when he his chariot fir'd;
The parched earth, and all the sky,
Had been as safe as you and I.
Sing we aloud &c.

III.

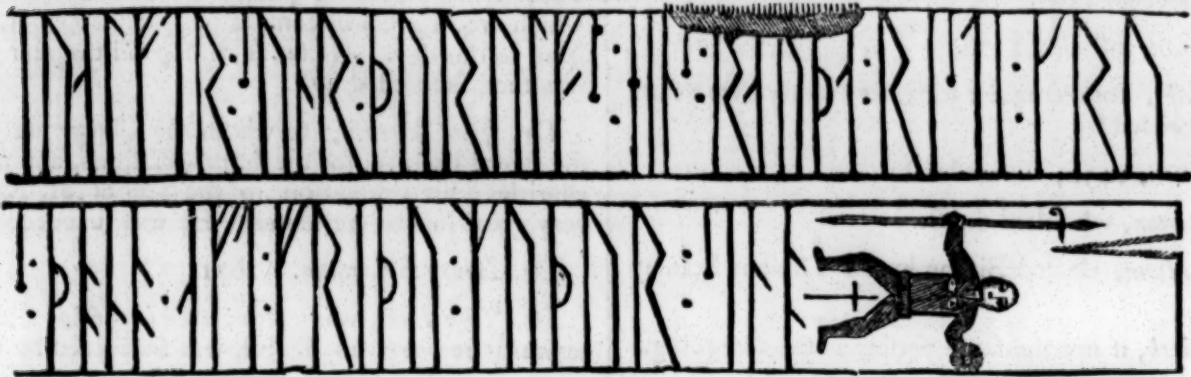
Let me this heav'nly creature view,
See, how our noses, thro' its hue,
Like colours in the rainbow's stream,
From the reflexion of a beam.
Sing we aloud &c.

IV.

But as the sun doth never rise,
To th' blind, or those that shut their eyes;
So he that will not drink, and may,
Tis he that makes a night of day.
Sing we aloud &c.

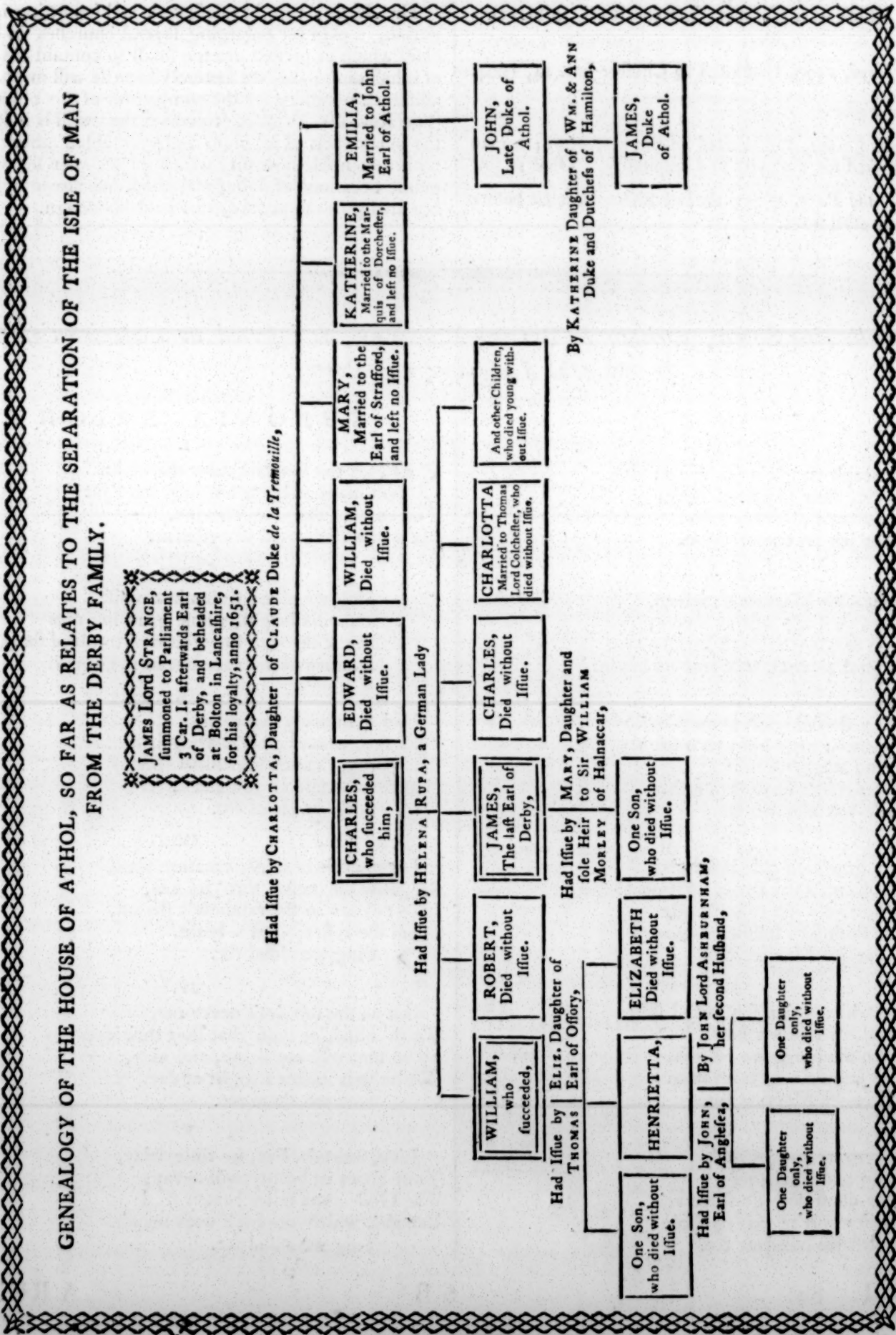
V.

Live, mortals, live, no time delay,
Your hopes in beauty will decay;
The Gods none other beauty send
But this, which age itself does mend.
Sing we aloud &c.



JUALFTR: ! UJNR : THURULF ! : EIN ! : RAUTHA : RI ! TI ! KRU
! : THONO · AFT : FRITHU : DUTHUR : ! JAO +

WALTER, SON OF THURULF, A KNIGHT RIGHT VALIANT, LORD OF
FRITHU; THE FATHER; JESUS CHRIST.



A P P E N D I X.

Bishop Wilson's History of the Isle of Man, though authentic and correct as to itself, having been by some thought incomplete to the present time; at the earnest request of some Gentlemen to whose opinion we pay great respect, we have inserted the following Papers

From Mr. ROLT'S HISTORY of the ISLE of MAN.

Publick Acts of the British Parliament, and private Deeds relative to the Sale of the Isle of Man.

BY an act,* intituled, "An act for the improvement of his Majesty's revenues of customs, excise, and inland duties;" after laying several restrictions upon "the fraudulent trade between Great-Britain and the Isle of Man," it was enacted, "That it should be lawful for the commissioners of his Majesty's treasury; as also for the Right Honourable James Earl of Derby, his tenants or assigns; the Right Honourable John Lord Ashburnham, for and on behalf of his daughter Henrietta Bridget Ashburnham, an infant; Brian Fairfax, esquire, trustee for the said infant, or the survivor of them; and all other persons claiming under the said Earl, or any of his ancestors; to contract for the absolute purchase or sale, release or surrender to or for the use or surrender of his Majesty, his heirs and successors, of all or any estate, right, title or interest, which he the said Earl, his tenants, the said Henrietta Bridget Ashburnham, or such other persons then had and claimed, or could or might have or claim, in or to the said island or lordship of Man, or its dependencies, for such sum or sums of money, or upon such other terms or conditions, as they should think fitting; and that upon the executing such contracts, or agreements, by or on behalf of the said Earl, or such other persons claiming under him, or any of his ancestors; or upon executing such other conveyances as should be agreed on for that purpose; it should be lawful for the Commissioners of the Treasury, to order and direct the payment of such money as should be so contracted or agreed on for such purchase or purchases, to such person or persons, as should be entitled to have and receive the same."

The most noble James Duke of Athol, as right heir of the said James Lord Stanley, on failure of the heirs male of William Earl of Derby, became seized to him and his heirs, of the island, castle, Pele, and lordship of Man, and all other the premises aforesaid, except the mines royal so reserved in the crown: And by a deed of feoffment, dated the 14th of November 1737, between his Grace of the one part; the Right Honourable John Earl of Dunmore, the Honourable William Murray of Lincoln's-Inn, London, esquire, and John Murray of Edinburgh, esquire, of the other part; his Grace granted and confirmed unto the said Earl of Dunmore, William Murray, and John Murray, all the said Island, castle, Pele, and lordship of Man, and all other the premises, except as before excepted, *to hold* to them, their heirs and assigns for ever, upon the trusts therein mentioned: but in this deed, a power was reserved to his Grace, by any deed or deeds, or by his last will and testament, to revoke all such trusts and agreements, and to appoint any farther or different trusts thereof, as should seem proper to his Grace.

By indenture dated the 4th of May 1748, made between the same parties, the said James Duke of Athol, in pursuance of the powers in him vested, did revoke the trusts and agreements contained in the former deed of the 14th of November 1737, "of and concerning the said Island, castle, Pele, and lordship of Man, and all other the premises; and directed and appointed that the said John Earl of Dunmore, William Murray, and John Murray, and their heirs and assigns, should stand seized of the premises upon

such other trusts as therein mentioned concerning the same;" in which deed was also reserved to the said Duke of Athol a like power of revocation, "with authority to declare, limit, or appoint, any further, other, or different trusts, or directions of the same, or any part thereof, with or without power of revocation, as to him should seem proper."

By indenture or deed of feoffment, with livery of seisin thereon indorsed, dated the 6th of April 1756, and made between the said James Duke of Athol of the first part; the said William Murray then his Majesty's Attorney-General, of the second part; and the most noble Archibald Duke of Argyle, the Right Honourable David Lord Viscount Stormont, and John Sharpe esquire, of the third part; reciting among other things, "that proposals had, from time to time, been made to the said James Duke of Athol, on the part of the King's Majesty, in order to purchase of the said Duke of Athol the said Isle and territories of Man, and other the hereditaments and premises therein mentioned: and that the said Duke, though reluctant to alien so honourable a principality from his family, had always been ready to submit to his Majesty's will and pleasure therein, who had never proposed to purchase but upon paying a full and adequate consideration for the same; but that it was uncertain whether any such sale would be made of the said Isle, hereditaments and premises, in the life time of the said Duke of Athol; and that therefore he the said Duke was mindful and desirous that the same should be settled, assured, and conveyed, upon such trusts, as therein expressed; the said James Duke of Athol, in pursuance of the powers reserved to him, did revoke all the trusts and agreements, in the former deed contained, concerning the said Isle, castle, Pele, lordship and territories of Man, and all other the premises as aforesaid. And further, the said James Duke of Athol, and also the said William Murray, by direction of his Grace, did grant and confirm unto the said Duke of Argyle, Lord Viscount Stormont, and John Sharpe esquire, the said Isle, castle, Pele, lordship and territories of Man, with the rights, royalties, members, dependencies, jurisdictions, and appurtenances thereof, or thereunto belonging, with all other the premises as aforesaid: *to hold* unto them, their heirs and assigns, for ever, of the Sovereign Lord the King, his heirs and successors, by the rents and services, by which the said James Duke of Athol and William Murray, or either of them, then held the same: *upon trust*, among other things, after the decease of the said James Duke of Athol, that they the said Duke of Argyle, Lord Stormont, and John Sharpe, and the survivors of them, their nominees and assigns, should at any time, with the consent and approbation of the person and persons who, after the death of the said James Duke of Athol, should be entitled to the actual receipt of the rents, revenues, and profits of the said Isle and premises (such person and persons being then of the age of 21 years) sell and convey, release, and surrender, the said Isle, castle, Pele, lordship and territories of Man, and other the trusted premises, whereof no appointment should have been made by the said James* Duke of Athol in his life time, pursuant to a power to him reserved) unto the King's Majesty, his heirs or successors, for such price in ready money as they

* In the act of Parliament of the 5th of Geo. III. he is there, by mistake called John. See the act, p. 505.

could reasonably get, and should judge to be a proper equivalent, and adequate consideration for the same; and should, with such consent and approbation, invest the money to arise by the sale and disposition thereof, in the purchase of lands of inheritance in Scotland: and after such purchase or purchases made, should convey, settle, and entail the lands so to be purchased, with all the proper prohibitive, irritant, and resolute clauses, so as the same might be effectually limited, and unalienably entailed, as far as the rules of Scotland would permit to, upon, and for, such persons, uses, intents and purposes, as were therein declared concerning the same; that is to say, to the heirs male of the body of the said James Duke of Athol, remainder to the heirs female of the body of the said Duke (the eldest heir female always succeeding without division, and excluding their portioners) remainder to the Honourable John Murray* of Strowan, esquire, nephew of his Grace, and husband of the Right Honourable Lady Charlotte Murray,† the only daughter then living of the said James Duke of Athol, and the heirs male of her body; with like remainders to James and George Murray esquires, brothers of the said John Murray, successively, and the heirs male of their respective bodies; with divers other remainders over in tail male; remainder to the heirs and assigns of the said James Duke of Athol whatsoever; with power to the trustees (with the consent of the person or persons who would have been entitled to the receipt of the rents and profits of the premises, in case there had been no sale) to place out the money arising by such sale on real securities in Scotland, or in any other part of Great-Britain, or in the purchase of stocks in the public companies, funds, or upon government securities. With power also to the surviving trustees, in case of the death of any of them, to re-invest other trustees to the same uses: and likewise with power to the said James Duke of Athol, by deed or will, to revoke or alter all or any the uses and trusts therein expressed concerning the premises, and to limit and appoint any new and further uses and directions thereof, as to him should seem meet.

By another deed of feoffment, dated the 21st of November 1761, made between the said James Duke of Athol of the first part; David Lord Viscount Stormont of the second part; John Murray esquire, of the third part; John Wood esquire, governor and commander in chief of the Isle of Man of the fourth part; Sir Charles Frederick, knight of the bath, and Edmund Hoskins esquire, of the fifth part; and the Right Honourable George Earl of Aberdeen of the sixth part: *Reciting*, that the said Archibald Duke of Argyle, and John Sharpe, were both dead; and that several proposals had been made to the said James Duke of Athol for the purchase of the several rectories, impropriations and tythes, within the said Isle, part of the trusted premises: and that to facilitate the sale thereof, he was determined to revoke all the trusts of the said rectories, impropriations and tythes, declared as aforesaid. And further reciting, that the said David Lord Viscount Stormont had, with the privity and approbation of the said James Duke of Athol, nominated the said Sir Charles Frederick and Edmund Hoskins, to supply the place of the said Archibald Duke of Argyle and John Sharpe, in the execution of the trusts as were not revoked: he the said James Duke of Athol did revoke all the trusts before declared concerning the said rectories, impropriations, and tythes; and his Grace, and Lord Stormont by his direction, granted the same to the said John Murray, upon the trusts therein mentioned."

"And as concerning the Isle, Lordship, and territory of Man, and all the other premises, (other than the rectories, impropriations, and tythes) the said James Duke of Athol, and David Lord Viscount Stormont, did grant and enfeoff the same to the said John Wood, his heirs and assigns, to the intents that he and they should re-enfeoff the same to the said Lord Stormont, Sir Charles Frederick, and Edmund Hoskins, their heirs and assigns, upon the trusts, and for the intents and purposes, and under the limitations, in the deed of the 6th of April 1756, declared concerning the same."

Mr. Wood, by deed-poll, dated the 8th of July 1762, re-enfeoffed accordingly, "the said Isle, castle, Pele, and

* Late Duke of Athol.

† Now Duchess Dowager of Athol, and Baroness Strange.

Lordship, and other the premises last mentioned, unto the said David Lord Viscount Stormont, Sir Charles Frederick, and Edmund Hoskins, and their heirs."

The said James Duke of Athol departed this life, on the 8th of January 1764, without revoking or altering the last feoffment, leaving the said Lady Charlotte* his daughter and only child; whereupon she and her husband "became intitled to the said Isle, castle, Pele, and territories of Man, with other the hereditaments and premises, (the said rectories, impropriations, and tythes excepted) under and by virtue of those deeds already mentioned, and according to the estate and interest thereby limited to them respectively therein."

The present state of the Isle of Man, under the purchase of it made by the Crown of Great-Britain of the Duke and Duchess of Athol, with the subsequent Acts of Parliament.

HIS Grace the late James Duke of Athol, as heir general, did homage to his Majesty for the Isle of Man, and entered into a treaty with the Lords of the Treasury concerning the purchase of the same: but his Grace died before any agreement was made, and was succeeded by his daughter Charlotte now Duchess of Athol and Baroness Strange, as before-mentioned.

A treaty was then set on foot between the Right Honourable the Commissioners of his Majesty's Treasury and his present Grace John Duke of Athol and Charlotte his wife, for the sale of their estate and interest in the Island of Man, or such part thereof as should be found expedient, to vest in his Majesty for the publick service. In consequence of which, the Duke and Duchess of Athol, in their letter, dated the 27th of February 1765, and addressed to the Lords of the Treasury, inclosed an abstract of the clear revenue of the Isle of Man, from the year 1754 to 1763; and their Graces declared, "that they were ready, if it should be deemed necessary for the public service, to part with all their rights held under the several grants of the Isle of Man: but apprehended, that the reservation of their landed revenue, together with the patronage of the bishoprick, and other ecclesiastical benefices in the island, could not interfere with the interest of the public; and presumed there could be no objection to their preserving the honourable distinction and service which their ancestors had so long enjoyed, and by which they held their rights in the island, of presenting the two falcons at the coronation: and notwithstanding the difficulty of proposing a proper compensation, which might expose their Graces to the imputation of making an unreasonable demand on the one hand, and of not doing sufficient justice to the family on the other; yet as the circumstances of the case had made it necessary, they therefore hoped, that neither his Majesty, nor the Parliament, would think the clear sum of seventy thousand pounds too great a price to be paid them, in full compensation for the absolute surrender of the Isle, castle, and Pele of Man; and all rights, jurisdictions, and interests, in or over that island, and all its dependencies, holden under the several grants thereof, or under any other title whatsoever, reserving only their landed property, with all their rights in and over the soil as lords of the manor; with all the courts baron, rents, services, and other incidents to such courts belonging; their wastes, commons, and other lands; inland waters, fisheries, and mills; and all mines, minerals, and quarries, according to their rights therein; felon's goods, deodands, waifs, strays, and wrecks at sea; together with the patronage of the bishoprick, and of the other ecclesiastical benefices in the island, to which they were then entitled, to be holden of the crown by the honourable service above-mentioned.

In pursuance thereof, a contract or agreement in writing, dated the 7th of March, 1765, was entered into between the Lords of the Treasury of the one part; and their Graces the Duke and Duchess of Athol, Sir Charles Frederick, and Edmund Hoskins of the other part; whereby the commissioners of the treasury contracted and agreed with the said Duke and Duchess, and their said trustees,

* Wife of John late Earl of Athol.

for

for the absolute purchase of the Isle of Man, with its dependencies, except as therein excepted, for the price or sum of seventy thousand pounds sterling, to be paid as therein mentioned.

David Lord Viscount Stormont was then resident at Vienna, in the character of his Majesty's Ambassador Extraordinary at that Court; and as that contract and agreement could not be effectually established and carried into execution, without the authority of the Parliament: therefore an act of Parliament was accordingly passed, in the fifth year of the reign of his present Majesty King George III.* entitled, "An act for carrying into execution a contract made, pursuant to the act of Parliament of the twelfth of his late Majesty King George I. between the Commissioners of his Majesty's Treasury and the Duke and Dukes of Athol, the proprietors of the Isle of Man, and their trustees, for the purchase of the said island and its dependencies, under certain exceptions therein particularly mentioned;" by which statute it was enacted,

"That upon payment by his Majesty into the Bank of England of seventy thousand pounds, on or before the 1st of June, 1765, in the names of John Duke of Athol, and Charlotte his wife Baronesse Strange, Sir Charles Frederick and Edmund Hoskins, clear of all deductions; to be by them the said Duke and Dukes, and their trustees, paid and applied for the uses and purposes expressed in the deed of feoffment, dated the 6th of April 1756; the said island, castle, Pele, and Lordship of Man, and all the islands and Lordships to the said island of Man appertaining, together with the royalties, regalities, liberties, and sea-ports, to the same belonging, and all other the hereditaments and premises comprized and granted in the letters patent dated respectively the 6th of April in the seventh year of the reign of King Henry IV. the twenty-eighth of June in the seventh year of the reign of King James I. and the Act of Parliament made the following year, and every or any of them, except as therein after was excepted, should be, and they were thereby, unalienably vested in his Majesty, his heirs and successors, freed and exempted from and against all estates, uses, trusts, entails, reversions, remainders, limitations, charges, incumbrances, titles, claims and demands whatsoever, in the most ample extent. That the receipt of the cashier of the Bank of England, testifying the payment of the said seventy thousand pounds, in the names of the said Duke and Dukes of Athol, and their trustees, should be a sufficient discharge to his Majesty. *Provided* that the said sum, or the lands which should be purchased therewith, pursuant to the trusts expressed in the deed of feoffment of the 6th of April, 1756, were to be subject to the same estates and claims, as the said island was before the passing of this act. *Provided also*, that nothing in this act should extend to vest in the Crown the patronage of the bishoprick of the island of Man, or of the bishoprick of Sodor, or of the bishoprick of Sodor and Man, or the temporalities of the same, whenever they should become vacant; or the right of advowson, patronage, presentation, collation, donation, nomination, or free disposition, of or to any archdeaconries, canonries, prebends, colleges, hospitals, churches, chapels, rectories, vicarages, or other ecclesiastical benefices or promotions whatsoever, within the said island, lordship, and territory of Man, or the dependencies thereof; or any hundreds, wapentakes, manors, towns, vills, churches, monasteries, abbeys, priories, or scites, circuits, and precincts thereof, farms, lands, roads, and other manerial matters" therein particularly expressed in all the tedious prolixity of the law.† "But the same should be reserved and remain vested in such persons and for such uses as before this act was made: but to be held of his Majesty, his heirs and successors, by the usual honorary service of rendering two falcons on the days of coronations; and under the yearly rent of 101l. 15s. 11d. to be paid as usual at the receipt of his Majesty's Exchequer."

Great-Britain had been always jealous of the little Isle of Man, for carrying on a clandestine trade, which was highly prejudicial to the English nation in particular, as also to Scotland, and Ireland: therefore, as the dominion of the Isle of Man was now transferred to the Crown, it was resolved to suppress or restrain such an illicit trade. Accordingly, the Lords of the Treasury directed the Commissioners of the customs in London, Edinburgh, and

Dublin, to make a proper enquiry into the nature of the smuggling trade, as carried on from the Isle of Man. Those enquiries were made by the respective commissioners of the revenue, who returned their distinct memorials or reports thereon to the Lords of the Treasury.

I. The Commissioners in London‡ reported to their Lordships, that vast quantities of foreign goods were continually imported into the Isle of Man, and from thence clandestinely brought into Great-Britain, particularly,

1. From *France*, brandy, wine, and other articles.
2. *Spain*, brandies, wine, &c.
3. *Denmark*, East-India goods, &c.
4. *Sweden*, the same.
5. *Holland*,
6. *Hamburgh*, and } brandies, wine, East-India goods, cambricks, and lawns.
7. *The Netherlands*,
8. *Ireland*, tobacco, wool, and East-India goods.
9. *The British Colonies*, rum and coffee.

That such fraudulent importations were very pernicious, and greatly supported the trade of the foreign East-India companies, against every law that had been devised; therefore, the Commissioners offered to their Lordships the following proposals for the prevention of this dangerous trade:

1. For the officers in England and Scotland to visit and inspect the Isle of Man.
2. To seize vessels and goods there as in England.
3. Ships hovering there to be seized as in England.
4. Ships bound to Africa, to give security not to load at Man.
5. East-India goods, cambricks, and lawns, to be prohibited exportation to Man.
6. Rum, &c. the same.
7. No brandy, &c. to be imported or exported, unless under proper restrictions.
8. Contracts of an illicit kind to be void.

II. The Commissioners at Edinburgh in their memorial* reported to their Lordships, that they had considered the prejudices interior and exterior, from the commerce of the Isle of Man to his Majesty's revenue, which was near three hundred and fifty thousand pounds sterling annually.

That articles of import there, such as teas, &c. were prohibited.

That smuggling there was encouraged in England.

That the brewery in Man was become great, and its tannery was considerable.

III. The memorial of the Commissioners in Dublin† represented to their Lordships, "the result of their enquiry as to smuggling in Man, which practice was easy to be done, and for many reasons which they mentioned; particularly as the island was a receptacle for bankrupts, who had connexions in England, and evaded the laws.

That wherries were employed in this clandestine trade, which the present restrictions could not prevent.

That the value of the goods seized on the coast of Ireland from the Isle of Man amounted to about 10,000l. a year.

That smuggling from England was guarded against.

That the principal goods imported into Man were foreign teas.

That the merchants from Liverpool and other places imported goods for the African trade to the Isle of Man."

In consequence of these reports, an act of Parliament was passed in the 5th year of King George III.‡ intitled,

† January 4, 1765.

* Dated 24th December, 1674.

‡ Dated the 20th October, 1764.

† Cap. xxxix. p. 655.

"An act for effectually preventing the mischiefs arising to the revenue and commerce of Great-Britain and Ireland from the illicit and clandestine trade to and from the Isle of Man." The preamble recited the clause in the act of the 7th of King George I. against unlawfully importing East-India goods into the British islands, particularly Man. As also that great quantities of tea and other India goods were imported from foreign parts, and landed in the Isle of Man; which goods, as well as great quantities of brandy and other foreign liquors, were brought from the Isle of Man, and clandestinely run ashore in Great-Britain, to the great prejudice of the trade and revenues thereof. To prevent which acts for the future it was therefore enacted, as follows:—

"That after 1st day of June 1765, all officers of his Majesty's customs and excise, should have the full power to visit and search ships in the Isle of Man, to seize contraband goods.

"That prohibited goods, particularly those from Persia, India, or China, and imported to the Isle of Man from Great-Britain, might be seized, and forfeited, together with the package.

"That the Isle of Man, should be added to, and included in, the bonds, which were then by law required to be given, that such goods should be duly exported, and not relanded again in any part of Great-Britain.

"That no foreign brandy, arrack, rum, strong waters, or spirits, should be imported into the Isle of Man, but from Great-Britain directly, on forfeiture of the goods and vessel.

"That no rum or other spirits should be shipped in America, but on condition that the same should not be carried to or landed in the Isle of Man, under the penalties of former acts.*

"That no foreign brandy or other spirits should be exported from the Isle of Man, or carried coastwise, in such casks under sixty gallons: nor should any wine be imported into, or exported from, the said Island, or carried coastwise, in casks under twenty-five gallons, nor in any ship or vessel of less burthen than one hundred tons; upon forfeiture of the ship and goods.

"That vessels found hovering on the coast, with prohibited goods on board, were liable to forfeiture, together with the goods.

"That no brandy, rum, or other spirits, should be imported from the Isle of Man into Great-Britain, or Ireland, upon any pretence whatsoever; but vessels coming from thence, with spirits or prohibited goods on board, and found hovering on the coast, were liable to be forfeited, together with the goods.

"That all seizures made under the act might be brought to any port in Great-Britain, Ireland, or the Isle of Man, and prosecuted in the courts of record there; with indemnity to prosecutors as in Great-Britain.

"That licenced goods found on board vessels liable to seizure, were to be lodged in the King's warehouses till claimed; and the officer was indemnified: but if no claim was made within twenty days, the goods were to be advertised, and notice sent to the cognizee if known; but if not claimed within six months, they were to be publicly sold, and the duties and charges to be paid thereout.†

Provided always, that in case the said goods, or any part, should be perishable in their nature, it should be lawful for the commissioners to cause the same to be forthwith sold.

And it was thereby further enacted, that from and after the 1st of June, 1765, for every ship or vessel that should set sail from Great-Britain or Ireland, for any part of Africa, or any of his Majesty's dominions out of this realm, sufficient bond should be given, with one surety, besides the master, to the value of one thousand pounds, if of less burthen than one hundred tons; and of two thousand pounds, if of greater burthen: with condition, that such vessel should not, during the course of the voyage, take on board any stores, goods, or merchandizes whatsoever, at the Isle of Man; nor out of, or from, any ship, vessel, or boat, at sea, or elsewhere, any stores, goods, or merchandizes which should have been brought from thence:

* 12th and 25th of Charles II.

† The principal inhabitants of the Isle of Man afterwards thought the restrictions too hard upon the people, and were very desirous of having them altered; which was done by strong application and great assiduity.

which bond should continue in force for one year, from the completion of the voyage; and in case no fraud should appear within that time, the commissioners of the revenues might direct the bond to be delivered up.

It was thereby further enacted, that all officers acting in the execution of this act should be subject to the same penalties, for any frauds, or collusive agreements, in breach of their duty, as they would be liable to if such offences were committed in Great-Britain: And upon persons offering bribes, obstructing, or assaulting them; or assisting in running of goods, without payment of the same; or any goods prohibited to be imported into the Isle of Man; or in shipping or loading outwards any goods prohibited to be exported from thence, should be subject to the like penalties as in Great-Britain.

But here, beware, "that every such offence and offences should be enquired of, examined, tried, and determined, in any county within the kingdoms of Great-Britain or Ireland, in such manner and form, and by the same rules as if the same offence had been therein committed: or in any courts, to be holden by his Majesty's name, or by virtue of his authority, in the Isle of Man, according to the usual proceedings of such courts.

But if any suit, indictment, or prosecution, should be commenced, in pursuance of this act, in any of the courts in Great-Britain or Ireland, the like process might issue thereupon, as would have issued if the said offence had been therein committed; and should and might be directed to such person or persons, in any part of the Isle of Man, or on board any ship, vessel, or boat, being in any bay, harbour, river, or creek, of or belonging to the Isle of Man, or within three leagues of the shores thereof: And the offender, or offenders, should give the like security for their appearance, and to answer the forfeiture and penalties incurred for such an offence, in the same manner, and as according to the usual course of proceeding upon such process in Great-Britain or Ireland respectively: And every person resident in the Isle of Man, who should be thus served with any process of subpoena, issuing out of any of his Majesty's courts of record at Westminster, Edinburgh, or Dublin, should be compelled to appear or attend as required.

There was also a penalty of five hundred pounds imposed "for insuring the fraudulent conveyance of goods to or from the said island;" one moiety of the penalty to the informer, and the other to the officer of customs or excise prosecuting for the same: And the insurer or insured were also permitted to make the information, and be intitled to the moiety of the penalty, as well as to keep or recover the insurance money.

The property of the Isle of Man was now vested in the King, his heirs and successors, in pursuance of an act made in the fifth year of his Majesty's reign, intituled, "An act for carrying into execution a contract made pursuant to the act of parliament of the twelfth of his late Majesty King George the first, between the Commissioners of his Majesty's Treasury and the Duke and Duchess of Athol, the proprietors of the Isle of Man, and their trustees, for the purchase of the said Island and its dependencies, under certain exceptions therein particularly mentioned."

This act, if considered as beneficial and effective to the British government, appeared to be as prejudicial and deficient to the inhabitants of Man, who were thereby greatly abridged of their insular rights, and almost totally deprived of their ancient privileges. Mankymen considered it in this light; they found themselves distressed in trade, and oppressed in their immunities. Thus commerce declined, trade was contracted, and agriculture relinquished; so that the yeomanry, fishermen, and other industrious part of the island, were apprehensive that all their anterior claims were suspended, abridged, or lost, for themselves and their posterity.

Incited by a love for their country, and roused by a zeal for its welfare, they sent over agents to vindicate their cause before the Legislative Power of Great-Britain, in which they happily succeeded, though they had powerful opponents.

The agents for the people prevailed so far in their private case, and public remonstrances, as to procure an Act of Parliament in 1766, intituled, "An act for encouraging and

and regulating the trade and manufactures of the Isle of Man; and for the more easy supply of the inhabitants there with a certain quantity of wheat, barley, oats, meal, and flour, authorized by an act made in this session to be transported to the said Island;" whereby it was preambled declared, as follows.

"It is expedient that provision be made for encouraging, improving, and regulating the trade and manufactures of the said Island, and the fisheries on the coasts thereof: And it being necessary that a revenue should be raised in the said Island of Man, to answer these purposes, and to defray the expences of government there, it was enacted, that from and after the fifth of July 1767, the duties payable to his Majesty in the said Island of Man, on all goods imported there, or exported from thence, should cease, determine, and be no longer paid; and that in lieu thereof there should be raised, levied, collected and paid unto his Majesty, his heirs and successors, the following duties for and upon the goods and merchandize therein after mentioned, which should be brought or imported into the said Isle of Man; that is to say:

THE NEW DUTIES.

"For every gallon of British spirits imported from England one shilling.

"For every gallon of rum, the produce of the British plantations, imported from England, 1s. 6d.

For every pound weight of bohea-tea imported from England, one shilling.

"For every pound weight of green-tea imported from England, one shilling and sixpence.

"For every pound weight of coffee imported from England, nine-pence.

"For every pound weight of tobacco imported from England, two-pence.

"For every chaldron of coals, Winchester measure, imported from England or Ireland, three-pence.

"For and upon all hemp, iron, deal boards and timber, imported from foreign parts, 5l. per cent. ad valorem.

"For every ton of French wine, four pounds.

"For every ton of all other sorts of wine imported, 2l.; and after these rates for any greater or less quantity.

"For and upon all sorts of corn and grain, imported from England, for which any bounty shall have been allowed, and paid upon the exportation thereof, ten pounds per centum ad valorem.

"For all other goods, wares, and merchandizes whatsoever, which were or might be entitled to any bounty, or to any draw-back of the duties of excise, on exportation, in Great-Britain, which should be imported from Great-Britain into the said Isle of Man, five pounds per centum ad valorem.

"For and upon all goods, wares, and merchandizes whatsoever, not therein before particularly charged, (except such goods as were exempt from duty by this act) imported from Great-Britain to Ireland, 2l. 10s. per centum ad valorem;—and if imported from any other port or place from whence such goods might be lawfully imported into the said Isle of Man, fifteen pounds per centum ad valorem.

"And it was thereby further enacted, that the several rates and duties therein granted should be paid down in ready money, without any discount or allowance; and should be raised, levied, collected, paid, and recovered, under the authority and direction of the commissioners of the Treasury, or the Lord High Treasurer for the time being, in like manner and form, and by the same rules, regulations, and under such penalties and forfeitures, as the duties of customs payable in Great-Britain were raised, levied, collected, and recovered, as fully and effectually, to all intents and purposes, as if the several clauses, powers, directions, penalties, and forfeitures relating thereto, were particularly repeated, and again enacted in the body of this present act; and, (except the necessary charges of raising, collecting, levying, recovering, answering, paying, and accounting for the same) the

said rates and duties should from time to time be brought and paid into the receipt of his Majesty's Exchequer, distinctly and apart from all other branches of the public revenue; and such part thereof as should remain after the necessary expences attending the government of the said Isle of Man, and the administration of justice there were from time to time defrayed, should be reserved for the disposition of Parliament

"And it was thereby further enacted, that from and after the said fifth of July 1767, it should and might be lawful for any person or persons to import into the said Isle of Man, in any ship or vessel, from any port or place whatsoever, any flax or flax-seed, raw or brown linen yarn, wood ashes and weed ashes, fish and flesh of all sorts, and any sort of corn or grain, from any part or place whatsoever (except from Great-Britain only) without payment of any custom or duty whatsoever.

"And it was thereby further enacted, that from and after the said fifth day of July 1767, it should and might be lawful for any of his Majesty's subjects to import into the said Isle of Man, in British vessels navigated according to law, from any port or place in Great-Britain or Ireland; any sort of white or brown linen cloth, and hemp or hemp-seed, being the produce or manufacture of Great-Britain or Ireland; horses or black cattle; all utensils and instruments fit and necessary to be employed in manufactures, fisheries, or agriculture; bricks and tiles; all sorts of young trees, sea-shells, lime, and soapers' waste, packthread and small cordage for nets, without payment of any custom or duty whatsoever for the same.

"And it was thereby further enacted, that it should and might be lawful for any of his Majesty's subjects to import into the said Isle of Man, in British vessels navigated according to law, from any port or place in Great-Britain, without payment of any custom or duty whatsoever, any sort of salt, boards, timber, and hoops, being the produce and manufacture of Great-Britain: iron in rods or bars, cotton, indigo, naval stores, and any sort of wood commonly called lumber, as specified in an act passed in the eighth year of the reign of King George the First of the growth, production, or manufacture of any British colony or plantation in America; and all other goods of the growth, production, or manufacture of the said colonies or plantations, for which any bounty or premium was allowed by law on the importation thereof into Great-Britain.

"Provided always, that due entries should be made of the goods therein before mentioned, which were allowed to be imported into the said Isle of Man, duty free, at the custom-house for the port or place where the same should be imported, expressing the quantity or qualities of such goods in the usual manner, before landing thereof, and the same should be landed in the presence of the proper officer of the customs for that purpose; on failure whereof, the said goods should be liable to the duty of 15l. per centum ad valorem.

As it was necessary for proper restrictions and limitations to be observed with respect to the importation of the several enumerated articles, it was thereby further enacted, "That from and after the said fifth of July 1767, no linen cloth should be imported into the said Isle of Man, but such only as should be *bona fide* and without fraud laden and shipped in Great-Britain or Ireland, and carried directly from thence; and no glass or woollen manufactures should be imported into the said Isle of Man, but such only as should be *bona fide* laden and shipped in Great Britain, and carried directly from thence; and no teas, brandy, strong waters, or other spirits whatsoever, coffee, or tobacco, should be imported into the said Isle of Man, but such only as should be *bona fide* laden and shipped at some port of England, and carried directly from thence, under the restrictions and limitations therein after mentioned; upon the forfeiture of all such goods as should be imported or carried contrary to the true intent and meaning of this act, or the value thereof, together with the ship or vessel in which the same should

should be imported or carried, with all her guns, furniture, ammunition, tackle, and apparel; to be seized by any officer or officers of the customs, and prosecuted and sued for as therein directed; any law, custom, or usage, to the contrary notwithstanding.

"And it was further enacted, that from and after the said fifth of July 1767, the commissioners of his Majesty's customs in England, or any three of them, should and might grant licence, without fee or reward (to continue in force for three months) to any of his Majesty's subjects, to export, from any port of England into the port of Douglas in the Isle of Man, but to no other, in British ships navigated according to law, any quantity of spirits, not exceeding in the whole fifty thousand gallons of British distilled spirits, and thirty thousand gallons of rum, the produce of the British plantations; any quantity of tea, not exceeding twenty thousand pounds weight of bohea tea, and five thousand pounds weight of green tea, in one year; any quantity of coffee, not exceeding five thousand pounds weight, in one year; and any quantity of tobacco, not exceeding one hundred and twenty thousand pounds weight, in one year, to commence from the said fifth of July 1767, and in every succeeding year; and for the goods so exported, by virtue of such licence, the exporter should be intitled to receive the drawbacks, but under the same security, regulations, and restrictions, in all respects, as were allowed and prescribed for such goods respectively when exported from Great-Britain to Ireland: And his Majesty's receiver-general of the Isle of Man, or his deputy, was thereby enjoined and required to keep a register at the port of Douglas, of the quantity of each species of goods so imported as aforesaid; and to transmit an account thereof, every quarter, to the commissioners of his Majesty's customs at London.

"And it was further enacted, that no tea, brandy, strong waters, or spirits, of any kind whatsoever, coffee, chocolate, tobacco, glass, or coals, British or other wrought silks or salt, nor any wine, should be exported, or shipped or laden on board any ship, vessel, or boat, in order to be exported, from the said Isle of Man, to any place whatsoever; on forfeiture of all such goods, or the value thereof, together with the ship, vessel, or boat, in which the same should be laden, with all her furniture.

"And it was thereby further enacted, that all goods carried coastwise in the said Isle of Man should be subject to the same securities, rules, regulations, penalties, and forfeitures, in all respects, as were prescribed and directed by any act of Parliament then in force with respect to goods carried coastwise in Great Britain.

"That from and after the said fifth of July 1767, no wool, woollen, or bay yarn, or live sheep, should be exported, or shipped or laden on board any ship, vessel, or boat, in order to be exported, from the Isle of Man, under the like penalties and forfeitures as were inflicted by any law then in force against the exporting such goods from Great-Britain to foreign parts.

"Provided always, that nothing therein before contained should extend to prohibit the exportation of wool, woollen or bay yarn, or live sheep, from the Isle of Man to Great-Britain; the exporter first giving bond to his Majesty, with one or more sufficient surety or sureties, in the penalty of 500*l.* for the due landing thereof according to the entry, and to return a certificate within three months, under the hands and seals of the collector or comptroller, or other proper officer of the customs, at the port or place in Great-Britain where such goods should be landed, testifying the landing thereof; the danger of the seas only excepted.

"And it was further enacted, that from and after the fifth of July 1767, all goods, wares, and merchandizes, (malt and barley excepted) which might be lawfully exported from Great-Britain to the Isle of Man, should upon being so exported be intitled to the same drawbacks and bounties, under the like rules, restrictions, securities, penalties, and forfeitures, in all respects, as such goods were intitled or liable to by law upon exportation from Great-Britain to Ireland.

"That from and after the said fifth of July 1767, no low wines whatsoever should be made, extracted, or distilled, within the Isle of Man, from any wheat, barley, malt, or any sort of grain, or from any meal or flour, or from any foreign or imported materials, or any mixture therewith; on the penalty of two hundred pounds, and the forfeiture of all such wheat, barley, &c. with the tuns, casks, coppers, stills, &c. made use of in making the same; to be seized by any officer or officers of the customs.

"And it was thereby further enacted, that all ships or vessels which had been, or should be, built in the Isle of Man, and should be owned by his Majesty's subjects in the said island, should be deemed and pass as of the built of Great-Britain, to all intents and purposes whatsoever, upon one or more of the owners thereof registering such ships or vessels, and making proof upon oath of the built and property thereof, before his Majesty's Receiver-General, or his deputy, in the said Isle of Man, in the manner and form directed for registering ships, by an act made in the seventh and eighth years of the reign of King William the Third.

"That for promoting industry, and to encourage the inhabitants of the Isle of Man to engage in the Herring Fishery upon the coasts thereof, and in the manufacture of Linen Cloth, it was also enacted, that the several and respective bounties or sums of money, therein after mentioned, should be allowed and paid for the boats employed in such fishery, and to the manufacturers of such linen cloth, under the several limitations and restrictions therein after expressed; that is to say,

For the encouragement of the Fishery.

"To the owner or master of such boat as should take the first maze, consisting of 500 herrings, in each season, *videlicet* between the first of June and the first of December in every year, the sum of 5*l.*

"To the owner or master of the boat which should fish the greatest number of nights in each season as aforesaid, the sum of 10*l.*

"To the owner or master of the boat which should fish the second or next greatest number of nights in each season as aforesaid, the sum of 7*l.* 10*s.*

"To the owner or master of the boat which should fish the third greatest number of nights in each season as aforesaid, the sum of 5*l.*

"To the owner or master of the boat which should fish the fourth greatest number of nights in each season as aforesaid, the sum of 2*l.* 10*s.*

"To the owner or master of the boat which should take the greatest number of herrings in each season, provided it exceeded fifty maze, or 25,000 herrings, the sum of 10*l.*

"To the owner or master of the boat which should take the second or next greatest quantity of herrings in each season, exceeding the number of 25,000, the sum of 5*l.*

"To the owner or master of the boat which should take the last maze of herrings each season, the sum of 5*l.*

"To the Admiral of the herring fishery for each season, the sum of 5*l.*

"To the Vice-Admiral of the said fishery for each season, the sum of 3*l.*

"To the Water-Bailiff of the island or his deputy, in consideration of the trouble and expence of attending at the several ports, and visiting the coasts during the herring fishing season, the sum of 20*l.*

For the encouragement of the Linen Manufacture.

"To the weaver or person who should weave, in each year, the greatest number of yards of linen cloth within the said island, of the value of ten-pence, and not exceeding the value of 1*s.* 6*d.* per yard, the sum of 6*l.*

"To

"To the weaver or person who should weave, in each year, the next greatest number of yards of linen cloth within the said island, of like value, the sum of 4/.

"To the person who should spin, in each year, the next greatest quantity of linen yarn within the said island, the sum of 5/.

"To the person who should spin, in each year, the next greatest quantity of linen yarn within the said island, the sum of 3/.

"To the person who should export for sale, in each year, the greatest number of yards of linen cloth of the manufacture of the said island, being all his own property, the sum of 10/.

"That the several and respective allowances, therein before-mentioned, should be paid upon demand to the respective persons entitled thereto, by his Majesty's Receiver-General in the Isle of Man, or his deputy, out of the duties of ten shillings payable to his Majesty in the said Isle, for and upon every boat or other vessel employed in the herring fishery, and out of the money arising to his Majesty from the several bay fisheries of the said Island, in case the same should be sufficient to pay the said bounties; if the money arising by said duties should not be sufficient to pay said bounties, then the said bounties are to be only paid in equal proportions according to the receipt of said duties, &c.

"And, in order to ascertain the number of nights such boats should have fished, it was enacted, that the master of every boat employed in the fishery should deliver, weekly, an account in writing of the number of nights he had so fished in each preceding week, to the Admiral or Vice-Admiral of the herring-fishery; which accounts should be verified by the oaths of the Admiral or Vice-Admiral, and the master of the boat claiming such bounty, at the end of each season, before the Water-Bailiff of the island, or his deputy.

"Provided always, that no person should be entitled to the bounties before mentioned, unless the boat, for which such bounty was claimed, should, before she proceeded upon the fishery in each season, be registered at the custom-house at the port of Douglas; and the master of such boat should give bond to his Majesty, with one or more sufficient surety, in the penal sum of one hundred pounds, that such boat should not export, from the said Isle of Man, any goods prohibited to be exported from thence; or import, into the said Isle, any goods prohibited to be imported there; or export or import there, any customable goods, for which the duties had not been duly answered and paid; and should not be otherwise employed or used in any illicit trade, whereby his Majesty should or might be defrauded: which bonds should continue in force for three years from the dates thereof.

"That it should be lawful for the officer registering any ship, vessel, or boat, and taking any bond in pursuance of this act, to demand and receive from the master or owner of such ship, vessel, or boat, one shilling for every register, and from the person giving such bond, one shilling for every bond, and no more.

With respect as to the claims to the linen bounties, it is enacted, "that before any person should be intitled to the respective bounties, granted by this act for the encouragement of the linen manufacture, each person claiming such bounty should respectively make oath before his Majesty's Receiver General of the island, or his deputy, of the number of yards of linen cloth wove or exported by the said person so claiming, and also of the quantity of linen yarn spun by the person claiming the bounty for spinning, agreeable to the terms before specified.

"That from and after the said fifth of July 1767, if any goods, wares, or merchandizes, liable to the payment of duties in the Isle of Man, by this or any other act of Parliament, should be unshipped or landed from any ship or vessel inward bound, before the respective duties due thereon were paid, agreeable to law; or if

any prohibited goods whatsoever should be imported into, or exported out of, the said Isle of Man; every person who should be assisting or otherwise concerned, either in the unshipping or landing inwards, or in shipping or landing outwards, such goods, or to whose hands the same should knowingly come after the unshipping, landing, or relanding the same, should for each and every offence forfeit treble the value of such goods, to be estimated and computed according to the best price that each commodity then should bear at the town and port of Douglas; and the said goods, and all the boats, horses, cattle, and carriages whatsoever, made use of in the landing, loading, removing, carriage, or conveyance thereof, should also be forfeited and lost; and should and might be seized by any officer or officers of the customs, and sued for and prosecuted as therein after mentioned.

"That all forfeitures and penalties inflicted by this act, and all suits or informations which should be brought or commenced for the recovery thereof, should be sued for, prosecuted, tried, heard, and determined, and the said penalties and forfeitures distributed and disposed of, in such manner and form, and by such rules, regulations, and restrictions, as were prescribed and directed by an act made in the fifth year of the reign of his present Majesty.

"That whereas by an act passed in this session of Parliament, intituled, *An act to prohibit, for a limited time, the exportation of corn, grain, meal, malt, flour, bread, biscuit, and starch*; it was, among other things, enacted, that the said act should not extend to 2500 quarters of wheat, barley, oats, meal, and flour, transported from the ports of Southampton or Exeter only, unto the Isle of Man, for the use of the inhabitants of the said island: and whereas the ports of Southampton and Exeter, being remote from the Isle of Man, the navigation was too expensive and inconvenient to carry the said goods from thence; by which means the good purposes intended by the said act had been in a great measure, if not entirely, ineffectual; it was therefore enacted, that from and after the passing of this act, it should and might be lawful for any of his Majesty's subjects, to transport wheat, barley, oats, meal, and flour, from the ports of Whitehaven and Liverpool only, instead of the ports of Southampton and Exeter, under the like restrictions, securities, and limitations, as were mentioned in the said recited act; so as the whole quantity should not exceed 2500 quarters; one moiety of the quantity so to be shipped under the authority of this act, should be shipped at the port of Whitehaven, and the moiety thereof at the said port of Liverpool."

Thus the agents for the Isle of Man, after a tedious solicitation in England, obtained the establishment of their insular rights as far as could be well expected by the people, who had been in a kind of anarchy for a considerable time, and reduced to such a degree of distress, that many families were preparing to abandon the island, with all their effects; but their government was now fixed, and their trade established, under the sanction of the British Crown. Time alone will prove the consequences, "whether this alteration may be to their interest or prejudice."

CONTINUATION OF THE ACTS OF PARLIAMENT

Relative to the Isle of Man.

THE improvement of commerce in general, and the facilitating in particular the convenience of trade between Great-Britain and the Isle of Man, gave occasion to an act of parliament in 1767,* intituled, 'An act for amending certain laws relating to the revenue of the Post-office; and for granting rates of postage for the conveyance of letters and packets between Great-Britain and the Isle of Man, and within that island.'

* Anno septimo Geo. III. cap. 50.

In this act it is declared, "That whereas it having been found necessary for the improvement of trade and commerce, and for the safe and speedy conveyance of letters and packets between Great-Britain and the Isle of Man, to establish a packet-boat between the port of Whitehaven, in the county of Cumberland, and the port of Douglas, in the Isle of Man, it is enacted, That from and after the fifth day of July, 1767, it shall and may be lawful to his Majesty's post-master general, and his deputy and deputies by him sufficiently authorised, for the use of his Majesty, his heirs, and successors, to demand and receive, for the post and conveyance of all the letters and packets that shall be carried by packet-boats to or from the port of Whitehaven, or any other convenient port in the kingdom, from or to the port of Douglas, or any other convenient port in the Isle of Man, according to the sums hereafter mentioned, that is to say:

The RATES.

"For every single letter two-pence; for every double letter four-pence; for every treble letter six-pence; and for every ounce eight-pence: and so in proportion for every packet of deeds, writs, and other things."

It is thereby also enacted, "That from and after the said fifth day of July, 1767, it shall be lawful to his Majesty's post-master general to establish post-offices and post-roads within the said Isle of Man, wherever it shall appear to him to be convenient, for the benefit of trade and correspondence; and that it shall be lawful to him, and his deputy and deputies by him sufficiently authorized, for the use of his Majesty, his heirs, and successors, to demand and receive, for the inland post or conveyance of all letters and packets sent by the post within the said isle, such rates of postage, in proportion to the number of miles or stages such letters and packets are carried, as now are respectively settled and ascertained to be paid for the inland conveyance of letters and packets within that part of Great Britain called England.

"It is further enacted, That from and after the said fifth day of July, 1767, all clauses, powers, disabilities, penalties, and methods for recovering the same, and all other matters and things contained in an act made in the ninth year of the reign of Queen Anne, (intituled, *An act for establishing a general post-office for all her Majesty's dominions, and for settling a weekly sum out of the revenues thereof, for the service of the war, and other her Majesty's occasions*); as also in an act made in the sixth year of the reign of George I. (intituled, *An act for preventing frauds and abuses in the public revenues of excise, customs, stamp-duties, post-office, and house-money*) so far as it relates to the post-office; as also in an act made in the twenty-sixth year of the reign of George II. (intituled, *An act for the more effectual preventing the fraudulent removal of tobacco by land or water, and for the ease of the fair trader; and for ascertaining the rates payable for the postage of certain letters; and for amending and explaining the laws relating to the sale of spirituous liquors by retail*); so far as it relates to the post-office; as also in an act made in the fourth year of his present Majesty, (intituled, *An act for preventing frauds and abuses in relation to the sending and receiving letters and packets free from postage*); as also in an act made in the fifth year of his present Majesty, (intituled, *An act to alter certain rates of postage; and to amend, explain, and enlarge several provisions in an act made in the ninth year of the reign of Queen Anne, and in other acts relating to the revenue of the post-office*); and also in this present act, or in any other act relating to the post-office, shall extend to the said Isle of Man, and to all his Majesty's subjects within the said isle, as fully and effectually in every respect, as if the said isle, and his Majesty's subjects therein, had been expressly included in the said several acts, or in any of them."

The situation of the Isle of Man, in the middle of St. George's channel, affording a convenient refuge for ships in case of sudden and cross gales of wind, the preservation of his Majesty's ships, and the interest of trade and navigation in general, gave rise to an act of parliament in 1768, intituled, "An act for repairing, amending, and supporting the several harbours and sea-ports in the Isle of Man."

By this act it is enacted, "That all sums of money that have been raised and collected by virtue of the statutes of

the Island of Man, on account of the harbours therein, at any time or times from and after the seventh day of May, 1765, (at which time the said Island became invested in his Majesty) until the fifth of July, 1771, and which have, or shall have been paid into the hands of his Majesty's receiver-general of the said island, or his deputy or deputies, shall be by him or them immediately laid out towards the repairs of the several harbours in the said island.

"It is also enacted, That from and after the said fifth day of July, 1771, all the several and respective dues, rates, duties, and impositions, granted or payable by virtue of all or any the said statutes of the said island on account of the harbours therein, shall cease and determine: and instead thereof, there shall be raised, levied, and paid, for the purposes intended by the present act, the several and respective rates and impositions following, upon all ships and vessels whatsoever, (his Majesty's ships and vessels, and others employed in his Majesty's service, only excepted) which shall arrive in any of the harbours and bays thereof, and for and upon all goods and merchandizes herein after mentioned, imported or exported to or from the said Isle of Man: that is to say;

The DUTIES UPON SHIPS.

"For every ship or vessel belonging to any of his Majesty's subjects, which shall arrive or put into any of the harbours in the said island, not being laden, or in ballast only, one penny half-penny per ton.

"For all such ships and vessels being laden, or having any cargo on board, whether they shall break bulk, or deliver any part of their cargo or not, two-pence per ton.

"For every ship and vessel which shall be repaired in any of the said harbours, the additional sum of one penny per ton, over and above the rates aforesaid.

"For every foreign ship and vessel which shall arrive and put into any of the aforesaid harbours, not being laden, or in ballast only, two-pence per ton.

"For every foreign ship or vessel which shall arrive or put into any of the said harbours, without breaking bulk or delivering any part of their cargoes, three-pence per ton.

"For all such foreign ships and vessels which shall break bulk and deliver any part of their cargo, the additional sum of two-pence per ton, over and above the rate aforesaid.

"For all such foreign ships and vessels as shall repair in any of the said harbours, the additional sum of two-pence per ton, over and above the rates aforesaid.

"For all foreign ships and vessels anchoring in any of the bays of the said island, the sum of two shillings and six-pence for each ship or vessel.

"It is further enacted, That there be raised and paid for the purposes aforesaid, (over and above all customs, rates, and duties chargeable on the same commodities respectively by any other act or acts of parliament now in force) the several and respective rates and duties following for goods and merchandizes imported into the said Isle of Man, by virtue of any licence granted, according to an act made in the seventh year of his present Majesty, (intituled, "An act for enlarging and regulating the trade and manufactures of the Isle of Man, and for the more easy supply of the inhabitants there with a certain quantity of wheat, barley, oats, meal, and flour"; that is to say:

"For all spirits imported into the said island, two shillings and six-pence per ton.

"For all tobacco, one shilling and six-pence per hogthead.

"For all teas, two shillings per hundred weight.

"For all coffee, one shilling per hundred weight.

"For all wines, two shillings and six-pence per ton.

"For all foreign goods, (wines, spirits, and salts excepted) ten shillings per centum ad valorem."

"For all other goods imported from Great-Britain or Ireland (licensed goods and salt for the fisheries excepted) above

above the value of five pounds, the sum of five shillings per centum ad valorem."

As in an act made in the seventh year* of his present Majesty, the respective bounties or sums of money there mentioned were directed to be paid for the boats employed in the herring fishery upon the coasts of the said island, and to the manufacturers of linen cloth there, by his Majesty's receiver-general in the said Isle of Man, or his deputy, out of the duties of ten shillings payable to his Majesty in the said isle upon every boat employed in the said herring fishery, and out of the money arising to his Majesty from the several bay fisheries of the said island: and as scarcely more than one tenth part of the fishermen of the said island have complied with the terms under which the said bounties were granted; so it is farther enacted, "That from and after the passing of the present act, all the said respective duties shall wholly cease, determine, and be no longer paid to any of the persons in the said act, (save the several bounties or sums of money thereby directed to be paid to the Admiral, and to the Vice-Admiral of the said herring fishery, for each season, and to the water-bailiff of the said island, or his deputy, for their superintendence and inspection thereof;) and that the said duties of ten shillings payable to his Majesty in the said isle upon every boat or other vessel employed in the said herring fishery, and also all the money arising to his Majesty from the several bay fisheries of the said island, after allowance made of the said last-mentioned bounties, and of the usual and necessary charges attending the levying and collecting monies, shall be applied by his Majesty's receiver-general in the Isle of Man, or his deputy, to the repair and support of the said harbours, according to the intent and meaning of this act."

And for the better collecting and disposing the several sums of money made payable by the present act, and regulating the repairs and support of the said harbours, it is also enacted, "That the persons herein after named for that purpose are hereby appointed commissioners, and authorized from time to time to put this act into execution; that is to say, his Majesty's receiver-general in the Isle of Man, his deputy, the collector, comptroller, and searcher of the port of Douglas, the deputy, water-bailiffs of each of the other ports of Derby Haven, Peel and Ramsay, respectively for the time being, together with four creditable and substantial merchants; that is to say, one for and belonging to each of the four principal ports of the said isle before-mentioned, to be elected by the officers aforesaid, or the major part of them; which said merchants so elected shall also be commissioners for the purposes aforesaid, for and during the term of three years; and on the expiration of the said term, or on the death or resignation of any of them, the rest of the said commissioners shall, upon the first Monday in October in each year, elect another fit merchant or merchants in his or their stead.

"Which said commissioners, or the major part of them, shall have full power and authority to make bye-laws, orders and regulations, to bind all ships or vessels arriving at, or coming into any of the harbours in the said isle; and also for the better regulating ships or vessels, with respect to their lying, mooring, or ballasting in the said harbours; and also for contracting with any workmen for any works necessary for maintaining, enlarging, and improving all or any of the said harbours; or for timber, stones, or materials for those purposes; or for making any additional works, land or sea-marks that be may judged requisite.

It was also enacted, "That his Majesty's Receiver-General of the isle of Man, have the power to appoint one person at each of the ports of Douglas, Derby Haven, Peel, and Ramsay, to collect the harbour duties of the said ports, who are to be allowed five pounds per centum out of the said monies so collected.

It was also further enacted, "That it shall be lawful to each of the collectors to go on board any ship or vessel liable to the payment of duties, to demand and receive the same, and to take the dimensions of every such ship or vessel, according to the rules of admeasurement settled by an act passed in the sixth year of the reign of Geo. I. to which rules the several duties of tonnage shall be computed and collected: and for the non-payment thereof, and of any sum or sums of money due, or of any of the penal-

ties, for refusal to give leave to such officers to go on board, or to take the dimensions of such ship or vessel, or for any other offences committed against this present act, it shall be lawful for such collector or officer to take and distrain any part of the tackle, apparel and furniture belonging to such ship or vessel; and in case the sums of money and duties are not paid at the end of two days, the same to be fairly appraised by two or more persons appointed for that purpose, and so much thereof sold as shall be sufficient to answer all monies due and charges thereon.

"And it is also enacted, that all sums of money raised and received by the duties, forfeitures, or penalties, other than so much thereof as shall be laid out and allowed for the collecting, managing, or recovering the said duty, shall be applied and disposed of for the repairing, preserving and maintaining the said harbours; and every person appointed or employed to collect and receive any sums of money or duties aforesaid, shall upon oath, within six days after each of the four usual quarterly feasts in the year, deliver an account of, and pay into the hands of his Majesty's Receiver-General or his deputy, all sums of money by him or them collected or received, on the forfeiture of ten pounds for neglect, to be levied by distress and sale of his goods; and there shall be provided and kept at the custom-house of Douglas by the said commissioners one or more book or books, in which all monies to be received by virtue of this act, and all payments out of the same, shall be fairly set down and entered."

And as, at the time the property of the Isle of Man became vested in his Majesty, several sums of money had been borrowed upon bonds given by the supervisors of the sea-ports and harbours therein, for defraying the expences of repairing and mending the same, in pursuance of the powers to them given by the statutes of the said island; and as some part of the said debts so contracted yet remains undischarged; "It is further enacted, that after it has been certified by the said commissioners, or the major part of them, that the said sea-ports and harbours have been put into sufficient and good repair, it shall be lawful to the said commissioners, with the consent of the commissioners of the treasury, or the high treasurer for the time being, to pay out of the surplus of the duties a sum or sums of money not exceeding one thousand pounds, in discharge of the principal money due upon the bonds given by the said supervisors as aforesaid.

"And it is likewise enacted, that on the tenth day of October in every year, the said Receiver-General shall draw up, or cause to be drawn up, and shall present to the said commissioners, a full account of all the receipts and disbursements of and for each particular port and harbour in the said island, and also a particular account of the true state and condition of the same respectively; which said account the said commissioners shall sign and transmit to the commissioners of the Treasury, or the High Treasurer for the time being; and the Receiver-General, for his trouble and expence in the execution of this act, and for providing a person to inspect and superintend the said ports and harbours, may charge in his accounts, any sum not exceeding thirty pounds in any one year.

"And it is further enacted, that the aforesaid commissioners, the said Receiver-General, and all other officers employed by virtue of this act, shall respectively take an oath, previous to their intermeddling with any such office or employment, for the due and faithful execution and discharge thereof, before any one or more of the deemsters or civil magistrates of the said island.

"And it is further enacted, That all sums of money which shall be paid, incurred, or recovered in pursuance of this act, shall be deemed to be sterling money of Great-Britain.

"And it is further enacted, that all actions, suits, or informations, brought or commenced for the recovery of any forfeitures and penalties, or for any other matter or thing relating to the execution of this act, shall be brought, prosecuted and determined in the court of his Majesty's Water-Bailiff of the said island; and in case either of the parties conceive themselves to be aggrieved, it shall be lawful for such person to appeal in the usual manner to the court of Chancery of the said island."

* Cap. xlv. see p. 466.

It being necessary that some farther encouragement should be given to the inhabitants of the Isle of Man to engage them to carry on the herring fishery on their coasts, an act of Parliament was passed in the twelfth year of George III* by which act it is enacted, "That from and after the 24th of June 1772, it shall be lawful to import and bring into any port of Great-Britain any sort of herrings caught upon the coast of the Isle of Man and cured there, upon payment of the duties herein after-mentioned; that is to say, for every barrel of white herrings, containing thirty-two gallons, three shillings and four-pence; and for every thousand of red herrings one shilling and eight-pence; and after these rates for any greater or less quantities of such herrings respectively; such duties to be raised, recovered, and applied, as directed by former acts of Parliament now in force respecting the duties upon fish imported into England from Scotland; and the herrings so imported from the isle of Man shall be liable to the same regulations as herrings brought from Scotland, except in cases where any alteration is made by this act.

"Provided always, that the master or other person having the charge of such ship shall bring with him a certificate from the governor, lieutenant-governor, or chief magistrates for the time being, that oath has been made before him or them, that the same were bona fide taken on the coast of the isle of Man, and cured there; which certificate shall be attested by the officer of the customs, and shall express the number of barrels, and quantity of such herrings respectively, and the marks of the package expressed in the bills of lading, with the names and places of abode of such persons as shall have made the oath, and where and when such herrings shall be consigned in Great-

Britain; and the master or person taking charge of the ship shall make oath before the collector or principal officer of the salt duties at the place of importation in Great-Britain, that the said herrings are the same that were taken on board by virtue of the said certificates; on failure in any of these requisites, the herrings shall be liable to the same duties and penalties as if this act had not been made."

And it is further enacted, "That it shall be lawful to any of his Majesty's subjects inhabiting in the isle of Man to export from thence, and import into any of the British colonies or plantations in America, herrings caught and cured by them, in the same manner as victuals from Ireland may be imported into the said colonies or plantations."

And it is further enacted, "That it shall be lawful for any fisherman inhabiting the isle of Man to load there on board any vessel employed in the fishery on the coasts of the said island, any quantity of salt which shall be sufficient and necessary for curing the cargo of herrings taken by such vessel, bond being first given to his Majesty, with one sufficient surety, in the penalty of 50*l.* for every ton of salt which shall be so taken on board, with condition that the same shall be used only in the curing of such herrings, and shall not be landed in any part of Great-Britain, and put on board any other ship; and on return of such vessel into port, the master and one of the crew employed on board during the whole voyage shall make oath before the collector or other principal officer of his Majesty's revenue, that the salt so laden in such vessel (excepting such part as may remain unused on board) has been really and truly expended in curing the herrings caught and taken by them, which bond shall continue in force for one year from and after the completion of the voyage."

* Cap. 58.



END OF THE FIRST VOLUME.

